



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

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SOME POPULAR ERRORS EXPOSED.

A Spiritualist Imparts Instruction to a Christian Brother

To the Editor:—My article of March 9, on the Origin of Christianity, has elicited a reply from a good brother out in Pennsylvania, and as much that I shall say will be valuable to the public, I select The Progressive Thinker as a medium of communication between us. As I wish no advantage over our very zealous brother, I shall take the liberty of correcting any glaring defect in grammar as far as possible, without destroying the force of his remarks. His letter is as follows:

Franklin, Pa., April 3, 1898.

D. W. Hull,

Norton, Kans.

Dear Sir:—I have read your scientific lecture published in The Progressive Thinker of March 9, wherein you give your ideas of Christianity and how it was introduced into the world, etc. Well, I couldn't, even if I wished to, bring any argument against your assertions. But one thing I do know, and that is, twenty-eight years ago, God, for Christ's sake forgave my sins, and I was initiated into the mysteries of godliness.

You are well learned in history, but your wisdom avails nothing with a Christian. The scripture says "The wisdom of man is foolishness with God." You are "in the gall of bitterness and the bonds of iniquity," and really know nothing as to God and pure Christianity.

There is where the great error exists: Christianity is not Christianity; neither (is) Catholicism, or Protestantism, or Mohammedanism. To be a Christian is to be converted. I am a real Spiritualist, because I am blessed of the Holy Spirit. I know that there are many who are latter-day Spiritualists; believe firmly in spirit return, and I am one of them; but I believe in the Father, Son and Holy Ghost, and worship God in spirit and in truth.

A Christian is "not slothful in business," (and is) fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer." God fills his children with all joy and peace in believing, that they may abound in hope through the favor of the Holy Ghost. It is this Holy Ghost power that brings the joy of the Lord. Those like you who have never felt this power are as ignorant as the heathen. Yes, you take it upon yourself to explain Christianity, a thing you are perfectly ignorant on. Have you ever felt the power of the Spirit? Have you ever drank of the spiritual wine of heaven, that makes glad the soul? A Christian is led of the Spirit. They that are Christ's have crucified the flesh. "The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance, against which there is no law." I close! With all your worldly wisdom, you are a poor ignoramus, as to pure spirituality.

Yours for truth,

Write soon. J. McLELLAN.

MR. HULL'S ANSWER.

Norton, Kans., April 15, 1898.

Brother J. McLeellan:

Dear Sir:—As per note I sent you to-day, I propose to answer you through the columns of The Progressive Thinker, for the reason that I wish to present to the public "over your shoulders," some exposure of some very popular errors. You start out by informing me that twenty-eight years ago, God, for Christ's sake forgave your sins.

Two questions here naturally present themselves. First, what particular crimes had you been guilty of committing? and second, in what way did you find out that he forgave your sins? and a third question might follow after the satisfactory answer of these questions; and that is, whether you have since left off sinning?

To the first two questions we may anticipate the common answer, that is, they feel it. One man in answer to how he knew he was right and I was wrong, pointed to his heart as evidence. This was evidence to him, but not to me, and since the heart is deceitful above all things, and desperately wicked, (Jer. 17:9) it should be insufficient evidence with him. We cannot know, how does he know that he is converted? Why should I not claim that I am converted? For twenty-nine years and eleven months I have enjoyed the most complete happiness in my religion. It seems to me that more complete happiness is unattainable, and I am certain that I never enjoyed such sweet peace during the twenty years I was in the church. And in the exercise of my religion, have been compelled to bear a cross that the easy-going church-member who claims that "I am in the gall of bitterness and the bonds of iniquity" can but poorly comprehend. Yet I feel a sweet peace in my mind which is a source, I might dogmatically say, a peace of which I know nothing; but then I would be asserting something I could not know to be true, except I take upon myself his conditions. But is that peace, that happiness within me, any evidence that I am right? Not a bit of it. On the contrary, the assurance that I am living up to my highest mental light creates that condition within me, might be wrong and yet feel that same peace within me, not because I was wrong, but because

I was living up to all the truth that my poor intellect could grasp or comprehend. Zeal and earnestness is no evidence of the truth of a proposition, though it counts a great deal for the honesty of the person advocating it.

But it is of the ecstasy that we want to speak more particularly, at this time. Many persons, and my correspondent seems to be one of them, have a habit of referring to their experience, and the extreme felicity they enjoyed when, as they term it, they were first converted, as evidence that they are exactly right. When once a person reaches a condition in which he enjoys those intense feelings, if he is disposed to subordinate his judgment to those feelings he is out of touch of reason, and borders dangerously upon insanity. Indeed, in that one respect he is insane. This feeling is not peculiar alone to so-called Christianity, but is found largely in other religions. The worshippers of Baal no doubt worked themselves up into a fervor equal to that of any modern worshiper of the true and only God. (1 Kings 18:26-28).

There are many instances what is supposed to be "the spiritual wine that makes glad the soul," is really an intoxicant that induces a state of frenzy, that renders the victim of inebriety dangerous, if not controlled by the more animal or brutal instincts. Jesus said "By their fruits ye shall know them," not by the exultation of their feelings. These ecstatic feelings have been experienced by the Hindus, Chinese, Japanese, Mohammedans, derwishes, Slavs, Pythian Oracles, Bacchantes, Greenlanders, Platheid Indians, Zulus, Shakers, Methodists, and perhaps many others. Says James Freeman Clarke:

"The Bacchic mysteries were generally celebrated throughout Greece, and were a wild native worship; parading of that frenzy which has in all nations been considered a method of gaining a supernatural and inspired state, or as the result of it. The Siva worship in India, the Pythonesse at Delphi, the Schamanism of the North, the whirling derwishes of the Mohammedans; and some of the scenes at the camp-meetings in the western states belong to the same class."—The Book of the Dead, Great Religions, vol. 1, p. 303.

Speaking of the "God-worshippers" in China this same author says:

"Various striking phenomena occurred among them. Men fell into a state of ecstasy and delivered exhortations. Sick persons were cured by the power of prayer."—Ibid, 63.

In vol. 2, p. 257 this same author speaks of this condition of frenzy as follows:

"The Samoedians of Siberia have diviners who work themselves into a state of wild frenzy before delivering their oracles. The same notion of an inspired madness appeared in the insanity of the Pythian priestesses, and in the Greek diviners who fell into trances in which they lay without sense or motion. Plato speaks of the Pamphilius who lay ten days for dead on the field of battle, then revived when about to be put on the funeral pile, and related what he had seen in the three worlds.

"This same notion of inspiration as a kind of possession or frenzy, found its way into the religion of Greece, where it is seen as an alien element. It appears in the mad dances of the Bacchantes, and the shrieks and self-laceration of the Corymbes, in the Hindu religion we find it in the Yoga or one who seeks union with God by wholly withdrawing himself from outward things. The Yoga assumes painful positions and contortions of the limbs, he suppresses his breath, and performs other incredible mortifications.

"So the Greenlander in his freezing climate has his prophets whom he calls Angkoos who lay ten days for dead in the snow, fast and torture their body and remain in a fixed intensity of thought, till they believe that they see and hear spirits. The Flatheads of Oregon, the Indians of Brazil, the Zulus of Africa, have a similar belief in inspiration which comes from fasting, loneliness and self-torture."

"In the great review in the beginning of this century in Kentucky and Tennessee these phenomena took the name of 'the jerks.' The limbs of the persons who were present and indisposed toward the revival would often jerk violently against their will, and this was supposed to be the influence of the spirit. The dancing of the Shakers and the whirling of the Mohammedan derwishes belong to the same class of bodily exercises, which according to St. Paul, profit little."

James Freeman Clarke, from whom we have been quoting, is a believer in Christianity, and therefore cannot be said to be unduly prejudiced on the subject. C. P. Maudsley, in a lecture on "The Religions of Japan, in speaking of some of the Buddhist sects, says:

"Some religious sects, such as a point of religious ecstasy, just like more or less ignorant and bigoted enthusiastic fanatics much nearer home to-day."—Religious Systems of the World, p. 94.

Prof. W. R. Morfill, in a lecture on the Slavonic Religion, tells us:

John or St. Vitus, but I must beg that the reader will excuse this work, as it only costs 15 cents, and read it for himself. I have besides a long list of other peculiar phenomena, such as the Whippers, or Flagellantes, mentioned by Mosheim; the Crusaders, who marched with rejoicings and shoutings to their death; Simon the Stylite, and other religious zealots, who took the witness of their feelings that they were in the right.

My correspondent tells me that "the wisdom of man is foolishness with God." This is Scripture, and I suppose it is quoted to show that we are not to accept anything on evidence. At least, no other reason is apparent. The idea is, that the evidence I gave established only Paganism, and that true Christianity had been subordinated to this Paganism. But we are not to take a thing upon evidence, but upon the state of our feelings. I had the evidence and he had the feelings, and he having been converted twenty-eight years ago, gave his feelings a priority over my evidence. It does not matter that I feel different. His feelings are to be the criterion in the matter. It strikes me that my correspondent has incorrectly understood this scripture. It does not mean that God prefers foolishness to wisdom but that Supreme Intelligence includes so much more than the most profound wisdom of men, that as compared to each other becomes foolishness to the other.

Now a word as to "Father, Son and Holy Ghost," which my correspondent professes to believe in. I fear my friend does not understand the meaning of those words. I am quite certain no one else does. One of the Christian Fathers, if I mistake not explained that the relations of this Godhead were a mystery. A man may assent to what he does not understand, but he cannot believe in it. Our friend perhaps has never thought that such a relation as is said to exist in this trinity, is destructive of infinity, and therefore was refutative of the existence of an infinite God. If the three are complete God, then either of the other two or both of the two, are incomplete without the third part. But if God is infinite, he is divided into three parts, and therefore is not infinite. The fact that he may be divided into three parts, demonstrates that he is mutable, and if mutable he cannot be eternal. If God is God without the Holy Ghost, he is not God without the Holy Ghost, for he lacks just the Holy Ghost of being infinite. Infinity includes All, as to space, time and intelligence. Therefore even Satan cannot occupy a place where God is not, neither can he have intelligence which God has not. If the devil occupied space not filled with God, he would want just so much of filling immensity, and therefore so much of being God. If God occupies all that the Devil occupies as to space or intelligence, then to that extent God and the Devil are one. In other words, the Devil himself is a part of God. So if there is a Son without God, he exists as a separate individuality, then God is robbed of just so much of the attributes necessary to complete a God. If the son is the Father, then the Father is the Son, and the Son is the Father. If God occupies all that the Devil occupies as to space or intelligence, then to that extent God and the Devil are one. In other words, the Devil himself is a part of God. So if there is a Son without God, he exists as a separate individuality, then God is robbed of just so much of the attributes necessary to complete a God. If the son is the Father, then the Father is the Son, and the Son is the Father.

Thus trinitarian doctrine was annexed to Christianity about the third century, and in translating the Bible King James translators strained points to carry out this view. The word Holy Ghost should have been translated as good or consecrated spirit, even though such translation should be the means of spoiling somebody's nice system of theology. When we read the Holy Ghost, we should generally read a consecrated spirit. Such is the meaning of pneuma in the original. Sometimes it refers to an inward conscience or monitor, as in Matthew 12:31. Where Jesus used the word to show that men were to have with being under the control of Beelzebub, were violating their own sense of truth, and therefore never would be able to reconcile their consciences with their acts. Men can never forgive themselves for doing what they know to be wrong.

But, my brother, I must close, though much must be left unsaid. Yours, for the truth, not as it is in Jesus, but as it appears to us through our best reason and intelligence.

D. W. HULL.

ANNOUNCEMENT

To the Spiritualists of Illinois.

I am directed by the official board of our association to announce that all societies which, on February 24, 1898 (when the Chicago association closed), held charters from either the National Spiritualists' Association, or the Secretary of State at Springfield, will be re-chartered by the new State organization without any additional expense therefor. It is hoped each interested society will avail itself of the privilege without delay, and file its charter application not later than June 15. Increasing interest in our State work foreshadows a very helpful union of our forces. Effectiveness in many ways will follow therefrom. Let old and new organizations step rapidly into line. The cause outweighs all pettiness of personality.

Charter applications, also constitutions and by-laws can be obtained from this office.

Advise the secretary whenever you wish help in perfecting the organization of a new auxiliary society, or in holding an all-day Sunday revival meeting. The Association will lend you a hand.

MARTIN H. McGRATH,

Secretary.

QUESTION OF THE HOUR

A Declaration of Principles, Considered.

In the Thinker of April 30, is a very suggestive article by Dr. T. Wilkins upon the question, which, till after the National Convention in October next, will be dominant in the minds of Spiritualists. But it is somewhat singular that so many of our writers persist in talking about, and protesting against creeds. Creeds belong to churches, and cannot be imposed upon Spiritualists. A declaration of principles cannot take the form of a creed, much less embody its substance. A creed is an affirmation of ignorance and uncertainty. It deals largely with the unknown and unknown. Creeds are founded upon the assumed revelations of the Bible.

Spiritualists, without exception, claim for themselves knowledge; hence, if they make any declarations, they must be of things known, as self-evident propositions, or demonstrated by rigid scientific induction.

The simple question, then, is this: Do we know anything which the world has not known before? Have we any new revelations, through spirit phenomena, which afford us any new knowledge? If we do not know anything different from past teachings, if the spirit world has revealed nothing new, then it is time we shut up shop and hung our heads in shame over the world-wide pretense that we have something superior to what mankind have ever known before. What are we writing, lecturing and organizing societies for if we have nothing new in principle to teach the world? What is Brother Wilkins, or anyone else at work for? Is it to teach the facts and principles of Spiritualism? What are those principles? Where can you find a summary of them? Is every ignoramus who chooses to mount the platform, to endorse as an authoritative exponent of those principles, Spiritualism, organizations ordain and authorize men and women to go forth and proclaim the science and philosophy, in other words, the principles of Spiritualism. But they have no statement of what those principles are; and hence, make no examination as to the capacity of those sent forth to teach. And it is no exaggeration to say that many of them cannot tell the difference between science and philosophy. Indeed, they don't know what Spiritualism means. Take for instance the assertion, made over and over again, on the platform and through the press, that genuine Spiritualism and Christianity are the same! That is just as true, and no more so, than to affirm that Judaism, Mohammedanism, Brahmanism, Buddhism, Magism, Mormonism, etc., and Spiritualism are all the same thing. Spiritualism, it is said, teaches "the Fatherhood of God and the Brotherhood of man." Spiritualism teaches nothing of the kind.

But this brings us to the one great disturbing question in the constitution of a declaration of principles. What shall we do with the God question? I answer, settle it, and do it thoroughly. As I said before, Spiritualists claim knowledge, but one planted in the open will grow short and husky, while the one planted in the thick forest will grow tall and slim, with but few limbs. Life spontaneously—automatically adapts itself to the conditions of its environment.

Come, now, Brother Wilkins, let the old soldiers in the cause arise and put on the armor anew. For fifty years we have taught that Spiritualism was a natural religion and a religious naturalism. We declared it to be a rational (not a revealed) religion, and a religious rationalism; in other words, that the spiritual instincts and aspirations of man were married to his reason. We have solemnized the bans and proclaimed no divorce. Let us then have a declaration that shall leave no place for the old serpent of naturalism to creep in with his twisted coils of superstition to blight and curse the beautiful flower of naturalism planted by angels in the garden of human hope.

J. S. LOVELAND.

ANOTHER VIEW.

Our Republic and the Present War.

SPAIN, THE MOST BRUTAL AND SAVAGE NATION, SHOULD BE WIPED OFF THE MAP OF THE EARTH.

To the Editor:—The Progressive Thinker of April 30 contained an article from the gifted pen of W. P. Phelon, M. D., under the heading of "Spiritualists and Spain." I have after deliberately reading it twice, I feel very much as though I wanted to enter my protest, although greatly admiring the man, and up to this time, everything I have seen from his pen.

I will admit the truth of what he alleges, that "the dominant rich will grow still more purse-proud and more powerful, and the poor still more helpless" in the case of a war for conquest or glory only, but totally deny his conclusions when applied to a people struggling to be free from an accursed bondage. On the contrary, in the latter case, the grandest and noblest feelings of human nature are developed and strengthened, and true civilization promoted, not only for the time being, but for generations to come.

Dr. Phelon incidentally admits that such a nation as Spain, whose record has been one of murder and oppression of the weak and helpless, ought to be stricken from the map of the world. He says: "She (Spain) has always been slaughter-mad. It is time her blood-red harvest should be reaped, etc."

Now, Doctor, where is the nation that in every way is so well fitted to do this grand work in the interest of humanity, and a grand civilization for the future as the people of this Republic? For myself, although of Quaker origin, and loving the beatitudes of peace and kindly feeling toward all men, I think that we would almost forfeit our right to live if we did not liberate our Cuban brothers, and drive their bloodthirsty oppressors not only from Cuba, but from every foot of ground over which their accursed flag floats in the Western Hemisphere.

Washington, D. C.

It is the excess and not the nature of our passions which is perishable.—Bulwer. Falsehood is susceptible of an infinity of combinations, but truth has only one mode of being.—Rousseau.

there is nothing in our phenomena which is new. That the Bible is full of it; and, indeed, that the church is saturated with it, and the pulpit largely infected therewith. What have we to say to these sweeping affirmations? Simply this: They are not true. The concept of Spiritualism, as it exists in the human consciousness to-day, is only fifty years old. Communication between incarnate and decarnate men, in the use of means purely natural, is a concept born in the present century. The birth of Modern Spiritualism was the birth of a perfect naturalism. Never before was it suspected even that natural law governed spirit operations. And when that idea of naturalism was born in the human consciousness all super-natural dogmas died; and all forms of miracle were relegated to the cloud-land of ancient mystery and superstition. The petted Daguos fell from their pedestals never to be replaced. All ab extra, gods and sheers, impossibilities. There is no place for them in a natural universe. Nor is there a place for any of them in a Spiritualist declaration of principles. No Spiritualist will affirm miracle for our phenomena, or, in fact for anything else. Very few will affirm personality for God. We are then on good substantial ground for declaring for a system of pure naturalism, which means the rejection of all attribution of personal qualities to any supposed Deific being. We shall reject entirely any acknowledgment of a "Supreme Being," or a "Great First Cause," as there can be no first in that which is eternal. Effect is as old as cause. Existence, Being is uncaused. Effect means change, or motion of or in substance, and this is infinite—unending and unending.

Does anyone ask "whence came the universe?" We answer, it never came. The universe is infinite, hence there is no place for it to come from. It is, it was, it will be. It can have no maker, as it is unmade; and it needs no ruler for it is equal to its own needs.

But, if we are pressed for some more positive statements we say this, science proves that the universe is a live one—that the life principle is as intimate as the universe itself. That its modes of manifestation in and through substance are beyond number, and extend from the lowest forms of matter to the highest consciousness of a spiritual being. But from the lowest to the highest, through all the vast series of life expression, the attribute of adaptation is forever manifest. Two seeds from the same tree will produce the same species with perfect accuracy, but one planted in the open will grow short and husky, while the one planted in the thick forest will grow tall and slim, with but few limbs. Life spontaneously—automatically adapts itself to the conditions of its environment.

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J. S. LOVELAND.

THE OLD AND THE NEW,

Or, The Blue and The True Blue.

(Concluded from last week.)

Bacon, Laplace, Newton, Descartes, Leibnitz and Humboldt—all grand heroes of science—suffered more or less from the venomous shafts of ridicule hurled at them by an enraged priest-hood.

But the Rubicon had been passed. Science had more to bite the dust. Its head never more to be bled. Its banner, white banner of blessing had come to stay. It would not down at the command or anathemas of mitred prelates. The denunciations of the pulpit fell harmless as straws before the wind. Liberty of thought and free speech could be impeded, but no longer strangled outright. The martyrdom of the noble men who perished and were maligned for the sake of science and free thought, only added lustre to their already shining light.

Every subsequent effort of the church to trail the fair flag of progress in the dirt only added enthusiasm to the ardor of its apostles, and flung its promising folds higher and wider before the gaze of an unwilling but astonished world.

Up to this point, say A. D. 1800, the Christian world had literally clanked with the chains and fetters of heretics forged by the church and plucked by its slaves on all who dared to doubt religious dogmas or to declare a truth not in harmony with the Bible.

The Bible had hitherto been recognized as the only authority for truth. The execution of the church was and is included. "Authority for truth" that of the new era "truth for authority."

As men began to think for themselves a new theory of man's origin, purpose on earth, and final destiny, began to prevail. According to this new theory, man is considered equally good with all other things; that he is not naturally mean and vile; that he is not wrong to desire wealth, nor to desire the good-will of our fellow-men, or to aspire to honor or worldly fame.

The new theory teaches further that man needs no reversal of his natural motives; that his heart is not in the wrong place, that he does not need any other than the one he was born with, and that he was not born wrong end foremost. And that instead of his having originated a perfect being and having continued to deteriorate, the reverse of the dogma of original sin is true; and that the social, civilized man of to-day has evolved from the uncouth cave-dweller, and he from the lower orders of nature.

According to the new theory, there is no royal road to happiness, and no standard or guide for ethical conduct other than the golden rule of human experience. Experience teaches us that there are a great many wickednesses and pitfalls in life that we should avoid if we wish to be happy. It teaches us that there are many fruits pleasing to the senses, that turn to ashes and bitterness when eaten. It is experience that teaches us to let alone severely this Dead Sea fruit, and choose that which elevates and purifies without leaving the sting of sorrow on our lips. Too much nectar clogs the palate and sours the appetite. Too much study overworks the brain. Too much exercise weakens the muscles. Too much food is repugnant to the stomach. Too much light injures the eyes. Too much drink, even of cold water, dilutes and debilitates the natural processes of life.

In short, too much enjoyment or excess of any kind destroys the capacity for joy. Too much study and over-education on any one subject, incapacitates the mind for study on any subject. Excessive religious excitement is as harmful as the excessive use of any other faculty or organ.

Experience teaches that we may overdo the work necessary in any department of life, and thus throw nature's methods out of proportion, producing disastrous results, ending in disappointment and despair.

To the new channel of thought the world is indebted for the blaze of civilization which sheds its halo of blessing on the millions of toilers to-day. To it we are indebted for all the improvements in science, the arts and ethical culture. It is the star of hope for a race shackled with the thralldom of superstition. Its mission is to sever the chains of ignorance which the religious intolerance and dogmatism of past ages have fostered and entwined around the consciences of men. It is the beacon light of progress to open the avenues of nature's wealth and happiness; the unfailing fountain at which thirsty humanity can quench the laudable desire for knowledge. Its mystic charm has led inventive genius to explore unknown seas of thought and action. It is the "open sesame" to the vast, wasteful fullness of nature's laboratory of treasures. By its signal pioneer thinkers have traversed the trackless ocean of discovery. Its magical symbols reduced to the precision of rack and pinion, steam and lever, have made all nations akin, and linked distant shores together with the golden chain of commerce. Its tendencies are to fraternize the races.

Its teachings prove that all men are "created free and equal" in the struggle for existence. "Equal and exact justice to all, and special privileges to none" are its mandates.

While the spirit of progress has given us the fearful Krupp gun instead of the war club, it has also introduced the arbitrament of the pen instead of the sword. It offers the olive branch of justice instead of the old-time demand of "an eye for an eye, and a tooth for a tooth." It champions the rights of man instead of enforcing the brutal policy that "might makes right." It recognizes man as a rational being instead of an incarnate devil. It recognizes nothing supernatural, disturbing all else but the universal economy of nature in the affairs of life, as well as in the agonies of death.

No whimsical Gods or fendish devils

THE OLD AND THE NEW,

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To the new channel of thought the world is indebted for the blaze of civilization which sheds its halo of blessing on the millions of toilers to-day. To it we are indebted for all the improvements in science, the arts and ethical culture. It is the star of hope for a race shackled with the thralldom of superstition. Its mission is to sever the chains of ignorance which the religious intolerance and dogmatism of past ages have fostered and entwined around the consciences of men. It is the beacon light of progress to open the avenues of nature's wealth and happiness; the unfailing fountain at which thirsty humanity can quench the laudable desire for knowledge. Its mystic charm has led inventive genius to explore unknown seas of thought and action. It is the "open sesame" to the vast, wasteful fullness of nature's laboratory of treasures. By its signal pioneer thinkers have traversed the trackless ocean of discovery. Its magical symbols reduced to the precision of rack and pinion, steam and lever, have made all nations akin, and linked distant shores together with the golden chain of commerce. Its tendencies are to fraternize the races.

Its teachings prove that all men are "created free and equal" in the struggle for existence. "Equal and exact justice to all, and special privileges to none" are its mandates.

While the spirit of progress has given us the fearful Krupp gun instead of the war club, it has also introduced the arbitrament of the pen instead of the sword. It offers the olive branch of justice instead of the old-time demand of "an eye for an eye, and a tooth for a tooth." It champions the rights of man instead of enforcing the brutal policy that "might makes right." It recognizes man as a rational being instead of an incarnate devil. It recognizes nothing supernatural, disturbing all else but the universal economy of nature in the affairs of life, as well as in the agonies of death.

No whimsical Gods or fendish devils

(Continued on page 8.)

enter the formula of the new and brighter dawn. The propitiation of angels or ghosts are no longer deemed of as much importance as improved machinery and better methods of agriculture.

We are to live in accordance with the laws of hygiene and physiology, instead of trying to comply with mythical, unmeaning.

A positive life of enjoyment is enjoined instead of a negative, lethargic self-denial. Life is to be made worth living, death having been robbed of its terrors. Death is no longer considered an accident—the sting of the fall—but a matter of course in the order of nature's laws. It is as much our mission to die as to live. Did we not die, others could not live after us. Our death makes room for others to live. Others died that we might appear on the stage, and when our play is ended the curtain will fall.

While we are living we are dying—such is the ever-changing program of the economy of nature. It is enough to prepare for living—dying will take care of itself when the human clock is run down and we have nothing else to do. We are more interested in the work of the living present than in the relics of the dead past, or in the vagaries of an unknown and unknowable future. Whether we are to live again need not concern us so much as correct living now. Correct living will insure correct dying.

Brief or faith does not and should not regulate the standard of human conduct. A man's conduct makes or unmakes his character, and not his belief. It matters little what one believes in regard to the unknown if he makes a good citizen and discharges his duties to his fellows. It is this life in which we are more directly concerned than in an imaginary existence beyond the clouds.

The new theology—no, the new common sense view of life, death and eternity—teaches us not to dogmatize where we do not know. It teaches us to aspire to the highest, purest joys of the living present, regardless of the gloomy past or the unknown future. We are to make the most of life as we can, and the practice of the golden rule of the true relations we should bear to one another and to the universe of which we form a part. Our relations to God, if there be one, we never can determine.

The seven kinds of Adventists, the seventeen kinds of Baptists, the seventeen kinds of Methodists, and the three hundred other kinds of Christians with their 300,000,000 members, or preachers, and 12,345,677 communicants in the United States, excluding 7,000,000 Roman Catholics, Mohammedans, Buddhists, and Confucians in all the world besides, have thus far signally failed to locate God, or define who, what and where he is; or whether, if a man die, shall he live again?

Then why need we worry over the vagaries of faith, when the stern reality of the practical duties of life, require and demand all our earnest and honest efforts?

To the inspiration inspired by the new and true view of the possibilities of life and motives to human actions, are we indebted for the puff of the locomotive that breaks the silence of the mountain side, while the engine's whistle shrieks over the plain.

ADVANCE THOUGHT-FLASHES.

Critical Comments on Current Questions
Confronting the Curious.

ARE WE BIGOTS, OR TRUTHSEEKERS

To determine this point, I will quote what two or three great minds have told us is necessary to constitute a progressive thinker, as all Spiritualists should be.

Bacon says: "Read not to contradict or believe, but to weigh and consider." How many Spiritualists are willing to "weigh and consider" thoughts which smite their prejudiced or preconceived ideas?

B. F. Underwood further illustrates the point when he says: "What is needed is the habit of verification, openness to new ideas and intellectual integrity. Mental rigidity and inhospitality to unpopular thought constitute the real sin against the Holy Ghost. They cause despotism to steal like a mist over the mind. They give intellectual peace at the price of intellectual death." As Emerson says, "Ceasing from fixed ideas is a great part of civilization." Change is essential to progress. It was this mental flexibility which made it possible for Greece, where freedom rose like sunlight on the sea, to become the marvel of all later times."

Though Spiritualists, as a rule, are more tolerant than any other class of humanity, yet even they are far from perfect. We should remember that the more truth is exposed the brighter it will shine, but that error cannot stand the light of reason. Therefore the thoughts I give under this head, if they be error, will be swept into the abyss of oblivion by the power of Reason; but if they be true, then they should be taken up by others and wafted onward until through the refining fires of debate they shall shine like the splendors of the morning sun.

ECHOES OF ANNIVERSARY CELEBRATIONS.

Straws show which way the wind blows, and by noting the straws tossed up at the different celebrations of the Fiftieth Anniversary of Modern Spiritualism, the indications are that a mighty reaction has set in against fakirism in general and the dark seance in particular. Here are a few straws:

When Mrs. Elizabeth Lowe Watson (one of the most successful speakers that ever visited this coast, but who has been retired to her beautiful country home a few years to regain her health), said, in her grand address at the celebration in San Francisco, "Truth is above all creeds and isms, and true manhood and womanhood are above all systems," she struck the key note of the future thought.

Mrs. R. A. Robinson, one of the most successful mediums for private sittings in San Francisco, in her address at the same celebration, said: "We know more about mediumship to-day than we did fifty years ago; we know more of phenomena than we once knew, and we further know that angel visits are fewer and farther between than we once supposed them to be."

Mme. Montague, the angel-tongued orator, who always attracts large audiences to witness her platform phenomena, at the same celebration, entered an earnest and eloquent protest against the public platform phenomena, urging that it should be relegated from the public rostrum to its proper time and place.

W. J. Colville, the noted psychic lecturer, in his anniversary address at Philadelphia, said: "Spiritualism has come to have a new meaning—it means something outside of fakirism and charlatanism." (And it has now been discovered that most of our "wonderful" phenomena should be classed under that head.)

Dr. J. M. Peebles, in his address at Hydeville, N. Y., also sounded the tocsin of the new order of things when he said: "Spiritualism does not rest alone upon, or center in, phenomena. No, no! It centers in essential spirit, and is based upon the consciousness of the race, upon the emotions of a quickened nature, and upon the moral constitution of man, which constitution requires for sustenance, inspiration, vision, trance, clairvoyance and heavenly impressions from the angel spheres of love and wisdom."

All of the above statements go to prove that the great body of Spiritualists have at last got their eyes open to the fact that "all that glitters is not gold," and that our true mediums are with us in the fight against frauds.

The verdict has gone forth, the era of dark seances and platform "shows" is past, and the light of a new day breaks across the hills of night.

"Then who like the bigots would mourn
For the darkest of days that shall never return?"

The only sensible way to settle the fraud question is to turn the investigation of phenomena over to the Psychical Research Societies and let science deal with it, and Spiritualism, as a religious body, should not consider it a part of their religion to endorse any medium. Our speakers and workers only need refer to the scientifically-demonstrated facts to prove their claims, as to the fact of spirit communion.

DARK SEANCES.

Much of what passes current as spiritual philosophy is what I prefer to term fakir philosophy—particularly that portion pertaining to the phenomena and its conditions and laws. It was evolved in the brains of fakirs, and many of them being expert hypnotists, by the power of mental suggestion have influenced many psychics or sensitives to repeat it from the rostrum or in the press, these sensitives believing it to be the inspiration of immortal spirits, until this false philosophy has permeated our whole system of teaching. No wonder our opponents say that no two Spiritualists agree upon what Spiritualism is, and call it a will o' the wisp that may be pursued but never found.

The priest says, "Believe or be damned."

The dark-seance fakir says, "Believe or get no phenomena."

What is the difference between them?

Such statements as "You get at a seance just what is in your mind," is almost too idiotic for consideration. I once attended a materializing seance where the medium had been so highly recommended by those in whom I had the utmost confidence, that I never once doubted that all I would see would be genuine, but I was most bitterly disappointed, for it turned out to be the most transparent fraud I ever witnessed.

I have seen scores of accounts of "test" public dark-seance phenomena in the Spiritualist press, but in the light of what I now know there was not one of them that I could not have explained on the hypothesis of fraud, no matter what the test condition.

I know of a number of instances where materializations have been reported by persons of unimpeachable character in their own homes, spontaneously, and in the light; but it is the testimony of many spirits who communicate through our tried and true mediums that the very conditions of the public dark seance would preclude the possibility of any genuine materialization.

By a resolution passed by the board of directors of the California State Spiritualists' Association last fall, that organization has refused to endorse or ordain any medium who uses darkness in the production of phenomena. The result has been highly beneficial to the cause here, and the same resolution should be passed by all Spiritual organizations. It has encouraged some of our grand old workers like Mrs. Watson, who had long since left the field in disgust, to return and take up the armor of truth with renewed vigor.

W. D. J. Hambley, a prominent worker of San Jose, and for several years known as a contributor to the Spiritualist press, strikes the key note for future action as follows:

"It is about time that all Spiritualists discard dark work. If we have any religion, it is the religion of light, and we should have nothing to do with darkness. Dark seances, and the so-called mediums who pretend to work

in darkness have done the cause more harm, and called for more explanations than every other phase of mediumship; and have given the rascals, rogues and frauds all the foothold they ever got, in their field of operation. And the present condition of Spiritualism and the existence of the "anti" element is directly traceable to dark seances and dark workers. We therefore say, discard them, and all of their representatives, workers and defenders."

THE FOURTH DIMENSION ARGUMENT.

Recently there has been much uncalculated criticism in the Spiritualist press of the theory of "the fourth dimension of space," by those who do not seem familiar with the subject.

The theory was advanced by Prof. Zollner, and while it was not claimed as an exact science, yet Zollner's argument upon it has interested more scientific materialists than any other argument ever advanced, and has been the means, directly or indirectly, of converting many. There are many mathematicians to-day who find indications of a fourth dimension, and certainly it is an argument that cannot be disproven, even though it be not satisfactorily established as an exact science.

I will briefly sum up the argument in such a simple manner that any intelligent speaker can use it, without a knowledge of mathematics.

The first dimensional being (whom we will denominate the Pointlander), we will not consider, but the second dimensional being (whom we will call the Linelander) we will describe.

Let us suppose there is such a being as a Linelander—a being like a long straight hair, with an eye in each end. This being can move in straight lines, forward or backward, but cannot leave the surface of the earth, nor can it pass over or around obstacles in its path. The nature of its eye will only permit it to see points. It might see the imaginary Pointlander but an other Linelander it could not see as it was—it could only see a point at a time and therefore could have no conception of how it looked.

Now comes the third dimensional being, whom we will call the Spacelander. This being can not only see points, but lines and surfaces as well. He can move to right or left, up or down. Hence he suddenly appears to the Linelander, without the latter seeing from whence he came. It is a mystery. The Linelander sees only a point—not the real form of the Spacelander. The Linelander tells the Spacelander what he looks like. This latter is unable to comprehend, supposing himself and all nature to be simply composed of points. He imagines his visitor to be a god. The Spacelander cannot describe the beautiful world to him, for he can only see points, and his power of comprehension is measured by that standard.

Then let us suppose there to be a fourth dimensional being, whose power of vision and locomotion is as far superior to the Spacelander (our own sphere) as the Spacelander's is superior to the Linelander's. Measured by our standard of capacity to see and understand, it would be as hard for such a being to give an account of his appearance, and of his modes of life, as it would for us to explain ours to the imaginary Linelander.

It is argued that spirits are the fourth dimensional beings and the spirit world the fourth dimension of space, thus explaining many mysteries.

CAN SPIRITUALISM BECOME DOGMATIC?

The principal argument thus far against a declaration of principles is that there is danger of Spiritualism following in the tracks of Christianity, and becoming intolerant and persecutive. How any Spiritualist could conceive such an idea I fail to understand. All other religions that have become despotic have fixed upon some one who had lived in past ages as their master, and whatever that person had said in life, or was reported to have said, was accepted as a law for all time. Spiritualism has no masters past or present. It says: "Take no man for master; follow after truth, and let the light within guide thee on thy way. Accept all aids, be grateful for all examples of warning and encouragement, but possess thy own spirit and live thy own life." It would be impossible for any body of Spiritualists to adopt a creed not in harmony with this sentiment, and with such a prerogative, how is a dogma to be evolved?

Christianity was formulated into a creed of, for and by kings and potentates, with the priests as their agents, and against the interests of the people; its every precept being to de throne reason, enslave the mind and make the masses willing slaves of their masters.

On the other hand, Spiritualism teaches people to think for themselves and to govern themselves. It is a creed of, for and by the people.

Christianity says: "Down with reason."

Spiritualism says: "Reason in all things."

Christianity says: "Believe or be damned in the lake of fire which burneth forever!"

Spiritualism says: "Think and reason for yourself, or be damned by the curse of blighting Ignorance!"

Again, some one says a declaration of principles will cause opposition from the churches. Shades of King Solomon the Wise! Haven't we got opposition now? Not only does it come from the churches, but from all classes, because of our inconsistencies. One of our speakers will denounce Christianity, and immediately all the dogs of Christian warfare are turned upon us. Another comes along and denounces such a noble humanitarian materialist as Ingersoll, and forthwith the materialists, who are working to the same end as ourselves, are arrayed against us.

The barnacles that are clinging to our ship are pointed out, and Spiritualism is judged thereby. Some mediums go about claiming to be controlled by God, Jesus, or some of the disciples; others with ordination papers from so-called spiritual societies are found in low dives dancing the hula-hula. And that is not all, but I shrink from further recitals of what may be found in any of our large cities under the name of Spiritualism.

Of course the class just mentioned will object to the principles or anything in the shape of a creed, but the quicker we adopt a creed and dispose of all such barnacles, the better it will be for the cause.

A religion that tries to please all will succeed in pleasing none. We do not expect to please all, but we do expect to set our banners upon the heights of Wisdom and say to those who desire to do so, "Come up higher, where we may drink from the fountains of life and light, and bid farewell forever to the valleys of night."

HOW MUCH DO WE KNOW?

Often we hear some old Spiritualist, of 40 or 50 years' standing as such, referring to "the stupendous fact of spirit communion and spirit existence!"

Why any more a "stupendous" fact than that we are now existing in the physical form, that we are enabled to communicate with each other half way around the world in the twinkling of an eye, or that the vast congeries of suns and worlds move in their orbits with unerring precision, or any other of the myriad facts in nature that science has thus far failed to explain?

According to Dr. Peebles, if a belief in spirit communion alone constitutes a Spiritualist, then nearly all the teeming millions of Asia, and in fact three quarters of the population of the globe are Spiritualists.

Every psychic who has written a book upon Spiritualism (and there are hundreds of books written upon the subject) has given to the world some new and valuable thought. Sift out these grains of gold from the heaps of rubbish, combine them in one book, and we would have a Bible that would revolutionize the world and make the race to rejoice here and now—and more so as new revelation is added from year to year. There is some truth in all theories and much dross in most of them.

The sooner Spiritualists learn that there is a million times more in Spiritualism than the little simple fact of continued life and spirit communion, the better it will be for the cause. Spirit communion occupies about the same relation to Spiritualism that the alphabet does to a scientific and classical education.

San Francisco, Cal. ERNEST S. GREEN.

WAS GREELEY A SPIRITUALIST?

A Letter He Wrote Concerning the Fox Sisters.

A copy of a letter purporting to have been written by Horace Greeley, in a strain very favorable to Spiritualism, is in the possession of Mr. Thomas Lees, of No. 1021 First avenue. Mr. Lees is known throughout the city as one of the most prominent Spiritualists in Cleveland, says Cleveland Leader.

All of those in whose hands it has been, Mr. Lees said yesterday, firmly believe it to be in Mr. Greeley's handwriting. Mr. Lees took the pains to take it to the Public Library and to Chase Library and compare it with specimens of the Greeley handwriting. He said yesterday that both the librarians, Mr. W. H. Brett and Mr. Charles Orr, believe it to be an original document.

The letter is addressed to Mrs. Clem, mother-in-law of Edgar Allan Poe, the poet. It reads thus:

Tribune Office, New York, December 7, 1850.

Dear Mrs. Clem:—This letter will greatly surprise you, but I trust cannot annoy or disquiet you; indeed, I have written it in the hope that it may prove a solace and a benefit. But I have no time for apologies.

You have doubtless heard something of the "mysterious rappings," or alleged "spiritual communications," which had their first development in or near Rochester some years ago; and have, of course, concluded, with the majority of all who have heard of them, that they are a gross imposture. Well, perhaps they are, but I have seen a good deal of them, and have not yet detected the trick; on the contrary, I have had the most remarkable things communicated to me, as if from the spirit world, which completely baffle my powers of explanation. But let me proceed to what concerns you.

Catherine Fox, a young, simple illiterate girl of fourteen (the youngest of the sisters through whom these communications were originally made), has been living at my house and going to school for some two months past. I do not see very much of her, for I reach home late at night when she is at school. But Mrs. Greeley hears the communications every day, and is firmly convinced that her departed son speaks freely and daily to her, and she is not a woman easily deceived. I have listened to them generally on each Saturday or Sunday morning when at home, and have never detected any collusion or jugglery, though on one occasion I strongly suspected it. And it is certainly true that the rappings are now heard and understood in two other families in our city within the circle of my limited acquaintance, and where the individuals who appear to be the media of communication are far above the suspicion of deceit. I have heard them in one case, and know they occur in the other. I hear of their occurring here and there—in two families in Boston—but I speak of what I know.

Well, we sat down this morning (being my comparatively easy day) to hear something from this invisible medium, and some responses were received as if from our son. I then asked:

"Will Edgar A. Poe speak to me?"

There was a prompt and clear response indicating assent.

"Will he tell me in what sphere of the spirit world he is?"

(Answer spelled out by raps as the alphabet was called over). "Well, sir, I am in the sixth sphere."

I then said something to my wife about the probability that he would refuse to answer such questions as I might put to him, when he responded without prompting:

"Ask—you need not be afraid."

I then asked with regard to religion and future life—

"Tell me what I am to believe."

Answer: "Well, Mr. Greeley, I think your wife has tolerably good ideas about the other world."

Mrs. Greeley is a rationalist of the Parker school, whereupon as she exulted over this answer, I explained that persons in the future state had the same general ideas and tendencies that they cherish here—that a materialist, a sensualist, a skeptic, would evince similar or corresponding tendencies in the disembodied state. This sentence was thereupon rapped out:

"Now, Horace, I know I did not have much faith, but do you not think I know as much as any spirit here? Yes, sir, I do."

I then dilated still farther in part to Mrs. Greeley, and in part to my invisible friend, on my notion that everyone's belief and life here must influence strongly what they see, feel, and realize in the other world, when this was rapped out:

"Well, Mr. Greeley, you have some beautiful ideas. Yes, you certainly have."

"Yes, but are they not true?"

Answer: "A greater part is true." (Then after a pause), "Mark that word 'true,' (then a pause), 'emphasize (it)."

I then asked "Is your wife with you in the spirit world?"

Answer (by raps): "Do you think I would be here without?"

(Here there were rappings of two different kinds, as if from two distinct spirits, then the bars of a strain of music beaten by raps of the two together, as if to indicate perfect sympathy.)

I then asked: "What shall I say for you to your mother, Mrs. Clem?"

Answer (by raps): "Tell her I do not care for all that is said about me now. I am so happy."

"Shall I say that Mrs. Poe is happy also?"

Answer: "Yes. Say I am happy, too. Tell her we watch over her all the time, and will guide her path and strengthen her though life."

Dear Mrs. Clem, I have given you as faithfully as I can the results of this singular colloquy. Think of them as you will. Yours, HORACE GREELEY.

P. C.—Should you ever come to our city while Catherine remains with us, or even afterwards, come to our house, No. 35 East Nineteenth street, and see Mrs. Greeley but if you like to verify this matter, don't tell her or Coty that you were related to Poe, or wish to hear from him, but say you are my friend, and want to hear from your son and daughter. You may thus have a test.

H. G.

THE SPIRITUAL BANNER.

O, angel world! O, angel world!

Thy pure, white banner is unfurled;

And o'er the earth is floating free,

Proclaiming truth and liberty.

Thy mortal children all shall wake,

And of thy truths with joy partake,

And universal love shall be

The watchword of humanity.

Thy spirit voices whispering clear,

Proclaim to all that Heaven is near;

'Tis not afar! It may be seen!

The veil is rent that lies between.

The angel throng from the other side,

With trumpet sounding far and wide,

And outstretched hands with open scroll,

Are searching every heart and soul.

The spiritual banner! May it ever wave!

To free from bonds, o'ercome the grave;

The hope of the world, light of the lost,

We'll guard its honor at any cost.

Marlboro, Mass. MRS. E. J. BUCHANAN.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

DON'T BUILD FENCES

Around Your Minds by Adopting a Creed.

AN APPEAL AGAINST THE ADOPTION OF ANY
CREED WHICH MAY HAMPER INTELLECTUAL
GROWTH AND UNFOLDMENT.

The minds of many Spiritualists have been agitated about the question as to whether we ought to have a set of articles of faith or a code of creeds, and one might suggest a few as follows: We believe that the spirit spheres reach a few miles beyond the moon. We believe in elementary spirits. We believe in Diakkas. We believe in stellar centres. We believe in water sprites. We believe in spirit bogging through earth-life and spirit spheres, on through the central soul of the universe, and sliding earthward again on another round, etc.

But would it not be far wiser to adopt none, nor build mental fences? We as Spiritualists may yet have learned all, and new and unknown forces may yet be found, and what we term the soul, selfhood, individuality or spirit, can be but very indefinitely described, unless we apply personifications as of old. To say that man is spirit, is as vague as where an orthodox Christian says "I live in Christ." If one means by spirit the beings the media and clairvoyants observe, they can but see their spiritual clothing and form, like one sees the physical here, and not the soul, life-force or individuality—the actual ego or power-centre behind all clothing and form, spiritual or physical.

A still more potent reason why we should not make any declaration of faith is, that in what we are pleased to call psychology, hypnotism, etc., or mental action over the minds of our sensitives, it may some day be proven that we are entirely ignorant of the forces employed, for the mind may only be an incentive agent awakening a latent power unknown to us to-day.

Again, by past experience and historical data we may learn that fence-building around mental possibilities is unreliable and unstable. Martin Luther overleaped the declaration of faith of the Catholic creed, which was quite a high fence in those days. He taught his own views, but in time, as his adherents grew in number, they adopted another set of declarations of faith, which in like manner became a fence; and to believe beyond that was heresy. Alike fences were built by Calvin around his creed, but all similar fences could not stand the progressive march of thought; and those who dared to think or believe beyond such prescribed articles of faith were termed heretics; hence, from their narrow creeds sprang the multitudes of beliefs all over the civilized world: Presbyterianism sprang up in Scotland, Episcopalianism in England, which also was the birthplace of Methodism; then Quakers, Shakers and many others, until we have twenty-one different Baptist creeds, four Episcopals, five Shakers, fourteen Methodists, sixteen Presbyterians, four Lutherans, and even the old Catholic Church has four sects. Hence we see that fence building around creeds is but the bigots' highest aims. It is an impossibility to build a fence high enough to hedge in any mind for any great length of time in a progressive age. Make any declaration of faith, even on the most positive grounds, and one single wave of unexplored law may topple your fences like all past restrictions upon human thought.

One thing more which modern thinkers must not forget is, that outside of the old Greek school of philosophers, sound reasoning has either been a latent force or an outgrowth of necessity scarcely one century old, for even in our grandfathers' time not one in a thousand dared or tried to think beyond the mere platitudes of trifling mysticism as explained to them, and forced into the infantile minds. The world has progressed in all things appertaining to facts and inventions, though scarcely in humanitarianism as much as it ought to; this last century at an astonishing rate, therefore let us not try to foster any creed to be toppled over before it is scarcely cold, for we might as well try to stop lightning's electric spark when it descends to earth. Facts will ever stand if you endorse them or not, while beliefs are based upon individual idiosyncrasies.

Pocatello, Idaho. C. J. JOHNSON.

RELEASED.

Dead, and the sun still shines;
Just dead, and the soft winds blowing;
Dead, while the blue lake dimples and smiles,
And the rovers sing at the rowing.

The world goes on just the same,
Scarce a leaf in the elm tree flutters,
While the blooming breath of a summer wind
Sifts in through the open shutters.

And this it is to be dead,
For I heard them say I was dying;
As yet I scarcely knew which was I,
This self or the other, there lying.

'Tis wondrous to be dead,
And to be evermore past dying,
On wings of eternal youth upborne
The stars in their course outlying.

I felt so light and free,
I longed through the blue sky to be flying
How strange that I should ever have feared
This wonderful change called dying.

They have called death the end,
When it is only just the beginning—
How trifling a life to pay
For an immortality's winning.

FLORENCE A. DOAN, Spirit.

SOME SIGNS AND SUPERSTITIONS.

For a chair to break down upon which you are sitting, denotes coming bad news.

When you move into a strange house throw in the broom first—it will keep away slander.

If it is said that if you iron a man's shirt on the back you will iron all his wealth away.

When a clock gives a whirling noise and then suddenly stops, it is supposed to foretell evil.

A coal flying out of the fire in the shape of a purse, predicts a sudden acquisition of riches.

If you find the scissors lying open, close them at once if you do not want a quarrel that day.

To throw away shaving paper after using it, instead of burning it, is a sign of coming wealth.

When soup continues to boil after the kettle has been taken off, the cook will live to a good old age.

If you are homesick or worried over anything, you will be relieved by putting a handful of salt in the fire.

To walk a chair on its legs instead of carrying it signifies, it is said, that one of your near friends or relatives will be injured.

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CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we have decided to sell it at a special price of ten cents a copy, to all those who will subscribe to it in advance. This is a very low price, and we are sure that it will be a great inducement to many who are interested in the study of the Bible and the history of the world.

A Bountiful Harvest for 25 Cents. Do you want a bountiful harvest then we can give you 25 cents for The Progressive Thinker. It is a very low price, and we are sure that it will be a great inducement to many who are interested in the study of the Bible and the history of the world.

TAKE NOTICE!

At expiration of subscription, if not renewed, the paper is discontinued. No bill will be sent for extra copies. If you do not receive your paper promptly, write to us, and we will send you a new copy. If you desire the address of your paper changed, always give the address of the place to which it is to be sent, or the change cannot be made.

SATURDAY, MAY 21, 1898.

A HARVEST OF DESTRUCTION.

At a teacher's convention lately held at our neighboring city of Rockford, where some 900 pedagogues were in attendance, the mayor of the city, during his address of welcome, is reported to have said:

"Believe each city should appropriate a small sum of money, say from \$500 to \$1,000, according to the population, for the employment of some director who is capable of drilling all the boys above the age of 13, thereby giving them some military discipline. If such was the case it would be of vast importance and benefit to the nation at large in times of trouble, such as we are expecting at the present time."

The Progressive Thinker, with a constituency many times greater than that of Mayor Brown, begs leave to remark that what is called "Christian civilization" seems to be based on violence, and thus the reason why it is proposed to give a military education to boys of 13 years, and teach them the art of human slaughter.

It is sad enough to educate men for war when their services are a necessity for national defense. Killing is not so intricate an art as to require it to be taught in infancy to master it, thereby shaping the character of the man for deeds of valor.

We learn that Mayor Brown is a Methodist. He should have learned that "What ye sow ye shall also reap. If ye sow to the wind ye shall reap whirlwind." It does not need inspiration to confirm these positions.

War is, and probably will be inevitable until all nations shall learn that there is a better way to settle national disputes than by the waste of life and destruction of property. Those countries the least removed from barbarism will cling the most tenaciously to war as a means of redress for real or fancied wrongs. And if children are instructed in the art of destruction, and assured treason, stratagem and spoils, as well as national defense, will follow as does night the day.

The "Mothers' Congress," in session in Washington, at its opening on the 2d inst., was addressed by its president, Mrs. Burney, who expressed the idea of The Progressive Thinker. She said:

"Boys should be trained to games in which there is no danger. Mothers should see to it that no toy drums or guns should be given them to foster the spirit of combative, and the destruction of human life. Peaceful games should be inculcated."

Don't "sell your garments and buy a sword," even if a God so directs, unless you are snatched on the cheek, then if you punish the assailant no measure will come from this office, sure.

KNOWLEDGE WANTED.

Prof. Chas. A. Briggs, of the Union Theological Seminary, by formal letter to the Presbytery of New York, has made announcement of his withdrawal from Presbyterianism, holding himself free, as he puts it, "to unite with that part of the holy Catholic church which God in his grace" calls him. Since then he has been formally received into the Episcopal church, and is a candidate for holy orders.

To gain admission into the Episcopal church every applicant, besides indorsing the trinitarian creed, is required to subscribe to the following:

"I believe in the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine and worship of the Protestant Episcopal church in the United States."

Prof. Briggs showed conclusively in his higher criticism that parts of the Bible were corrupt and false. He incurred the displeasure of the Presbytery because of those criticisms. How much does a subscription to the article of belief quoted above fall short of a recantation? Will somebody learned in theological quibbling tell?

GOOD SUGGESTIONS.

The Spanish Bishops made application to the Pope a few days ago, for permission to sell the treasures in their churches to raise money for the war against the United States.—News Item.

The Progressive Thinker has a suggestion to those Bishops which will add value to the proposition to raise funds for the war from the sale of relics and the stealings of the churches. Let those Bishops organize a brigade, and give the command to the Cardinals. Make the priests subordinates and members of companies. Arm them well, and let them go to Cuba. If the whole caboodle do not go into hiding the Pope will have occasion very soon to release them from purgatory. Spain, in the interim, will profit by the experience of her home wars delighted themselves with spitting words of prisoners, who, fortunately, were held in custody by those same prisoners who were outraged.

CONFISCATION OF CHURCH PROPERTY.

An Associated Press dispatch, from Berlin, of date May 7, reads as follows: "A private letter received by the Spanish wife of a Prussian general from her uncle, who is a high Spanish official, says that the government has decided after long opposition on the part of the court, to declare all church property in Spain national property, including the golden treasures, in many famous shrines and cathedrals."

"This action," the letter adds, "has been taken in order to raise war funds." "The writer estimates the sum thus realized will amount to a milliard of pesetas."

This would be a good move on the part of Spain in the direction of progress, without regard to the war, and is a thing all countries must do sooner or later, else the church will own everything. Says M. Thiers, in his History of the French Revolution:

"The nobility and clergy possessed nearly two-thirds of the landed property; the other third, possessed by the people, paid taxes to the crown, a multitude of feudal dues to the nobility, a tithe to the clergy, and was, moreover, subjected to the devastations of noble squires and the depredations of their game. The taxes were burdensome, etc."

Now that is just the condition of Spain to-day. A thousand millions of pesetas, equal to one franc each, or \$200,000,000, is a vast accumulation of the people's wealth, which contributes in no way to national prosperity. The church deprived of this great treasure there would be hope Spain would cast off a portion of her superstition, and regain her natural position with nations.

The first marked step in the progress of Mexico was made when she confiscated all the church property in that Republic.

He who looks aright upon the United States, must see that the wealth of our country is being absorbed by the churches. Our country is a nation has been a short one; but if the same avarice and cupidity which has marked our own church history for a hundred years, shall continue five centuries longer, and no obstruction shall be placed in the way of accretion, little will be left which is not under the control of the church.

The hope of the world, and of the American Republic in particular, rests upon the probability that education and enlarged knowledge will arrest the march of the great usurper, whose chief ambition seems to be to tyrannize over humanity in the name of God.

Spain, the most oppressed country in the world, because of its religion, may arise from her weakness and stupor when sufficiently punished for the past, and become a giant in prosperity and greatness, but never while she is priest-ridden, as now.

IN TEARS AND DISTRESS.

Late advices from the Vatican report the Pope quite prostrated by the disheartening news of Spain's defeat. Says the dispatch: "The Pope expressed great horror at the loss of life, and repeatedly said he wished he had died before seeing such a war." Poor old man, his tears did not flow when the warship Maine was destroyed and near three hundred of her crew were ruthlessly murdered by his faithful devotees, but they were restrained until the perfidious nation these murderers represent is receiving its just deserts, then tears fall in profusion!

On St. Bartholomew's Day, Aug. 24, 1572, the Protestants of France were invited to visit Paris under a solemn oath of safety. The King of Navarre was to marry Charles IX's sister, and the occasion was one of rejoicing and concessions. Thuanus tells the story; The Catholic butchers fell unexpectedly upon the people of all ranks, and butchered them in cold blood:

"The streets and passages resounded with the noise of those that met for murder and plunder. The groans of the dying, and the shrieks of those about to be butchered were everywhere heard; the bodies of the slain were thrown from windows; the courts and chambers of the houses were filled with the dead, while those who fell in the streets were dragged ruthlessly along, their blood running through the channels in such plenty that torrents seemed to be emptied into the neighboring river. In a word, an innumerable multitude of men, women with child, maidens and children were all involved in one common destruction; while the gates of the king's palace were beset with blood."

Thuanus estimates 30,000 were thus slain, and others fix the number butchered throughout France at 100,000.

When the news of this slaughter reached Rome the Pope and cardinals assembled in the church of St. Mark, and in the most solemn manner directed the people to give thanks to God for so great a blessing conferred on the See of Rome and on the Christian world.

"On the Monday after," says the history, "a solemn mass was celebrated in the church of Minerva, at which the Pope, Gregory XIII, and his cardinals were present. A Te Deum was chanted, after which it was declared a jubilee shall be published throughout the whole Christian world, and the cause of it shall be declared to be the return thanks to God for the extirpation of the enemies of the truth and the church in France." In the evening the canon of St. Angelo were fired to testify the public joy; the whole city was illuminated with bonfires; and no one sign of rejoicing was omitted that was usually made for the greatest victories obtained in favor of the Roman church.

This shows the Pope's tears only flow when his Catholic oke is gored; but when heretics fall by the hands of midnight assassins of his own faith he rejoices, and would do so now when American freemen are slaughtered if the church would not be prejudiced by the act. It is needless to say, we have no tears to mingle with the Pope on this occasion.

TREACHEROUS SPANIARDS.

The traveler in Spanish countries says his real danger to life comes from attacks in the rear. While pursuing his way along an unfrequented road he receives a stiletto thrust in the back, and falls to the ground dead. A cowardly assassin had concealed himself from observation until his victim passed, then, noiselessly, he sprang forth and struck the deadly blow. His object was to avenge some imagined insult.

That was almost a parallel act that destroyed the warship Maine, and murdered her sleeping seamen. The electric button was pressed, the mine was exploded, and the terrible consequences necessarily followed.

A SUPERFLUOUS IF.

"If the Spanish can be counted a civilized people," said the Chicago Tribune, in the course of an editorial the other day, as if there was a doubt on the subject. Examine the history of that people for the last two thousand years, and if a doubt existed before it will soon vanish. In acts of cruelty, duplicity, treachery and Punic faith they have no equals in modern times. Instead of advancing in learning, morality and nobility of character they have made scarcely any advance on the Moors, who, with shameless brutality, were either slaughtered or expelled from Spain in 1492, the same year Columbus discovered America.

It is the religion of Spain which has held her in check. Like Italy and Ireland she has been dominated by the Pope. There is no tyranny like priestcraft, no slavery so profound as ecclesiastical. A people can never rise to their native dignity while their every movement is directed by the clergy. The great tyrants, the dictators and discoverers of the ages have been defilers of the church. The genius of Spain for centuries was exhausted in inventing and constructing instruments of punishment for the Inquisition, to rack, torture and burn those who rose above the common level.

Silveira, in the Spanish Cortes the other day, rightly ascribed their present troubles to "the genius of the disciples of Loyola," the father of Jesuitism. Of course he was repulsed; but the outside world well knows the abject condition of that people is an inheritance of ancient paganism, modern labeled Catholicism.

THEY WANT A NEW NAME. The Episcopals, who derive their name from the Greek episkopos, meaning overseer or bishop, seem to tire of their name, and want a new one. This matter is being agitated by the press of the denomination with a view to act upon it at the General Convention of the church in October. Some more definite name than Episcopal is desired. The National Catholic Church, the Catholic Church of America, and the Catholic Church of the United States, have been suggested as preferable to the present name which was adopted in 1789, when the American branch of the Church of England set up business for itself.

As the term Catholic applied to a church has already been appropriated and rendered very objectionable by its persecution and tyranny, and as its equivalent English word Universal has no stigma attached to it, would it not be a better name than either of those suggested?

Entitled "The Universal Church of America," then strike out from creed, ritual and rubric all the nonsensical, humbug about a trine God, his anger, with pacification and redemption by a half-God, half-man sacrifice, relegate the barbarism of the Bible to the savage priests who wrote it, substitute scientific knowledge for pretended inspiration, and good works and faultless lives as a redeemer in place of faith in a myth, then the church thus organized would be equipped to meet the world worthy to contest with all others, the right to survive as a Universal church for freemen.

NEW STAKES TO BE SET.

It is reported that Emperor William, of Germany, is about to visit Jerusalem, to identify and re-locate the sacred places in that city. Helena, the mother of Constantine, is credited with having performed this wondrous duty. A. D., 326. But the sacred places won't stay located. They are constantly shifting, trying to accommodate themselves to enlarged knowledge. They who have given the largest attention to the subject say the entire geography of Palestine, as given in the Bible, is that of the 12th century, probably picked up during the Crusades. Kaiser William will do well, if he has the requisite education and independence of character, to investigate that claim before he drives his stakes too deep in the shallow soil of the Holy Land.

APPROVED STRATEGY.

In a broad riot at Talavera, Spain, on the 4th inst., a Jesuit church was burned by the mob. This indicates that the people have a correct idea of the source of their difficulties. How would it do to draft the Jesuits into the military service, then imitate gaily David who placed Uriah in the front of the battle, knowing he would fall by the hands of the enemy? That would be a species of strategy, my boy.

CHURCH AND STATE.

In the state of Delaware they have an old law by which the county pays \$5 a year to each Sunday-school taught therein. An attempt was lately made to repeal this law, but a majority of the Legislature sustained it. The average churchman would love to see such a law in force in every state.

TAKE NOTICE!

For the hundredth time we wish to state that all orders for Ghost Land or Art Magic must be accompanied by a year's subscription to The Progressive Thinker. The two must come at the same time. That is, you cannot subscribe for the paper, and then one day, one week, one month or six months thereafter send for the premium books. If you wish to avail yourself of this magnificent offer, and obtain these books, the order for them must be accompanied with your subscription. No attention hereafter will be paid to letters of inquiry desiring the premiums on any other terms than set forth above.

There are thousands of subscribers on our list who did not know when they subscribed for the paper that Art Magic or Ghost Land would be offered as premiums. In order to obtain them, they must renew their subscriptions to The Progressive Thinker for one year, and also send the requisite amount for the books.

A soul without reflection, like a pile without inhabitants, to ruin runs.—Young.

What is fanaticism to-day is the fashionable creed to-morrow, and true is the multiplication table a week after.—Wendell Phillips.

A man really looking onward to an immortal life in whatever grounds, exhibits to us the human soul in an ennobled attitude.—Whewell.

My name and memory I leave to men's charitable speeches, to foreign nations and to the next age.—Bacon.

I have from the beginning, and I hope I shall to the end, pursue to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole.—Washington.

REDUCED R. R. RATES

To the Jubilee at Rochester, N. Y.

Special rates have been secured from the railroads on the certificate plan. To secure them you must buy a ticket from your station to Rochester, N. Y., one way, and ask the agent for a certificate to the Spiritualists' Celebration.

When you reach Rochester, present the certificate to Paul Walker, who will sign it and have it stamped by the railroad representative in attendance; the holder can then buy a return ticket, over the route by which he came, for one-third the regular rate. Certificates are not kept at all stations. Tickets with certificates can be bought only on May 21, 22, 23, 24, 25, 26 and 27, and must be stamped by the agent in Rochester on or before May 31. They will then be good for a return trip ticket at one-third the regular fare, if presented at the company's ticket office on or before June 3.

These conditions must be strictly observed to entitle the person to the special rates.

The above rates have been granted on all railroads in the United States, east of Chicago, St. Louis, Memphis, New Orleans, and Nashville. The route west of those points have probably granted same rates, which can be learned by inquiring of your ticket agent.

The meeting will be held in Rochester, N. Y., May 25, 26, 27, 28, 29, 30, 31, and June 1. Everybody come.

FRANK WALKER, General Manager.

THE JUBILEE.

Local Arrangements, Hotel Accommodations, Etc.

The headquarters of the Jubilee and office of the General Manager will be at the Powers Hotel, where all are most cordially invited to call, register their names, and let their wants be known.

The principal place of meeting for lectures, entertainments and concerts will be at the Lyceum theatre.

The principal place of meeting for public scenes and manifestations will be at Fitzhugh Hall.

The old St. Paul's Church, on N. St. Paul street, Assembly Hall at New Osborne House, and several other halls have been secured for special and overflow meetings.

The Spirit Art Department Gallery will be on a door south of Main street, on N. Clinton.

The Children's Progressive Lyceum and Young People's Departments will have special places of meeting.

Special day rates have been secured at hotels as follows: Powers, at which headquarters is located, \$3; Whitcomb, New Osborne, Livingston, Congress Hall and National, \$2; Savoy, rooms, 75 cents; the Chapman, Crissey and Kremlin, \$1.25, and other hotels at low prices.

Free bus runs to the Powers, Whitcomb, New Osborne, Livingston and Congress Hall, from all trains.

Accommodations can be secured at boarding houses, restaurants and residences at reasonable rates.

Complete arrangements for the accommodation of visitors will be made, and all persons desiring to secure board or rooms in advance may write stating what they want, addressed as below, and their wants will be met. Police, firemen, janitors and committees will give all necessary aid and attention. Hotels in Rochester are considered among the best in the country.

Spiritualists, arouse! Do not miss this event of a life time!

Address JUBILEE INFORMATION BUREAU, Care Frank Walker, Gen. Manager, Rochester, N. Y.

Music at the Jubilee.

Among the talent that has been secured to assist in the musical exercises of the Rochester Jubilee Celebration, is that of a gentleman who is considered by musical critics to be the equal of any pianist in the name of Mr. Harry Arnold, of New York City, whose marvelous skill and soulful expression is the wonder and admiration of all lovers of good music.

Mr. Arnold is a graduate of the Berlin and other schools of music and stands with Paderewski and Josefify in the highest rank in the profession.

Prof. Hans Mettke, professor of music, from Tennessee, vocalist and "cello" player of rare merit, will be there.

Other talent has been announced previously and arrangements are being made to secure more. Under the proficient management of Prof. E. Adolf Whitehead, our people may rest assured that music of a most charming character will be one of the leading features of the great Jubilee.

It is seldom that people have an opportunity to hear any really great artists in the musical line without considerable expense, while at the Jubilee there will be an opportunity to hear some of the very best at a nominal cost. So arouse! ye Spiritualists! Go to Rochester and help make this convocation one that will long be remembered as an occasion of great rejoicing and spiritual uplifting.

The Spiritualists who stay away will be left with regret when they hear from those who attend the grand and glorious work accomplished.

FRANK WALKER.

THE JUBILEE.

To Lecturers and Workers.

It is nearly time for the Great Jubilee. Repeated notices have been printed and circulars sent out urging you to send your names and addresses to the undersigned, that correspondence could be had.

Many have paid no attention; it has been impossible to learn the addresses of some well-known speakers and mediums; some have been written to and have not responded.

It has been desired to secure the best talent and to have Spiritualism presented to the world by those who are best capable of doing it. Not every public worker can be put on the programme for a leading part, but all are wanted to take part in the general exercises.

You are, therefore, most cordially and fraternally invited in behalf of the National Spiritualists' Association to attend and assist in making this celebration an epoch in the history of Spiritualism and the world.

Workers, let us on this occasion make a united effort, so that the International Jubilee celebration shall be of such magnitude in numbers and enthusiasm that we may astonish the world.

In hoping to meet and greet you all at the Jubilee, I am,

Fraternally Yours, FRANK WALKER, Gen. Man.

IS THERE A GOD?

An Argument from the Standpoint of Scientific Research.

COMMUNICATION SAID TO HAVE BEEN WRITTEN ON BOTH SIDES OF LETTER PAPER IN FULL LAMP LIGHT.

The following communication was received by John D. Vall and the rest of the circle, at Marshalltown, Iowa, from Spirit John Turner. It was given through Mr. and Mrs. Buchanan.

To John D. Vall from John Turner—Well, my friend, it has been some time since I passed out. Of course I was a Spiritualist, but little I did know how to live it. Well, I suppose I knew better than I did, like many of the Spiritualists, but am glad to inform you, that I am progressing out of the place I first was in. Say, John, this is about the most wonderful phase I have ever known since I have been here. It takes one quite a while to learn how to operate it well; it is grand enough to send our messages to you all. This is the same old "hand write upon the wall."

Well, my subject to the circle to-night will be:

IS THERE A GOD?

Reviewing the law of cause and effect, evidences of design, etc. Nature, like man, has an infinite soul. My attempt to show that by the discoveries of science the fact has been established, that there exists an infinite, invisible and incomprehensible power, that this power permeates the whole vast universe, that binds the universe into an organized and united whole, and that every part of it pulsates with activity and life.

The object of this article is to consider the question: Does that power possess intelligence? The prevailing voice of religion, appealing to the Bible as authority, replies in the affirmative. But what does nature say? Scientists are somewhat reticent on this point and when they do speak they differ in opinions. All go to nature, but from her all do not get the same reply. As you approach her for examination you are at once struck with the fact that she is actuated with the principle of adaptation of one part to another. We see very little of independence of parts and unrelated action, but everywhere is visible in all departments interdependence, and mutual relationship. Vegetation does not grow and life expand except for the presence of sunshine and rainfall. Rainfall does not spread over the land except for the winds, winds do not blow except for the unequal distribution of heat; and heat is not unequal except for the rotundity of the earth, and the earth is not round except for the liquidity of matter. All this relationship of part to part reveals the law of cause and effect which so far as can be discovered has no beginning and no end, outside of it nothing exists. Without it all is chaos. As we travel back into the past every caution you are at once struck with the fact that she is actuated with the principle of adaptation of one part to another. We see very little of independence of parts and unrelated action, but everywhere is visible in all departments interdependence, and mutual relationship. Vegetation does not grow and life expand except for the presence of sunshine and rainfall. 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THE BIBLE, CHRISTIANITY AND CRIME

Not only do the examples and precepts of the Bible foster and encourage crime, but in addition thereto the teachings of the Christian religion exert a powerful influence on the minds of evil disposed persons who accept them as truth. As a starting point, it culminates the whole human race. Man is a "child of wrath, sold under sin." In Adam all have sinned and come short of the glory of God. Jesus represents the heart of man as being the abode of "evil thoughts, murders, theft, false witness and adultery. Poor, ignorant fanatic! He did not know enough about chemistry to understand that salt never lost its savor, nor of physiology to realize that the human heart is a hydraulic machine, instead of a "Pandora's Box."

Paul declared that the carnal mind is at enmity with God and not subject to law, neither can be. Paul was simply long on animal propensity and short on moral sentiment. He was looking up at the human race, and according to Luther at a later period voiced the disesteemed sentiment of Jesus and Paul, and peddled man as follows: "We have altogether a confounded, poisoned and corrupt nature both in body and soul; throughout the whole of man is nothing that is good." With such an idea of himself, it is not strange that he denounced the Netherlands and urged the German princes to destroy them. He declared that they were faithless, lying, perjured, disobedient knaves and villains, rebels who have deserved death of body and soul many times. Therefore let us smite, choke and stab them publicly or secretly wherever we can, and there cannot be anything more poisonous, injurious and devilish than a rebellion against the Christian religion. Luther's appeal from the founder of Protestantism to the Bible-believing layman had the desired effect, and over fifty thousand of the peasants, including women and children, were mercilessly butchered.

Luther instead of suffering remorse for the gruesome part he had acted in this awful tragedy, boasted of it in the following manner: "I, Martin Luther, killed all the peasants in their revolt, for I commanded that they should be killed. All their blood be upon my head; but I throw it off on the Lord God, for he ordered me to do it." That is just what Gilead said when he shot Garfield. When will this old devil monster, the God of Abraham, Isaac and Jacob, and of the Christians, cease to order his Moses, Joshua and David to murder innocent people and to plunder and rob? Is it his business whether he be Amos, Midianite, or the industrious, frugal peasants of the Netherlands?

John Calvin, the notorious heretic-burner and contemporary of Luther, states in his famous "Institutes," once accepted by the Protestant world as standard Gospel truth, that "in vain do we look into our natures for anything that is good. Everything in man—the will, the understanding, the soul and the body, polluted and corrupted, is also but concupiscence." With such views as to the nature and condition of man, is it any matter of surprise that Calvin never manifested one single laudable trait of character in his life career, so far as known. Such are the effects of the Bible on persons ignorant and credulous enough to believe its offensive rot. It simply qualifies them for the unbridled exercise of their lowest animal instincts, and deadens and dwarfs all of their higher faculties and refined sensibilities.

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Calvin was a true illustration of the evil tendency which the Christian religion exerts on a mind capable of accepting and practicing it. His character was simply a practical proof to what depths of degradation the Christian religion will sink selfish disposed individuals. He was properly constituted to become a literal representative of church dogma. Sullen, morose and gloomy in disposition, with hate and malice toward all mankind, with no trace of love or sympathy in his nature, he typified the lowest degree of mental and moral degradation to which a human being can deteriorate. He meditated on the "lost and fallen" condition of the human race in this world, and its "eternal torment" in the world to come, until the last vestige of his human feelings and the confines of his callous nature, and left him a brutal embodiment of all that was inhuman, heartless and cruel. He exemplified more the character of an inhuman fiend, than that of a human being. The Bible had so perverted his sense of right that he executed honest men on the scaffold, and burned the distinction between the stake and the gallows. He accepted his offensive vagaries. Such is the tendency and effect of the doctrine of "eternal depravity" when honestly believed. No man accepting it can ever cherish aspirations for a higher life. It chains him to a sordid plane above which he can never rise.

After eliminating the human race and rendering it bankrupt and hopeless, the Christian religion recommends a plan of redemption that further degrades it. No crime can be reformed except by convincing him that his reformation can only be accomplished by the exercise of self-reliance and self-helpfulness. The Christians' plan of redemption discourages all effort in the line of right-doing, by branding human righteousness as "filth and rags." It strives to convince the penitents that they are helpless bankrupts, paupers devoid of all self-merit, and that they cannot now, nor never will be able to pay one farthing of their stupendous indebtedness entailed by the sin of Adam. It brands them as convicts "already condemned," with nothing left them but a "fearful looking-for of judgment and fiery indignation."

After convincing his dupes of their helplessness, moral bankruptcy and utter hopelessness, it forces on them the ordeal of complete self-abnegation, a renunciation of all claim to merit, and a confession that they are leprosy with sin, and that they are unworthy of God's wrath. After thus humiliating the penitents and robbing them of the last vestige of self-respect and self-reliance, the church graciously informs them that on certain conditions Jesus is willing to become their paymaster, cancel their awful responsibility, and save them through his atoning blood.

The Christian's cunning scheme is so formulated as to keep its devotees in a state of constant dependency and humility, to prevent the reassertion of self-respect and its consequent apostasy. The only alternative left the devotees of this system, is to labor under a constant sense of their own unworthiness, beg God's clemency, and become his eternal beneficiaries.

If this degrading system of so-called religion, after having exterminated man, had given him a chance to work out his own salvation, some of the lamentable effects of the "innate depravity" theory might have been overcome by self-effort; but the method of the individual was entirely left out, the latter to be the ecclesiastical slaves and hold

them subject to the will of their masters. Hope and fear are the motives that control the lowest, criminal classes. The Christian religion never inculcated the right-doing for the sake of right. The world in its estimation is utterly corrupt by nature, and can only be moved by bribe or threat. "The central idea of Christ's teaching was reward and punishment: Believe and be saved, believe not and be damned. Heaven was promised to those who were selfish and mean enough to accept his humiliating terms of salvation, and he threatened with endless torment those who had honesty and self-respect enough to reject his wild, unnatural and absurd theories.

There is no merit or spiritual growth in working for reward, or refraining from wrong doing to escape punishment. Hope and fear constitute the practical religion of the penitentiary. All the human race, according to the Christian theology, the warden of the penitentiary tells the convicts that if they obey the rules he will credit them with good time and shorten their term of service, disobedience and he will lay their backs with the rawhide. This method restrains the convicts, but does not reform them, because it appeals only to their selfishness.

The ecclesiastical warden says to the universal convicts under their system: Confess your guilt and unworthiness, have faith, join and obey the rules of the church, and we will give you absolutely for all your sins in this world, and a harp and crown in the next; but if you refuse to confess your lost and fallen condition, and deny the faith, "the wrath of God abideth on you!"

We can not but feel that the scheme of religion could be fabricated that would appeal more strongly to the selfish instincts of man, than does the Christian system. During the Dark Ages when Christianity held supreme sway and dominated secular authority, the prevalence of crime was simply fearful; and the reason why the Bible and church do not produce the appalling results, is because modern skepticism and thought have developed humane sentiment, forced literal interpretations of the Bible, and elevated the masses above the possibility of reducing to practice its examples and precepts.

When we finish our treatise on the "Bible Christianity and Crime," we may devote a few articles to the origin of crime and the proper means to eradicate it. Some Christians bitterly censure me for opposing the Bible, and aver that they are consoled and spiritually benefited by its teachings. The Bible teachings are two-fold—theological and ethical. The theological part was written by some parties designated as apostles, the prophets, evangelists and Moses, and its tendency is most immoral and vicious. The ethical part of the Bible was plagiarized from the Greek and Roman writings of the pagan philosophers, and it is from these pagan teachings, that honest-minded believers draw their inspiration. It is the theological part of the Bible against which I am offering my earnest protest. We have spent time and money enough to test it, and weighed in the scale of experience it is found to possess not one single redeeming feature. It is a morally deluded feeling, not content to prosper it at home, have forced it on the heathen, to its detriment and injury.

John Wesley in one of his sermons used the following language: "Let any one survey the state of Christianity in the reformed parts of Germany, Switzerland and France; in Sweden and Denmark, Holland, Great Britain and Ireland. Have they more justice and truth than the inhabitants of China and Hindostan? Oh, no. We must acknowledge with shame and sorrow, that we are far beneath them!"

"That we who by thy name are named, The heathen untaught out-sin." Here Wesley emphatically declares that in truth and justice, Protestant Christians are far beneath the heathen; and that the baptized Christian, who discounts the pagan Hindoo in the commission of "sin." This confession should be sufficient to cook the missionary business. The Rev. Canon Taylor, at a church congress held at Wolverhampton, Eng., in November, 1887, quoting from the missionary report, stated that in the year 1886, 840 missionaries were sent, 224,000 in making 297 converts at \$375 to each convert; in Ceylon, 374 missionaries, each 207 converts at an expense of \$293 each; in Persia, Arabia and Egypt 100 missionaries expended \$50,000, converts, one. All for sweet Jesus' sake, and the delectation of as worthless a set of clerical deadbeats as ever fattened on the ignorance and credulity of their fellow men. But what is the result of all this? The utter outlay of wealth? We will let the leading Roman Catholic paper of England, answer as follows:

"By converting the natives of India to our belief, we lower their moral status. Their natural morality is so high, that although they become Christian, we cannot make them as immoral as we ourselves. We should contribute to their moral improvement, and our countrymen in place of trying to destroy the morality and religion of people who in truth should send missionaries to convert us."

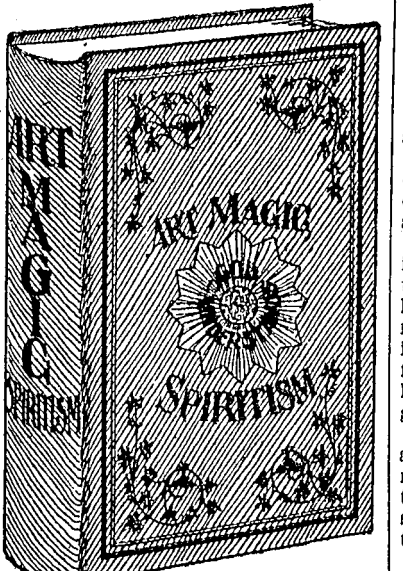
Here is an admission from high ecclesiastical authority, that converting the heathen to Christianity lowers his moral status. Considering the effect of the Christian religion on our own people, this is no surprise. Like causes under like circumstances invariably produce like effects.

We know that Christians are so deeply prejudiced that they are wholly blind to the pernicious features of their system, and they hold me in utter detestation for telling the unpleasant truths which they cannot gain say. They would still answer these gainsayers with the same old story, that they are just as voracious as when they kindled the fires around those matchless philosophers and heroes Bruno and Servetus. They threw George Francis Train in the Tombs of New York and exposed him to the horrid phases of prison life for the crime of polluting the mails by sending through the naked extracts from the Bible without comment. Mr. Wise, of Kansas, was arrested, impoverished by unjust and cruel litigation, and sentenced to prison simply for sending to the Rev. Mr. Venable an extract from the Christians' Holy Bible on a postal card, and the orthodox and secular press approved this medieval outrage. Mr. King, of Henry county, Tennessee, was arrested in 1892, dragged from his humble home, pleading wife and helpless child, carried to jail and worked on the chain gang with hardened felons, until nature could endure Christian outrage no longer when death came and relieved him from his Christian persecutors, as it had done millions of tortured mar-

REGARDING ART MAGIC. IN HIS OWN DEFENSE

A Companion to Ghost Land That Is Its Equal In Every Way.

The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that the Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole



Reading an article from the pen of Ernest S. Green, in No. 339 of The Progressive Thinker, explaining some of my work and in part my position, I desire to place myself and my work in its proper light before the public. I wish to firmly impress on the minds of all, first, that I am a Spiritualist, a clairvoyant, clairaudient, trance, inspiration, and musical medium; second, I am not antagonistic toward Spiritualists, Spiritualism, or honest mediums; third, I am fighting with you against fraud and trickery, and to clean the ranks of Spiritualism of vile impostors, charlatans and tricksters, who are defiling and defaming the grand truth of Spiritualism by making a traffic of the souls of your people, and preying on the credulity of the superstitious and ignorant, under the guise of "mediums."

Spiritualism, to me, is a grand religion and truth, and as such I determined to render it a service which I, as a public worker and firm Spiritualist, am the first to undertake. I sincerely believed it best for Spiritualists to crush out the fraud from their own ranks and not allow any dishonest religious or sectarian organization to do it for them.

It should be the aim and purpose of all true Spiritualists who have the ultimate good of the cause at heart to work to this end. To them and them alone should belong the honor of crushing that hydra-headed monster—fraud!

I have sacrificed a good business, home and many friends, to accomplish my purpose, and have spent hundreds of dollars in my work of eradicating matter to the very root or root-cause. In this work I have spent nearly six years of time and given it a thorough and honest investigation.

I know many true and honest mediums who are working for the good of Spiritualism, but in my investigation I have failed to find one physical medium who even believed that spirits returned to give physical manifestations, and I have been "in" with the best of them throughout the United States.

In your comment following Brother Green's article you state: "In Chicago there are independent slate-writers, spirit artists, trances and test mediums, etc., whose manifestations are true in all respects, and it is an exceedingly easy matter for the skeptic who is seeking truth to find a description of a spirit picture, and then this: 'Mr. Green, altogether too broad in his denials, and if in this city he could become convinced at once that there is an abundance of genuine mediums here who give only genuine manifestations.'"

I have honestly and earnestly sought for truth from every available source and have the honor (?) of knowing many of the physical mediums, slate-writers and spirit artists of Chicago, and know their methods. I have spent hours of time in their company. I have had sittings, been the recipient of numerous methods from their hands whereby the public are deceived and duped. I have parted with good United States cash to duplicate the work of any so-called "mediumship," and I stand ready to vindicate the slate-writer, spirit artist, materializing, ectoplasm, or physical medium, in Chicago, New York, Boston, or elsewhere.

It is time Spiritualists awoke to the nefarious practices which have been perpetrated in the name of "mediumship," and see to it that the terrible business of commercial and "grafting" mediumship is stamped out as you would stamp out a pest.

I have heard the old, old cry of "no counterfeit until a genuine" until I am disgusted with the paraphrase. I would ask those who advance that idea, where is the original of the first locomotive, telephone, or telegraph? Where the original of the first steamboat, plow or reaper? A demand created the original. From whence came the religious dogmas and beliefs? A demand created the original. A demand on the part of Spiritualists created them, and the old adage does apply. More has been demanded of the mediums than the spirit-world could supply, and the result has been the origination of the "wonderful phases of mediumship, in slate-writing, etc."

I admit there are thousands of good, honest mediums (not physical), who would not countenance fraud in any form, and I know there are others who are apparently just as good and honest who are not adverse to receiving a "test" to give out at their meetings, who have any fear in reading the inscriptions on tombstones. I know others who have been struggling along with their mental mediumship, honestly and earnestly, and they see some rascally slate-writer and physical medium come into their city and by their nefarious practices take the business from the mouths of themselves and family, and then they, too, resort to fraud to make a living, and because Spiritualists have, in the majority, become phenomena hunters, and will allow a good honest mental medium to starve while they crowd a seance-room of the fakir, and pour their unscrupulous money into the coffers of unscrupulous rascals.

And so it has gone from day to day, until the ranks of Spiritualism have become undermined with the network of fraud, and the sooner the Spiritualists open their eyes to the true state of affairs and determine to pull the tares from the wheat, and do so, the better it will be for Spiritualism, and the sooner true Spiritualism will take its place in the world as a respected, honored and advanced religion. It is not I who do this same fight must be fought, the same struggle gone through with, and in the end the work of cleaning house done after all.

It seems foolish to me to see Spiritualists refuse to attend an expose of the methods of fakirs and even denounce such frauds as their platform, for fear it will "hurt their platform," and I have seen Spiritualists stand in front of my halls, when I have given an expose, and warn people away, that is, Spiritualists, and these people seek truth.

Spiritualism as a truth will ever stand; but where fraud and trickery are found, in the name of truth, Spiritualists, let us crush it. Stand together, let us for higher, truer, better Spiritualism—let us have a respect, honor and advanced religion. Then let us put our shoulders to the wheel together and wage a warfare of truth extermination against this tidal wave of fraud that threatens to capsize our grand bark, and may seem harsh and broad in my statements, but they are made without fear or favor, and I have no retraction to make in any particular. I stand ready to prove every statement.

I have sought the co-operation of Spiritualists in my work. One society has said, "It would not dare." Another has said, "I would not dare." Sooner after truth, forsooth, while from many of the most prominent Spiritualists I have received words and letters of praise, and to these I extend my earnest appreciation. I find my most bitter antagonists among Spiritualists themselves.

(Continued on page 8)

THE SPIRITUALISTS' CAMP MEETINGS.

CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

CASSADAGA CAMP.

Programme of Speakers for 1898.

Our mid-summer programme, which is nearly completed, we consider the strongest as to ability and brilliancy ever presented by the C. L. P. A. Believing our friends who contemplate visiting the camp during the coming season, would appreciate a little foretaste of the pleasures awaiting them, we present the same for their edification:

July 15, Pioneer Day; 16, Mrs. E. L. Watson, of California; 17, Lyman C. Howe; 18, Conference; 19, Lyman C. Howe; 20, Mrs. J. B. H. Jackson, of Grand Rapids, Mich.; 21, Lyman C. Howe; 22, Mrs. J. B. H. Jackson; 23, Mrs. E. L. Howe, of Wichita, Kansas; 24, Mrs. J. B. H. Jackson, Rev. W. W. Hicks; 25, Conference; 26, Mrs. E. L. Watson; 27, Rev. W. W. Hicks; 28, Mrs. E. L. Howe, 29 and 30, Moses Hull, of Buffalo; 31, Moses Hull, Mary E. Lease, August 1, Conference; 2 and 3, Prof. W. M. Lockwood, of Chicago; 4, Moses Hull; 5, Prof. W. M. Lockwood; 6, J. Clegg Wright, of Amelia, O.; 7, Rev. W. W. Hicks, J. Clegg Wright; 8, Conference; 9 and 10, Prof. H. D. Barrett; 11, Mrs. Cora L. V. Richmond, of Washington, D. C.; 12, J. Clegg Wright; 13, Mrs. Cora L. V. Richmond; 14, Mrs. Cora L. V. Richmond, of Westfield, N. Y.; 24, Willard J. Hull; 25, Rev. W. W. Hicks; 26, Carrie E. S. Tving; 27, ———; 28, Carrie E. S. Tving.

Mrs. Maggie Walte, platform test medium, throughout the season.

Mesick, Mich. Camp.

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed programme. Address Jacob Bullman, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabce, state organizer.

The New Era Camp.

Their many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Loe P. Prior and Mr. Chas. J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as "the clairvoyant," is conceded by such a discriminating judge as Dr. J. M. Peobles to possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and so let the active co-operation of every Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary. The Brockways are at Portland.

Ottawa, Kansas.

The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa, Kansas, from July 27 to August 2, 1898. Inclusive Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.

We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, making two weeks' time, including three Sundays. We have made arrangements to use the fair grounds again, as we can do better there than any other place.

We have no one engaged to speak as yet, but think we will have with C. Hodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have in our city four Spiritualist societies. T. P. KELLEY, Secy., 211 E. Fourth St., Topeka, Kan.

Grand Ledge Camp, Mich.

Grand Ledge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp.

The sixteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31, and will close Sunday, August 28. The best of talent has been secured. Circulars giving full information will be issued about June 10. For full information address Max H. McGrath, secretary, at Fulton, Ill.

LILY DALE CAMP.

Old and New Attractions for Visitors.

To the Editor:—We arrived at Lily Dale on May 1, from Chicago, and saw with delight the dear old place had lost none of its many charms, but fresh scenes in its surroundings greeted us no every where, and all things fresher after our absence. Truly Lily Dale grows more beautiful and charming every season. Its lofty hills, its sparkling lakes, and glorious old woods make it, as many people say, a perfect heaven on earth. Everything points to a large and prosperous season, and already numbers of people are arriving from all over the country. The improvements are great and many. The Hotel Leoly, under the management of Mrs. Pettigill, its owner, has undergone a magic change, and visitors to this charming hotel will be greatly pleased.

The Grand Hotel has been leased again to Mr. Frank Cook, who, with his genial wife will make things very pleasant for their guests. The many cottages with neat rooms during the season are fixing up and improving the places, giving those who prefer home life an ample opportunity to enjoy it.

There will be found every accommodation for the multitude at prices to suit the times, our programme for this season is the finest that could be procured, and mediums, both physical and mental will be here in large numbers, representing every phase of mediumship, and of the highest type; so therefore, ye Spiritualists and investigators, here is your haven of rest and brain food, and the beauties of nature to feast the eye upon, for this is the largest camp-meeting in the world devoted to Spiritualism. The board of directors have spared no expense or trouble to make this an ideal resort, and those who have been here in the past can well testify that our new and improved facilities may expect a glorious season, for the supply of spiritual food and physical enjoyments are unlimited. For those who wish bodily enjoyments we have boating, fishing, bowling, billiards, tobogganing, while for the dancers there is plenty of floor and space, with the music of the celebrated Northwestern Band.

The Young People's Society of Lily Dale is in a very flourishing condition, constantly receiving new members and helping the spread of truth.

Mr. W. H. Bach, that indefatigable worker, has left for Rochester, where he, as the superintendent of the Art Department, is busy making that department a success.

We are pleased to announce to our many friends throughout the country that our new and commodious house at the entrance of the grounds, about completed, where we shall be pleased to welcome old friends and make new ones.

F. Corden White, platform and test medium, is already installed at his pretty cottage for the season, and by the time of the June picnic we will have an array of mediums to suit all investigations.

We have built a large gallery devoted exclusively to the exhibition of our spirit portraits, which we are now giving especial attention to.

Therefore, we say, Come one, come all, to beautiful Lily Dale, and find food for the soul and health and enjoyment for the body.

CAMPBELL BROTHERS.

SPECIAL RATES.

To the Editor:—Will you please state in regard to the Rochester Jubilee, May 25 to June 1, that if a party of fifty or more can be got together to start from Cleveland, O., round trip tickets can be obtained for five dollars, good for six days. For further information, and to obtain further tickets, address me at 1021 First avenue, Cleveland, O. THOMAS LEES.

Presentation of a Portrait.

A very interesting meeting of a general character was held at Welber's Hall, on Sunday afternoon; the absence of a regular speaker was more than made up for by the services. At the opening, W. L. King presented a large, handsomely framed portrait of Mrs. H. S. Lake, the gift of herself, which was accepted by J. H. Taylor on behalf of the society, and he was requested by vote to write and publish a letter of acceptance. A special feature of the meeting was the singing of a group of little girls from the East Side Lyceum, under the instruction of Mr. Fred Weimar, which was heartily enjoyed. The following was accepted as the sentiment of the society: Whereas, The Cleveland Progressive Thought Society has been presented with a beautiful large portrait of herself, by Mrs. H. S. Lake; Resolved, That we accept the gift with due respect and in the spirit of love which prompted it, and will exhibit it our gratitude for the favor by remembering the donor and sending her our highest thought and best wishes for the work of humanity in which she is an esteemed co-worker. For the society, FRED HAYES, Pres., Cleveland, O.

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best served thereby. Other articles are diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Miss L. Gordon writes: "The Universal Society meets at Hopkins Hall, No. 528 West Sixty-third street, Englewood, over opposite the L. M. Trull- uest lectures and gives tests every Sunday at 2:30 p. m.; also conference and tests at 7:30 p. m. All are invited to these meetings.

Carrie Fuller Weatherford, in addition to her Sunday work at Columbus, Ohio, visited Nelsonville, the 5th inst., and Pickerington, the 6th, lecturing and giving tests in both cities. Other cities in Ohio wishing her services for week- ight engagements should address her at once. Will also answer calls to at- tend funerals, 59 W. Goodale street.

Charles J. Anderson will attend the New Era Camp, in Oregon, from July 24 to the 25th.

Mrs. Lora Holton would like an en- gagement at some of the camps, as musician or test medium. Address at 104 North Harding avenue, Chicago.

Secretary writes: "April 27, Mrs. Dr. Hilligoss, of Anderson, Ind., closed a very successful series of lectures at Danville, Ill. While Mrs. Hilligoss was here the First Spiritualist Church was organized; also a Ladies' Aid Society. Mrs. Hilligoss is a worker in the cause that any society might be proud to have. During the month that she served the society she added about twenty-five names to the roll of membership, and is the only lecturer who ever increased our membership. The society was so well pleased with her ability and her efforts that they engaged her for a term of ten months, beginning Septem- ber 1, 1898. Mrs. Hilligoss had an en- gagement at Chattanooga, Tenn., for the month of May, and will probably divide the summer between there and Nashville, Tenn."

J. C. F. Grumbine, assisted by W. W. Tatum, the well-known medium for clairvoyant and physical manifesta- tions, will hold services, under the aus- pices of the Order of the White Rose, at Handel Hall, each Sunday of June and July, and hold tests at various cities in the States of Illinois, Michigan, Ohio and Indiana. Address Mr. Grum- bine, 7820 Hawthorne avenue (Station P), Chicago.

Mrs. Claman is now lecturing in Kalamazoo, Mich. She can be ad- dressed there for engagements at No. 300 East 11th street.

Mrs. A. E. Sheets will serve the Iowa Society of Spiritualists, Sunday, May 22, morning and evening.

Julia Steelman Mitchell, lecturer and platform test medium, has regained her usual good health and will attend the Jubilee. Has June and September open dates. Will go South for January and February, 1899. Address Station A, Newport, Ky.

M. E. Foster writes: "Please say to the public that Dr. J. C. Phillips is the efficient superintendent of Mt. Pleasant Park Camp, and all wishing to engage tests or rooms before the opening of camp must apply to him at Mt. Pleas- ant Park, Clinton, Iowa."

J. M. H. writes: "I am with Will C. Dodge on doing away with dark seer- lights, to lessen fraud. 'Give us more light.' Hon Warren Smith, April 23, gives us many good shots on Crimes and Murders in Christian Lands."

Mr. M. B. Sheets, father of the speaker, Mrs. A. E. Sheets, lies critically ill at his home at Grand Lodge, Mich.

Frank T. Ripley, test medium and speaker, has open dates for June, July and August, and can be addressed for camp or grave meetings. He is now speaking and giving tests at South Bend, Ind., for the First Spiritualist So- ciety. Address all letters to him for May, to South Bend, Ind.; for June, to Oxford, Ohio.

Mrs. Mary Miller writes from Louis- ville, Ky.: "The First Spiritual Church of Louisville elected officers for the en- suing year as follows: President, H. F. Markes; vice-president, A. Shellberg; financial secretary, Dr. Thomas Mc- Abey; treasurer, Mrs. F. F. Markes; corresponding secretary, Miss Mary Miller; literary Mrs. Henry at South Bend, Ind.; for the First Spiritualist So- ciety. Address all letters to him for May, to South Bend, Ind.; for June, to Oxford, Ohio.

here below and a happy future life be- fore. His half-hour discourse was lis- tened to by an appreciative and intelli- gent audience, and was highly com- mended. He was followed with tests by Mrs. E. W. Harper, Mrs. Mary Jewel, and Charles Hoefstetter. Dr. McAbey then made announcement that as the First Spiritual Church had not held one Sunday service since it was organized, the people who expect it would continue. And he gave them all a free invitation to come every Sunday night, and as we conduct our meetings at other churches (free admission), he thought and hoped we would continue to have a full house at every meeting."

M. St. Omer Briggs seems to be doing a good work in Hamilton, Ohio. May 1 she lectured on the "Needs of the Hour," a patriotic address. Gen. Benj. F. Butler, being the nonpareil of gen- erals. May 8, he took for his subject "The Condition of Spirits in the Lower and Higher Spheres," which was a grand lesson. As we saw, so we shall reap. The audience was carried in words and description from the time the spirit left the body to its search for heaven and loved ones, back to witness the murders at the funeral of the mor- tal. The condition of spirits was shown away in the war and stained with blood, were described as difficult to work out of. But as the world became spiritualized wars would cease. Then we should recognize the brotherhood of man and the fatherhood of God.

P. C. Mills, state agent, writes that Mr. M. D. Wood, of Centralia, Wash., has been duly appointed financial agent for Lewis, Pacific and Wahkiakum counties, to receive and collect funds to meet the expense of arranging for and carrying on a convention of Spiritual- ists of Washington, to organize a state association, auxiliary to the N. S. A.

Secretary writes from Sturgis, Mich.: "Mrs. R. W. Barton, now of Grand Rapids, Mich., was with the Harmonical Society of Sturgis, Mich., Sunday, April 24 and May 1. This was the first time that she had lectured for the society, and although a stranger, and in a strange church, she was warmly wel- comed. The tests she gave after each lec- ture were good, and nearly all were true. She held one private circle during her stay here, and gave to each of the twenty-eight persons in the circle a reading. I believe Mrs. Barton to be a true woman, good medium, and a conscientious worker."

N. H. Eddy writes: "The annual meet- ing of the First Spiritual Church of Danville, Ind., for the election of offi- cers for the ensuing year, was held in the temple Friday evening, May 6, and elected A. G. Atcheson, president; 274 N. Division street; Mrs. J. B. R. Matti- son, first vice-president; Mrs. D. C. Metterbell; L. C. Beezley, corresponding secretary; 102 Garner avenue; Mrs. L. H. Eggleston, financial secretary; J. W. Beebe, treasurer; additional trustees, Ella Atcheson, W. F. Albee, J. C. Spen- cer and C. Whittever. The regular meetings are well attended, Sundays, and the people are reaping a harvest of spiritual food and instruction under the ministrations of Moses Hull and Mattie Hull, who labor with earnest zeal to disseminate spiritual knowledge and truths. Their teachings are deeply interesting the people. The Young People's Spiritual Institute which was organized last October, has about fifty members and is in a flourishing con- dition."

Mrs. S. C. Seovell writes: "We are on the eve of leaving Kansas City and regret the change very much, but busi- ness matters pertaining to the settle- ment of my father's estate, and duty to an aged mother, make the move a ne- cessary one. We leave here with an anxious desire for the future good of the cause. Notwithstanding the terrible weather ever since our coming here, our audi- ence has averaged two hundred people, by actual count. This shows an awak- ening of many who have never before been Spiritualists, only on the phenom- enal plane, but who are now awake to the philosophy. The spirit friends seemed to realize the needs of the hour, and when our hearts were filled with regret at leaving so many hungry souls asking for the spiritual bread of life, Brother and Sister Claman came in from Topeka, Kan., and consented to remain a few weeks at least, and perhap by the time they are compelled to re- turn home, some other workers will be sent here. Mrs. Claman in well-chosen words accepted our trust, and with the assistance of a good musician and a choir, who promised their help to her as to ourselves, Sunday, May 15, she will take her place at Woodland Hall, Mr. Joplin and Galea will take up our work in spiritual and material matters to look after, and will have plenty to do. Galea, Kansas, will be our home as long as my mother is spared to earth friends. I will all camp engagements, but otherwise can- not accept outside work beyond the ter- ritory of Webb City, Joplin and Galea, and for funerals or weddings, not for public work."

W. W. Hancock writes from Moon- ville, Ind.: "We and Brother J. N. Hilligoss, of Anderson, and C. J. Barnes, of wife, with us May 6 and 7. The Doctor gave us two fine lectures, one on the subject of Life and one of Love. The Doctor is a new speaker and is very in- spirational. Mr. Barnes gave us two sermons which were very successful. Mrs. Barnes gave us some very beau- tiful tests, which were very convincing to all present."

M. M. Comstock, secretary, writes from Wheatland, Mich.: "I am sorry to have to announce that circumstances are such that it is thought best to aban- don the camp at Birdsell's Landing, Devil's Lake, Mich., for 1898, and that all persons who paid their membership fee, except the members of the official board, can have their money by re- ceiving a certificate, or which I think better still, turn it over to the State or National Association. All questions will be cheerfully answered as far as possible by addressing the secretary."

Mrs. C. R. writes from Ridgeway, Mich.: "Dr. P. T. Johnson, of Battle Creek, Mich., has been with us, and we have had a very enjoyable meeting at Mooreville. His able and logical lec- tures there were most favorably re- ceived, and the improvised poems were simply grand. We think the Doctor one of our ablest workers, and his ser- vices will not be disappointed in engaging him."

Farmer Riley writes from Marcellus, Mich.: "I wish to notify my many friends who write me, I am laid up in bed with fever and inflammatory rheumatism. Tell them all I will an- swer as soon as able, if I ever get bet- ter, and this side of the divide. I have been sick a long time and am worse now than ever."

The Independent Club, of Newbury- port, Mass., of which Dr. C. W. Hidden is grand master, has closed its hall meetings for the season with all bills paid, money in the treasury, and a snug sum in the bank, to serve as a nucleus for its building fund. During the sum- mer the club and the Haverhill Spir- itual Union will unite in a series of pic- nics in the woods and at the seashore.

Mrs. Maggie Stewart, of Plaquemine, O., has accepted a month's engagement with the First Spiritualist Church of Washington, Pa., commencing on Sun- day, May 15. All correspondence will reach her there for the month.

Correspondents writes: "I speak of your wonderful offer of two valuable books and your paper, to everyone who comes to a public meeting. It is possible to get more from the same pen, and hope you will be able to feed them upon such food for some time. The author of those books writes from ex- periences and they are worth a carload of theory. Prof. Geo. W. Walrond is taking a needed rest after two years continuous work. He works more hours than any worker in Denver, and accom- plishes more in a business way than any four mediums here. One of the few exceptions that combines many phases with business ability. He has held public meetings for a longer time with greater success than any other worker here for several years. During his absence the meetings are continued by Dr. N. E. Ravlin, of San Francisco, and Dr. W. Van Dyke. Mrs. Bedell is holding private meetings weekly which are well attended, and there is renewed interest shown among investigators."

H. F. Conates is now located at 2420 Indiana avenue, where he will hold dark trumpet circles, which have proved very satisfactory in Chicago.

D. W. Hull has been engaged for the camp-meetings at Liberal, Mo., August 20 to 28, and Carthage, Mo., September 10 through the meeting. Would like engagements in that direction before or after that time. Address, Norton, Kan.

P. J. Barrington, M. D., writes from Webster City, Iowa: "Just arrived at this place this evening. I will remain here perhaps two months. The grand old Progressive Thinker grows richer and rarer as the years come and go. How I do enjoy its pages every week it comes."

Mrs. Frances Ruddle is with the friends at present in Lafayette, Ind., holding seances and giving state writ- ings very satisfactorily. She wishes to engage for camp work. She will be at Sunset Park, accompanied by Miss Pearl Lucas, a noted girl trance me- dium of Lafayette.

Dr. Juliet H. Severance has open dates for the next season after close of camps. She would like to correspond with committees in reference to lecture engagements as soon as possible. For the present month address 661 Milwau- kee street, Milwaukee, Wis.

The First Spiritual Church of Dan- ville, has Mrs. India Hill, of Decatur, Ill., as speaker, and Mrs. A. E. Kibby, of Cincinnati, O., for tests, for the month of May. These ladies are said to be very efficient workers.

Major C. H. Matthews, of New Phila- delphia, Ohio, who has been an earnest Spiritualist ever since March 31, 1848, being near 70 years old, and feeling un- able to attend the Jubilee at Rochester, N. Y., has sent to W. H. Bach for ex- hibition 22 pictures, spirit photographs, crayon drawings and copies of state- written messages; all genuine and many of them gems of art produced from the other side of life. He sends greetings and words of encouragement to all who are in search of truth.

A VETERAN PASSED ON.

Harmon J. Clark, of Akron, Ohio.

The Akron Spiritualists, and many warm friends of Harmon J. Clark were greatly shocked Sunday morning, May 15, to learn of a sudden transition, which occurred at the residence of his sister, Mrs. Amelia Kingsley, of Wil- loughby, Ohio.

Brother Clark was the proprietor of the Buchtel Hotel, of Akron, at the time of his transition, also one of the leading members and supporters of the First Spiritual Society of that city.

He was born in Chardon, July 24, 1832, and was therefore nearly 66 years old. At the time of his death he was the first man to enlist from Geauga county, serving as First Lieutenant in the Geauga Rifles, and continuing his service all through the war.

"Uncle Harmon," as he was famili- arly called, was universally known as an ardent Spiritualist, whose life was de- voted to the welfare of humanity, and the practical exemplification of the beautiful teachings of his loving spirit friends. His nature endowed with an active mind, with a very earnest and sympathetic heart, and with a strong purpose to carry forward any work which he considered beneficial to his fellow-man; his earth-life was but a continual reflection of noble deeds, high aspirations, and unselfish love, that characterized his individuality.

In all that makes life beautiful, in deep earnestness, in kindness coupled with tenderness, and in doing well what he loved, Brother Clark was pre- eminent. His genial, loving nature, and quiet, spiritualizing influence, will be sadly missed by the many friends who had grown to love him.

SUGGESTIONS, To Improve Spiritualism.

No doubt every earnest worker for Spiritualism desires to improve the public cause, and every worker should unceasingly endeavor to do so. We need more who are willing to set aside self-help, making personal emolument and public plaudits secondary to the good they may do. With all the despotism and desire for power manifested by the Christian churches, they have had self-selected men to benefit hu- manity and alleviate suffering.

Spiritualism has ever been advocated as the cause of humanity. We talk of a desire to help human beings of all classes, and at the same time decri- affiliation with persons whose character may be tainted, or with whom gossip- ings may be taking liberty. Taintage has been preached for church of wealthy and poor to commune together, and that would vastly improve the Christian Church. And I feel like rais- ing my voice for Spiritualism to be a refuge for both good and evil human beings, with all classes added thereto. Truth is no respecter of persons; and immortality is the destiny of all.

What right have we to condemn? It is this spirit of caste that has de- stroyed the usefulness of the Christian churches, and is barring the progress of associated Spiritualists to perform use- ful spiritual labors for humanity. It has destroyed too many local organiza- tions, and is the great preventive of present ones.

What humanitarian efforts are we making forth? Our local cause is com- pelled to be managed for financial sus- tenance rather than for a diffusion of spirit messages and spiritual truths to the people. There is little soul in our efforts! Mediums and speakers must work for a bare sustenance, and cannot get help to "give of their gifts" to the spiritually needy. Too often are work- ers unwilling to use their gifts unless compensated by money. And that has greatly been forced upon them by the lack of support from the laymen. The system of labor. Every localized me- dium knows the taxation made on his time and strength by social demands and by the poor and needy who are crying for help.

Having done much of continuous labor in various localities, I can tell of demands exceeding ability of length and justice. The Spiritualist exacts the most, and is often, very often—the most unwilling to find help. Our cause suffers for money in this age of gold. When the spiritual era dawns, then we may be able to labor without price. Now we cannot do so all the time. But we must be able to do some of the time. We must learn to present spiritual truths and spirit helps to the world freely, sus- tained by local public sustenance.

The Spiritualists should create an or- ganized body, freely sustained finan- cially, with employed mediums to min- ister unto the spiritual needs of every communicant who seeks. That is why we need a Spiritual Church! A church is the conservator of charity and spiri- tual help. The medium can become a useful laborer when fully equipped with the gifts of the spirit without fear of the cause. The medium should be able to attend the Jubilee at Rochester, N. Y., has sent to W. H. Bach for ex- hibition 22 pictures, spirit photographs, crayon drawings and copies of state- written messages; all genuine and many of them gems of art produced from the other side of life. He sends greetings and words of encouragement to all who are in search of truth.

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THE BROCKWAYS.

Their Work in Portland, Ore.

To the Editor:—The cause of Spiritu- alism is growing and gaining favor in the northwest, and the metropolis of Oregon, which is the seat of the great- est societies hold regular meetings weekly, while a corps of local workers and mediums advance the light of truth. Mrs. H. C. Westlake, of this city, is not only a reliable medium, possessing rare spiritual gifts, but is a lady highly gifted in song. Her instrumental and vocal music are an attractive feature of the weekly seances held by the Brockway family at the auditorium, to enthu- siastic houses.

The Brockways are well and favor- ably known on this coast, and their re- markable mediumistic powers have awakened unusual interest here. Mrs. Brockway gives public tests of inde- pendent slate-writing or written mes- sages on some article of apparel, by her hand merely coming in contact with the same. Charles Brockway, the son, is an "proof" of the medium, and has been successful in reading sealed letters verbatim, giving full names and correct answers to all questions, and convinc- ing tests by his accurate delineation of personal matters known only to the im- mediate parties. So unaccountable are his powers, the modern skeptic raises the cry of "fraud." At the last seance of this class asked that a committee be allowed to see if the medium could read sealed letters were tampered with, and to discover the trick as they stated. This request was refused on the grounds of inharmone conditions, the one thing to be eliminated from a suc- cessful seance. In order to satisfy the most skeptical present, Mr. Brockway said that he would not touch an envel- ope nor go near the table on which were piled the sealed letters. He ac- cordingly remained on the front of the rostrum during the evening, and read a large number of sealed communica- tions, giving in each and every case full and complete satisfaction of the power of spirit to overcome matter and reveal things hidden from mortal sight. Many convincing tests were given to strangers present, who testified there was no pos- sible way in which the medium could personally know of them, their friends or affairs. The enthusiastic manner with which these statements were re- ceived by the audience, demonstrated the fact that the only fraud apparent was the fraud hunters themselves.

The work of this trio of mediums in this city as well as elsewhere, causes much to marvel, other ponder, while a greater number recognize the truth of the philosophy that "There lies around us like a cloud, A world we cannot see."

And that our friends who have passed mortality's veil are still near us, and can and do communicate.

HANNAH M. WALSER, Portland, Ore.

From Light, London, Eng.

ON THE SIDE OF THE ANGELS. Or try it on the side of poetry, always remembering that by poetry I mean in- sight set to mental music. The foolish think poetry is only fantastic phrasing or pretty spinning out of syllables and rhymes; but the wise know that true poetry belongs to the well-springs of life, to the "fountain of the great deep" in man—to love and hate, to hope and fear—y! to all that differentiates man from mere beast, and makes him indeed a living soul. As Browning has it—"It is the poet who knows. And practically all the poets have been "on the side of the angels," have seen in poor strug- gling man the making of an immortal spirit, have seen how all man's destiny is determined from within, and how that destiny cannot fail of its fulfill- ment.

Tennyson, in these latter days, taught this in the highest reaches of thought and seer- ship, of inspiration and prophecy. He said:

Man as yet is being made, and ere the crawling age of ages, Shall not aeon after aeon pass and touch him into shape? Prophet eyes may catch a glory slowly gaining in the shade, Till the peoples all are one, and all their Hallings blend in choric Hallelujah to the Maker—"It is fin- ished, man is made!"

THE SUBTLE NATURAL LAWS have produced a Florence Nightingale, by slow degrees, from the sharing brute in forest and cave; and a Father Damien has taken the place of Caliban. Has not the process been wrought out from within? Is not the result a tri- umph of spirit over the flesh? And, if so, is not spirit the great reality? This is the sublime teaching of poetry; and it is the teaching of all life which, at every step, needs the explanations and promises of spirit, molding and con- quering the flesh, and consoling the struggling, the sharp process of evo- lution or the being "born again."

Or, last of all, try it

ON THE SIDE OF RELIGION, and here our difficulty is as much where to begin as where to stop. Religion in every form may be defined as a mode of manifestation of spiritual emotion; and even Mr. Frederic Harrison's plea for Religion, from the "Positivists" or sheer Secularists' point of view, pro- ceeds from and carries us back to the purely spiritual forces of the inner spiri- tual self, and bases itself upon an ideal of human life which has for its motive a negative of the brutal and an exalta- tion of the spiritual and ethical self; and his ideal world, so often and al- ways so charmingly described, would, if realized, be a world of happy spirits, using the material body and all mate- rial things as means to an end—that end being the reign of pity, justice, sweetness and light and love, all of which are purely spiritual.

In fact, Mr. Frederic Harrison's no- tion of religion

IS PURE SPIRITUALISM on its practical side, and is not far re- moved from that divine description of St. Paul's: "The fruit of the Spirit is love, joy, peace, long-suffering, gentle- ness, goodness, faith, meekness, and temperance." Living for these, and living from these, he called "living in the Spirit," and, from the point of view of Religion, proper and necessary, are not these the great realities—the great cre- ative and uplifting forces?

Then, beyond this which, after all, only relates to man's development and life here, Religion, in all its forms, as generally understood, has always been inspired by a consciousness of, or by communion with,

THE UNSEEN POWERS.

This, of course, does not prove the va- lidity of the world's religious trusts; but, when we remember what religion has been and done in the world, it is only the word of truth and soberness to say that the belief in the unseen powers and the expectation of continued com- munion with them after what we call death, must be classed among the su- preme realities of human nature and human life.

It is here that we come up with the glorious hope of a world of

FURTHER DEVELOPMENTS

beyond the borderline of sense and sanity; and it is here that we get coun- tany with Mr. Frederic Harrison and those who, like George Eliot, believe in living on only as an influence in the lives of others, and whose

"O, may I join the choir invisible!" only means—O, may I do something that shall help me to live in a height- ened general good to which I contrib- uted!

WE DO NOT WANT A HEAVEN for the historical ones and for the finer created few, we want a heaven for the whole race, for the modest and the tring, and the poor and the crushed; for those defeated in life's battle, be- fore they had endured the smoke; we want a heaven for the little loving nar- tury souls—children, who, acting on the instinct of the eternal, shared their crust with their playmates and passed away before life's bud had blossomed; passed away—not in history, not in posthumous influences, not in the fu- ture life of unhood, but all lost as in- fluence for the good.

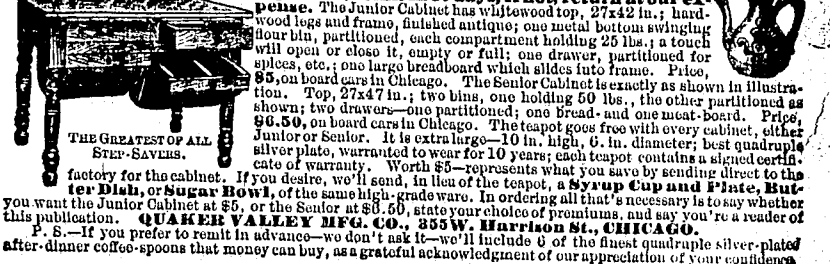
WHAT HEAVEN OF INFLUENCES is there for the thousands, whose wings and aspirations have struggled all their life in the mud through having to scrape a paltry penny to take out a whole race of the world, and whose in- fluence is there for those who have been known to possess lofty thoughts that might have "pierced the night like stars" had they not been held to the earth by the rocking of too many cradles; by the washing of too many pots, by toiling at the bench and the desk for too many hours? When all this had been done, they had not energy enough left for the higher, though the germ of the higher was in them. If the cosmic idea were all; this after life of it would be but a tomb for millions of broken hearts, and frustrated purposes, and blossoming hopes, and splendid lives crushed in premature decay. Our sense of unity demands conservation and the transmission of moral and spiri- tual energy; the indestructibility of moral and spiritual forces, the trans- ference of it all by the laws of science to higher realms in the unseen.

DOES ONE CALL THAT A DREAM—"the baseless fabre of a vision?" I call it the finest blossoming of the richest fruiting on the tree of human life—the promise of something that will remain when

"The cloud-capp'd towers, the gorgeous palaces, The solemn temples, the great globe itself, Yea, all which it inherit, shall dissolve, And, like this insubstantial pageant faded, Leave not a rack behind."

ITS TWO SIDES. But here I must leave this fascinating

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subject which belongs to that which is most vital in the history of the human race; and yet, before I turn from it, there is one question I ought perhaps to answer—"Even though all this is true, how does it prove the truth of what is known as 'Spiritualism'?" Does that question really need an answer? Spirit- ualism has two sides—the one relating to spiritualism, the other relating to phenomena. The first I have discussed; the second needs no discussing; it is simply a matter of experience. All will say is, that if what I have ad- vanced is true, the immense probability is that the Spiritualists are right all through. If spirit-life is the great re- ality; if to be a spirit is to be a pro- moted being, lifted into the larger and more subtle life of causes at first hand; if the sphere of spirit-life is nearest to us, is probably the sphere of the ether; if it seems to follow that spirit in- tercourse is the most probable thing in- aginable; and the only wonder is that it is not universal and continuous— as it is not universal and continuous— perhaps it may be when we are fit for it and want it.

AT ALL EVENTS, to scorn the claim of spirit communion, to deem it impossible, to even treat it as something to loathe and put down, must be taken as indicating a form of Atheism of the worst kind, none the less deplorable because it claims to be the defender of the Faith.

TO THE JUBILEE.

Greetings from One Who Will Not Be There.

A few days previous to the time this issue of The Progressive Thinker reaches its thousands of readers and is being perused, it is hoped there will be gathered at Rochester, N. Y., the birth- place of Modern Spiritualism, the largest representation of the cause that has ever been massed at any one time on the globe, and yet there are thou- sands who must stay at home whose presence would be highly appreciated by all, but for reasons known only to themselves they will not be there.

All factions, and that means not a few in Spiritualism, will be represented at the Jubilee, and every representative of every faction should go with but one aim, the success of the Jubilee, and that means much. It means that the divergencies and personal opinions must be subdued, must be laid aside; it means that all ambition of in- dividuals to rule, to dominate or dic- tate, must be buried beneath the sur- face and kept there during this great season, for the sake of harmony, dig- nity and the cause, and for success.

This Fiftieth Anniversary Jubilee of Modern Spiritualism should only go into history as a peaceful, enthusiastic, intellectual assemblage of honest, soulful, considerate, dignified, reason- ing men and women for the purpose of commemorating the birth of the proof of immortality in this nineteenth cen- tury. Each one does a duty that the inner conscience prescribes, while the Golden Jubilee shall have become thing of the past and the firm old rock of truth shall remain unmarred and un- tarnished by the billows of contention, envy, greed, personal ambition and un- dignified and unnecessary ventilations of pent up anger, all can look back to the time of this meeting with pride, and in the silence of their reflective mo- ments commune with their own memo- ries in sweet appreciation of those by- gone days of a loving Golden Jubilee.

This is not all. The world must be shown the light that has so long been kept under the bushel. People must know that there is a higher Spiritu- alism; that there is something in our pul- osophy, in our science, that the past generations of prophets and philoso- phers, only dreamed of, that all Chris- tianity has been a preparation for, and that the world, mentally and spiritually, longed for proof of immortality and a sweet and loving communion with those from whom they were torn by the angel of death in the dark days of superstition and belief in a hell and an angry God.

It is hoped that harmony will prevail during the entire session, and that the Jubilee will be conducted in a manner that will do credit to the entire man- ufact and make all who witness it for- tunate enough to be there in person- feel proud of the representation and the presentation of their beloved cause to the world by this band of earnest work- ers, enthusiastic men and women and able advocates and demonstrators of eternal life and eternal love.

Greetings to all from one who will not be there in person, but whose spirit is with every movement towards the unfolding of the highest spiritual fac- ulties in man, such as he hopes will be the predominant desire of everyone present.

LET US ALL SING.

Many are the sighs that are taken from the heart By the knowledge that this life is not the all. Many are the tears that are wiped away in part By the voices of the loved ones as they call. "Coming, coming, coming in the twilight of the day; Coming, coming, coming from our home across the way."

Many are the blessings and the com- forts in this wave That is sweeping from the rich im- mortal shore; It has robbed us of a devil and has opened up the grave, And has proven our existence ever- more.

"Coming, coming, coming when the moon is shining bright; Coming, coming, coming in the silence of the night. Many are the brave ones now passing over there To that country where the spirits are all free; Many are the kindred now waiting everywhere For the coming of the Golden Jubilee. "Come, come, coming, coming in their purest, highest glee; Coming, coming, coming to the Golden Jubilee."

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QUESTIONS AND ANSWERS

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NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Orrin A. Burlingame: Q. If you ever put the Questions and Answers in book form, put me down as a subscriber. I think it would make the best missionary book possible on Spiritualism, and there is need, for do you not think the prospect discouraging?

A. This has been repeatedly suggested by correspondents, and perhaps some passages worthy of preservation might be culled, but new and living questions are constantly pressing to the front, and there is not time to more than retain that portion of past labor which assists the future. It is the questions which shape and give value to this department. It depends for its inspiring motive on the vast army of progressive thinkers who send their questions.

We ought not to be discouraged by the prospect. Scarcely fifty years, and the new belief, the substitution of knowledge for blind faith; the relegation of all spiritual phenomena, to law; the exaltation of man as divine and immortal by heritage; the crumbling of all creeds and dogmas; the breaking of the floods of light, all these have been realized, and the most ardent could not ask for more. —discouraged! We ought rather to rejoice at the advancement, and take new strength.

"Reformed Minister": Q. I have been a minister of an orthodox church many years, but have become by personal tests, thoroughly convinced of the truth of Spiritualism. The old and the new antagonize and it seems impossible for me at times to stand up in my pulpit and teach what I know to be false. I come to you for counsel. What shall I do, remain, or enter the ranks of spiritual teachers?

A. By all means remain and lead your church members out of the marshlands of theology as far as you can, by adroitly preaching as much of the new as they can bear. It will be ample time for you to leave when they rebel against your heresy. You will find that preaching has not been conducive to the new sphere of public lecturing, and simply having received "tests" and been convinced thereby, is scarcely the first letter of the alphabet of the language in which the new science of spirit is written.

The tests and experiences, which are of such vital import to you, are duplicated in the experience of almost every Spiritualist. Stay by your church until you have studied well the science and philosophy and have it digested and assimilated. You do not know how far your church will go with you, much further than you now think, and having the confidence of its members you have an opportunity which you can never have again of teaching them the new ideas of life, death and the life hereafter.

Henry B. Olson: Q. Can the spirit of a man return and appear as a woman, child or beast?

A. I read between the lines of this question, the correspondent has met with just this experience and it has raised grave doubts in his mind. If he will look deeply into the methods by which spirits appear, he will have his doubts removed. If spirits came and appeared objectively they could only be seen as they are. This they are not often able to do. They appear subjectively, that is by making such a vivid impression that the recipient mistakes the thought image for an objective form. This is well illustrated by hypnotized subjects who see whatever objects the operator wills them to see. In the same manner the spirit makes the medium see it in whatever form it may please, dressed in such clothes as the garments worn on earth, and given as a test of identity.

If, however, the medium, ascended from this phase of impressibility, and became clairvoyant, which means seeing with his own spirit-vision, then he would see the communicating spirit as it really was, and not as it desired to be seen.

It may be replied that when such objects were seen the person who saw them was perfectly normal, wide-awake and unconscious of any influence. The fact that he saw, proves that he was not normal, but under control of an intelligent being, for a spirit cannot be seen by the physical eye.

Reader: Q. What was the language of Adam and Eve, in which they named all created things?

A. The arrogance of the Jews taught, and the Christian world has believed that the Hebrew race began with Adam, and all other nations were inferior branches. Hence, of course the language of the first pair was Hebrew, and this vanity was expressed in the Talmud, which states that this holy language is to be the speech of the future, and of the angels in heaven, and God will call to judgment in the last day in pure Hebrew. We presume that on that dread day, another miracle will be wrought, that the various nations may understand the harsh and barren form of speech.

The absurdity of the story of the creation is made apparent by the necessity of such a conclusion, which cannot be avoided if the Bible is accepted literally. The story of Adam and Eve as a phallic myth is exceedingly interesting and valuable. As the beginning of the Christian scheme of the fall and redemption of man, it has worked the most incalculable harm to the races that have received it.

C. Petersen: Q. What is Christian Science, and does Spiritualism accept it?

A. Christian Science is peculiar in the fact that it is not Christian, and the very antithesis of science. It asserts everything and proves nothing. Its claims as to the power of spirit over matter, belongs to Spiritualism, as well as about every statement it makes that is truthful. Its extreme doctrines are not accepted by Spiritualism, simply because they are not true. This question has been discussed at length in preceding numbers.

J. H. McElroy: Q. (1) Where shall I find this passage: The children being partakers of flesh and blood, I likewise take part of the same?

(2) Who are these children?

(3) Do we create our own immortality?

A. (1) Hebrews 2:12; but the above is not an exact quotation.

(2) The children are believers.

(3) We cannot create our own immortality, for it is not conferred because of belief, but is our birthright.

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SPIRITUAL GUIDANCE.

The Star of Truth, the Eternal Guide of the Soul.

Born of the spirit of love, of light and life, of the illimitable and eternal; clothed with the elements of water and earth, of air and fire; shaped by the impress of vibrant spheres, and nourished on the breast of nature's bounteous store, the captive soul awakens to behold the world of limitation that surrounds it and to feel the bondage of its life to forces that environ it. From the deep darkness enveloping the mystery of that holy calm which precedes the dawn, the young mortal enters the firmament of light. The soft dew from heaven kiss the luxuriant foliage of sleeping nature, the golden rays of the morning twilight flash from that horizon where the rising dawn heralds the approach of day, and the twinkling stars slowly fade from view. Then the beams of the morning sun flood the skies with myriads of streaming energies, and the newborn mortal feels the stirring of an irresistible impulse within its breast, urging it on toward the restless sea of human activity; and in obedience to the law of progression it is borne away upon the astral current of time. In the early morn of its earthly day it drifts along upon the happy stream of childhood, where the rippling waves of pulsating life softly murmur the lullaby of perfect joy. Youth listens to the babbling brooks, feasts on the perfume of the flowers, and revels in the beauties of forest and fields and drifting skies.

But swiftly the stream of life moves onward with the passing years. The dawning ideals that thrill the soul with the glow of life lead ever on, through sunshine and cloud, through calm and storm, into the deep broad current of manhood's grave career. The bloom of innocence that flushed the face of youth begins to fade, the light of purity that beamed from the eyes grows dim. But an unseen guide gives courage to the faltering soul in moments of despond, a silent voice is present in the tumultuous hour when hope struggles with despair, and with the magnetic power of love the angel of man's better nature inspires him with light and faith, and leads him into a sphere of industry and usefulness.

Life on earth is not all sunshine, for it is here that the metal of the soul is tried in the fierce conflict with temptation and sin. Here man is taught by love and hate, by hope and fear, and is moved from smiles of joy to blinding tears of grief. When the burden is heavy and the heart is sad, the soul goes out in questioning to know the purpose of its existence. Why is it here and what is to be its destiny? What reward awaits the faithful to compensate for the years of grief and toil spent in the struggle for existence? We look up into the heavens at night and behold the countless suns and worlds moving with magical equilibrium through boundless space. In the perfect order and harmony of their movements we see the evidence of a wise design. We look about us and see in all nature the manifestation of a silent and ceaseless power, expressing itself in every blade of grass, giving symmetry and beauty to every tree and plant and flower. In all animate creation below the race of human beings there is the guiding presence of an instinct whose motions are unerringly followed by the untaught creatures of earth. We see a manifestation of this presence in the active life of the bee as it gathers honey from the flowers in distant fields, and returns in a straight course to its native hive. We see this presence manifested in the migratory instinct of the birds as they come and go with the changing seasons of the year. The carrier pigeon, when freed from captivity, rises and circles in the air above and takes an undeviating flight to its distant home. Then man, the highest manifestation of existence, man, to whom was given command over all things, man, who has conquered the earth, the sea and air, who has chained the lightnings, who converses with the stars, and traces comets as they illumine the trackless spaces of the universe and pass on to sparkle in the eternal depths, surely his existence is not purposeless in this universe of law, surely he is not left alone to wander over the sea of spirit without chart or compass to guide him! Where, then, is the guiding star of his life, and whence comes the voice that speaks the word of peace to the storm-tossed waters and stills the tumult of the troubled soul?

The fixed star of truth is the eternal guide of the soul's existence, and its rays beckon from afar. Its light flashes from those inner spaces that are divine, and sheds refugent rays upon all planets in the universe of life. The voice of the silence is the consciousness of the higher self within the soul of man, an inseparable part of the consciousness that is omnipresent. To follow its motions unerringly in all things is to have an infallible guide and an ever-present supply of power and wisdom, of love and life. It is the breath of life that whispers the word of love, and awakens in the human heart an insatiable yearning whose aspirations are the workings of the Infinite. In the sanctuary of the soul the word of truth abides, and its presence may be felt by the one who can silence the activity of the objective mind, and will listen with concentrated desire to know of the voice that is soundless. In this holy of holies shines the immortal flame which is fed by the fire of divine love. This is the innermost shrine of the temple of man, where the finite comes face to face with the Infinite. The voice of the higher self calls often to every soul. Every aspiration of the soul for truth, every longing for the good, and every silent prayer for the unattained ideal, is the outbreathing of the spirit, whispering its message of love.

It was the love of truth that lifted the soul serene above the consciousness of pain, when the fagots' flames, kindled by the hand of bigotry, withered and scorched and burned the form that held a martyr's soul. It is love that lightens the burdens of life, love that animates to ceaseless toil, love that nerves the patriot in his country's cause. It is love that makes existence sweet, love that builds the nation's homes and fills the world with all the luxuries of life. It is the influence of love that refines the soul and makes sacred the circle of a happy home.

Then may every soul draw nearer the bright and beckoning star of the soul's supreme ideal where the angel of love forever dwells. May all abide in the secret place of the most high, that the purifying light of the all-seeing eye may search out the dark places of each life and with the omnipotent fire of Divinity consume the cankerous thoughts of limitation and sin.

If you would gain access to the hidden fire, seek the truth and live in harmony with your highest conception of the invisible ideal. Let intuition discover in the silence the principle of being, and recognizing that principle as the universal cause, allow it to penetrate the depths of your mind and illumine the faculty of reason, until within the soul there is received a true conception of infinite law. And day by day, as the faculties of your soul are brought to the center of contemplation within the depths of spirit, and you seek earnestly to know, and strive faithfully to follow the motions of the voice in the silence, you will soon feel the thrill of conscious power, born of that life whose dominion is from everlasting to everlasting. This consciousness of divinity is the at-one-ment of the triune principles of existence within the soul. It is the inflowing breath of the Infinite uniting with the spark within, the union of which creates the inextinguishable flame whose light sheds its glorious rays upon the endless pathway of the soul's progression through realms eternal.

URIEL BUCHANAN.

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COMPLIMENT'S SARGIS.

M. T. C. Flower, St. Paul, Minn., a sincere Spiritualist, "every line of him," to use a common phrase, thinks that too much is said in regard to fraudulent mediums in the Spiritualistic press. But, his own words express his sentiments better than a mere comment. He says:

"I desire a very little space in the popular Progressive Thinker, to publicly express through its columns my appreciation of and unequivocal, hearty endorsement of the article in No. 437, April 9, by 'Sargis,' and to tender the writer my sincere thanks for the production of an article so full of wisdom and logical, deep thought, and to the editor for its appearance in the columns of the widest circulated spiritual publishing medium. It is indeed reassuring, coming as it does in the midst of the avalanche of fraud writings, and uncomplimentary epithets of the writers, bestowed upon Spiritualists, which have pervaded the spiritual press for the past two years. It is well said by the author that the fraud-hound furnishes the ammunition for the Coverts and their ilk. Again, he says, after reading the fraud-hound for a year or more can only recall one case where the offense was denounced by naming the party."

"I, too, have for more than two years been reading these clamorings and can corroborate the above statement. The spiritual press has teemed with fraud howlings, they are not confined to one but are found running through all, and yet not more than one in a hundred of the articles named the offense, where committed, or by whom. I feel an inspiration to write a lengthy article upon this subject but will forbear and call the attention of the readers of The Progressive Thinker (and especially the class criticized) to the article by 'Sargis,' with an urgent request that they read and re-read it until its truths are stamped upon their consciousness."

THE SANTA FE ORDER.

The following dispatch of recent date, copied from the Dallas (Texas) News, and sent us by J. H. Peters, speaks loudly about the spread of Spiritualism, as placed upon the form of restriction to be placed upon believers in Spiritualism, in some lines of business, especially that of railroad engineers:

"The Santa Fe has issued an unusual and very unique order. It appears that many of their engineers have become strongly interested in Spiritualism, and that the belief is spreading rapidly, so at least it is stated. Several engineers claim that they have been warned by clairvoyants to look out for trouble at certain points and to look out for trouble at others or to expect a wreck somewhere else. All this tended to bring about a disregard of orders causing great confusion. An order, therefore, was promulgated to the effect that the engineers must either give up their Spiritualistic doctrines or their positions, and it remains now to be seen which they will adhere to."

"To the above the correspondent asks, 'What next?' To which the answers, 'What next?'

It is easy enough to see to what extent these warnings might prevent engineers on a railroad obeying orders, and on the other hand it is easy enough to see that the heeding of a warning might avert a great calamity, and considerable loss of property. No doubt many warnings are only given by mediums who fear for their own position and wish to go on record as preventing a disaster. But there is no earthly reason for such a boycott by a large trust upon its employees, and it sounds a little like a strike at our cause by a very tyrannical enemy with the power of its wealth to back it. But right must prevail, even among corporations, in the end."

A NOTED MEDIUM.

R. H. R., writing from Los Angeles, Cal., regarding the receipt of the ten premium books recently sent to as many subscribers at that place, takes time and opportunity to tell of the progress made in a developing class at the home of a once noted materializing medium, Mrs. J. M. Stuart, near Walling, who used to be called the "Terre Haute, Ind. All old Spiritualists will remember the name that for many years was familiar to all who read the Spiritualist papers. It seems she has two daughters and a grand-daughter who are good mediums. The youngest daughter and grand-daughter are with her, and from the account given by this writer they have some grand manifestations at their home to the spiritualists which are so similar to the spiritual mediums that we need not mention each grand test. Other languages than the medium's gave the messages to kindred tongues in the circle. Remarkable manifestations are reported all through the season."

THE CLOCK STRUCK ONE.

S. G. W., Baltimore, Md., says that no glass of any description has broken in his home recently, although he has used one new and an old putted chimney on his lamps since Christmas. He has been blessed, however, with what he considers a good test. A little round clock that has not run for many months started up all of a sudden when no one was near it and struck one. The hands indicated 1:55 and by another clock near it the time was 6:15. He then started the little clock, which would run only a minute or two, and would stop without striking.

He sends a dialect poem entitled "The Warship Dixie," by F. L. Stanton, from the Atlanta Constitution, and thinks the same spirit that inspired it inspires Dr. T. Wilkins occasionally.

He also suggests that the X ray has something to do with Spiritual Science. In regard to the religion as taught by the orthodox churches, if he believed it he would fear to question some very questionable statements in the Bible lest the stars would fall upon him for his infidelity.

Whenever a soul is touched with the divine truth of Spiritualism, it seeks expression, no matter what the environment. In the hands of mediums and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

CALLS HIM BAD NAMES.

An item somewhere in a previous issue of this paper, regarding one Geo. L. Behrens, of Columbus, Ohio, who, it seems, contemplates a tour of lectures and expositions of "The tricks of mediums," caught the eye of a lady whom he, according to the laws of the land, has claimed as his wife, but from whom he has been separated for almost a year. This of itself is no crime nor do we wish to make a crime of it, or parade it against him. She says: "I am a Spiritualist, I am proud to say and have the facts in my possession to expose this same Geo. L. Behrens."

We are lead to believe by the tone of her letter, which we will not publish just yet, at least, but which we will hold in reserve for the benefit of our readers, that she has facts in her possession that will be beautiful for his reflection just about the time he begins that tour. This lady has known him for several years, and more intimately, of course, for the years, and promises all the information needed to down the chap in his contemplated tour. We are pleased to make this kind of Spiritualist co-worker in the cause.

DEFINES SPIRITUALISM.

Under the head "What Is Spiritualism?" C. P. M., Moline, Ill., gives the following as his individual solution of this great question, upon which there is as much difference of opinion among Spiritualists, as upon the God question among Christians:

"Spiritualism is a knowledge that man exists as an embodied spirit upon this earth, and the knowledge that he will so continue to exist in a future state, as spirit and refined matter through the ages of a never-ending eternity."

"What does it teach? It teaches the science (knowledge) of the philosophy, (law) of life and of immortality, past, present and future. Its radiations are numberless."

"Why am I a Spiritualist? Because, Spiritualism, unadorned is nature's religion, therefore a natural religion, and in it is contained the embodiment of the only true and scientific explanation of man's present existence, and of his future destiny."

NO CREED!

Relevant to the above subject, C. G. S., Detroit, Mich., says in part:

"In subscribing to a creed we unconditionally assert our ignorance of the knowledge of a continuity of life, of the possibility of communicating with those who have passed beyond the material spheres of existence—in fact of truth—and supporting it with the dread, old-time and superstitious belief which we for so many years have struggled to overcome and outgrow."

"It would be as reasonable for Spiritualists to go back to playing marbles, riding hobby horses, playing tag, leap frog, etc., as to confine themselves to the narrow limits of a creed, for creed is the assertion of belief of the facts and truths in question, and Spiritualists have long since dispensed the ever shifting sands of belief with true knowledge, and were they now to subscribe to a creed, they would not only give the lie to their own words by their act, and bring the finger of scorn of an 'I told you so' world upon them, but would build a barrier insurmountable around them, their spirituality, their self-reliance, voluntarily place themselves in a position of non-advancement, and he who is not an advance cannot truthfully be termed a Spiritualist."

"The Spiritualists' God of to-day is not the God of yesterday and the Spiritualists' God of to-morrow is not the God of to-day, for as man unfolds, so does his ideal advance, his God advance, for man cannot conceive beyond his ideal. As he grows he will always find his ideal advance. This is eternal progression."

Letter From Bishop A. Beals.

To the Editor:—I reached here all right and with renewed vigor and spirit, delighted with the change of climate and country. The transition from the now dry season of California, its brown-parched earth and dust-laden scenery, to one of fresh loveliness, to the greenery, interfacing boughs and leaflets, the pure pulsing streams flowing through living valleys from rock to rock, over chasms rushing from rock to liquid dreams, reflecting the sleeping picture of nature, all conspire to fill one with a deeper reverence for the good and beautiful and to praise the giver of life with devout thankfulness. The greetings of old friends and loved ones, the absence of long months sets the heart thrilling and the pulses beating with renewed life and health-giving pleasure. There is nothing that gives a greater impulse to one's being than a trip across the continent, that stirs one with a deeper impression of the significance of life and this important age of progress as one realizes the advantages we have with the agencies of steam and electricity bridging over time and space. With the advantages we have in mechanisms of art and science, there is still the greater growth of mind, the spiritual knowledge linking this life with the unseen and breaking the cold barriers of doubt, through the light of intuition, that X ray of the soul, and gradually the two continents, the seen and the unseen, are one, where the waters flow together and are intermingled.

Spiritualism is making rapid strides here in this conservative city and the cause is gaining ground and a demand for its higher teachings. The new spiritual temple here is filled to overflowing each Sunday to hear our Moses, the installed pastor, and the enthusiasm is unabated. Everybody is preparing to attend the Jubilee to be held at Rochester, and a good time is expected and pentecostal feast of glad tidings promised to all men. This is our Jubilee year and proclamation to the race is defining our position before the world—a religion without a creed, a church without a Bible.

BISHOP A. BEALS.
Buffalo, N. Y.

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THE OLD AND THE NEW.
(Continued from page 1.)

is she to reap of its joys and pleasures. Paul's slumbering about woman's inferiority is now known to have been a plume of vanity, for the coming of the new world from the aspersions of a designing priesthood. She should no longer be a slave to man's lust, but should be his equal in the work of progress, if not his superior. She is to reign the queen of love and beauty. Before her temple of holiness we bow with manly pride. If anything in nature's domain is divine it is a pure, good woman.

The new age portends the ushering in of true millennium times. The ever-widening field of scientific discovery is being surveyed with a mathematical accuracy instead of a dogmatic "thus saith the Lord."

Nature is now known to have evolved the universe as we behold it. The Moslem cosmogony has been relegated to the vagaries of the infancy of the human race. We have outgrown the swaddling clothes of the past. The ever-widening field of scientific discovery is being surveyed with a mathematical accuracy instead of a dogmatic "thus saith the Lord."

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Necessity is said to be the mother of invention; and as our needs are legion, let us seek out new methods by which to lighten the burdens of labor, and thus bring joy to every household. Let us worship at the shrine of honest toil. Banish the thought that labor is a curse; rather look upon it as the avenue to happiness. Labor comes with healing on its wings; without it there could be no joys in the mansions of the rich or pleasure in the hovels of the poor. Labor represents the luxuries of the wealthy as well as the bread and butter of the indigent. The laborer is the hero, the redeemer, who saves the world from starvation and want. He is the mid-still of society, and upon his broad shoulders and brawny arms the entire fabric of political economy rests. All honor to him who labors with hands or brain to push forward the car of progress and thus ameliorate the conditions which environ our race. Let the honest toil be unrequited. The toiler is nature's nobleman and worthy of our highest word of praise.

All hail to the new era wherein man is to rank high in the scale of being, woman is to be adored, not only for her beauty, but for her worth and work; a free press is to dispel ignorance and intolerance; and free thought is to be the rule, and universal mental liberty prevalent.

Philadelphia, Tenn.

IN HIS OWN DEFENSE.
(Continued from page 5.)

selves. They who should be the first to welcome truth, however disagreeable it might be. I am still—and will continue to be—a worker in the fields of right and truth, and an instrument for the enlightenment of my fellow-beings, and will pursue my work as a public lecturer in Spiritualism and a medium in true mediumship, and I hope occasionally to let the light in on fraud, and thus put Spiritualists on their guard against fraud and trickery, and save them from the clutches of fakery.

Yours for truth,
Oakland, Cal. A. B. COOKLEY.

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

CREEDS AND DOGMAS.

Spiritualism Has No Need of Them.

To the Editor:—I have watched with interest the discussion of the creed question as published in The Progressive Thinker; have just finished reading Dr. T. Watkins' article in the 30th of April number, and Brother Tuttle's in May 7th number.

It seems to me Watkins and Tuttle have summed up the matter so all can judge for themselves.

I think all will agree that if any one wants a creed, cannot be healthy and happy without one, they ought to be gratified, even if they have to make one for themselves.

There cannot be a scarcity, as there are several hundred ready made, all said to be good, the best; take your choice.

We have a large number of Spiritual teachers, "pastors" who can supply any further demand if required.

No doubt a large number will be required; some short like Brother Tuttle's and some long like Brother Watkins'. The early converts from 1850 to 1875 will each require a personal creed with a dogma attached; that will be easy. It now appears as if stronger organizations are demanded by our leaders.

Why do they want them stronger, and where is the strength to come from? Can we have a strong society without a dogma? Is there any real demand for a special change at the commencement of this Jubilee year?

As I understand Modern Spiritualism, it is here as a revolutionary movement; it has made a good beginning in the past fifty years; no other influence has been so potent; all other religious influences have not been equal to Spiritualism.

Why, do you ask? Because Spiritualism came as a demonstration of the most important truth and philosophy ever questioned or considered by humanity. Has Spiritualism failed? Has it succeeded? If it has succeeded to do so much without creed, or dogma, will it be wise to give the spirits fifty years more to carry forward the good work, without the experiment contemplated by a few.

What has Spiritualism done in the past fifty years? It has demonstrated continued life, unfolded a large number to perceive Spiritual truth, communicate with their departed loved ones by simple observance of Spiritual laws; no more far-reaching truth ever came to humanity in any age. To deny this great truth of continued life and spirit communion, one must put out eyes, muffle ears, and paralyze every organ of sense.

Every expression of love has felt its influence, every dogma has been toned down, every creed modified, every hellish doctrine has been re-translated, many hells have been turned into heavenly ones, the pouring out of the light and love upon humanity from the spirit side of life.

Why not be satisfied and thankful for the work begun and carried forward without materialistic forms, ceremonies, or dogmatic influences? Taking a broad view of the progress of Spiritualism for the half century, there is no reason for complaint, or anxiety for the future.

If it could be proven that creeds, dogmas, or stronger organizations would popularize the truth, increase our numbers, and influence, it would still be a question whether the results would warrant Spiritualists in adopting old, worn-out forms and methods, that have been burdens and shadows in churches for centuries. If the standard of Spiritualism is to be raised, fraud eliminated, deception to be suppressed, no one will be more pleased than the writer, or more thoroughly endorse.

Such a movement will require the two-edged sword of truth and justice; popular as well as unpopular deception must be reached. There is only one way to reach a higher standard, and that is to live by the lives, which signifies better examples; to practice as well as preach is the lesson that should be learned.

Creeds and dogmas could be no more than a retrograde movement from the spiritual to the material. A Salvation Army attachment to the Unitarian or Quaker form of religious service would be a farce, a burlesque, no more so than would be a Christian, Jewish, or pagan form of service for Spiritualists.

As an old-timer, I have't time or disposition to consider those old questions of creeds and dogmas, or a declaration of principles; I do not believe Spiritualists want to go back into their old clothes; I would be glad to see Spiritualists come to the front and unite with the increasing army of political, medical and social reformers that are organizing everywhere for the purpose of uplifting humanity from the present (materially demoralized condition; the ground work; no power is more potent than the spiritual, and there is no work or place where a broad, clear-headed Spiritualist could find more to inspire or a broader field for good work.

Spiritualism is first revolutionary, then evolutionary; there has never been a time, by revolution or by evolution, that we have needed of a thorough, deep-down revolution than right now.

The unbrotherly competition, the labor strikes, the terrible poverty, the brutality, the drunkenness and prostitution, the general demoralization of a large majority of the people, the present war; these are all subjects and conditions that appeal to all thoughtful people; are they not conditions that command the attention of every Spiritualist?

My hope and desire is that some one will be lifted up and inspired to lead at the Golden Jubilee and show Spiritualists their opportunity and duty as reformers.

Chicago, Ill.

PASSED TO SPIRIT-LIFE.
(Obituaries to the extent of ten lines only will be inserted free.)

Passed to the higher life, April 24, at her home in Newark, Cal., Addie J. Dugan, daughter of O. B. and Martha A. Lisher, aged 37 years and 4 months. Mountain Grove, Mo. M. A. L.

Dr. A. G. Larson, a well-known speaker and test medium, passed to spirit-life, April 26, 1898, of apoplexy. He was 46 years of age, and spent twenty-five years in public work. Services conducted by J. D. Lannin, assisted by Mrs. Westlake. J. D. L.

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The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

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

VOL. 18

CHICAGO, ILL., SATURDAY, MAY 28, 1898.

NO. 444

WONDERS OF THE INFINITE.

Dawn of New Sciences, and Their Battles; Sixty Years of Progress.

BY PROF. J. RODES BUCHANAN.

Man, the finite, perpetually approaches the infinite, which he calls God—a barbarian word—but as it is our only word at present, it is a necessary handle for the idea until we can do better. The God idea is like the nebulous element of the universe which science has not yet mastered.

But he does not advance to the idea knowingly, or by a conscious march; he approaches it unknowingly as a great tree approaches the sun in the growth of centuries. How many hundred thousand years has he been advancing, and like the tree putting forth leaves to be killed by the frosts and then renewed. There are some who think the ancient world before the ice age was wiser than the modern—who knows?

But the tree that stands highest on the mountain must ever battle with the snow and ice, like the men whose motto is Exultator, the storm and the avalanche belong to the loftiest realms. Death is the penalty of the mountain climber. Socrates and Jesus, Hypatia, Joan of Arc and Bruno warn us it is not safe to rise too far above the age. Whether in ethics, in science or in government the warning is the same—go not beyond your century. Thomas Paine, the hero-philosopher of three nations and foremost thinker of America, was overwhelmed with malice for a century. Garrison was slapped, mobbed and barely escaped the rope; Wendell Phillips lived to find himself scorned by the aristocracy of New England; the anti-slavery leaders, forced into obscurity, were persecuted by politicians. When Samuel Lewis led them in Ohio, he was assailed by Chase, who inflicted upon us the National Banking system, for which he lived to repent sadly.

The greater the merit the more severe is the condemnation. Prof. Hare, the unequalled scientist, when he took up spiritual science as a fearless and true scientist, lost the honors he had won in chemistry, and met the jeers of the narrow-minded members of the National Scientific Association. When Prof. Crookes, the greatest scientist in England, did the same with unsurpassed ability, he met the same insolent reception from English scientists and the whole field of literature. When Prof. Dainton entered the grand field of psychometry, the foremost science of the century, his grand works were ignored by every college and even Spiritualists gave them scant attention (even his own family ignoring Spiritualism), and few have any conception of the magnitude of the science which gives the scientist command of ancient history, and revealed for Denton the grandest wonders of Paleontology—while the popular curiosity is satisfied with experiments on gloves, trinkets and jack knives, by untrained practitioners, or sometimes by a report upon a letter.

Having entered the field of psychic science long before these eminent authors—beginning in 1841, seven years before the Hydesville rappings, I met every opposition and difficulty in obtaining a hearing, though I took far greater pains to offer demonstrations to scientific committees from Boston, Albany and New York, to Memphis and Jackson, and even obtained the endorsement of the Indiana University in 1843, and the leading medical college of Cincinnati for ten years, while presenting the functions of the brain and the function which makes the scientific basis of Spiritualism.

As with Prof. Hare, the National Scientific Association was hostile, and under the intrigues of a rival medical college refused to receive my paper on Cerebral Embryology, in 1850, which none of them could have discussed if they had heard it; and the president of the National Medical Association announced to me that the Association would not give any attention or investigation to any discovery I had made, as I did not submit to their code of medical bigotry prohibiting free investigation. But for my position at the head of a medical college and editor of two journals, I would have been crushed into obscurity; for I was the very first scientist to defend Spiritualism, and the only one who ever traced its anatomical and physiological basis in the human brain, which I taught from 1842 onward.

The comprehensive work on Anthropology which I issued at Cincinnati in 1854 was not reissued, as other pursuits and writings engaged my attention, but in the forty-four years since that time I have advanced and perfected the sciences, which complete physiology beyond the limits of materialistic colleges, revealing the entire constitution of man and its laws in the two worlds he occupies. Justice to this momentous subject would require a work of 5,000 pages, for which I have the material accumulated, but near as I am now to the utmost limit of life, I could not promise more than 500 pages of concise statement, bearing the title of "The New World of Science"—the most original work that has ever been published, as it occupies a field in which I have stood alone as a solitary exponent of a comparatively neglected science for sixty years.

But in the sixty years since my demonstration of the Science of Man what an increasing flood of light has been pouring out from the investigation of Reichenbach, Elliotson, Gregory, Esdall, Ashburner, Ocharot, de Rochas, Cahagnet, Howitt, Kermer, Home, Davis, Mapes, Edmonds, Owen, Peebles, Flammarion, Stead, Coates, and a host of American investigators, too numerous to mention.

When in 1850 I taught that the powers of the human soul were not limited by locality, but could operate anywhere around this globe, and that its intelligence could reach even the stars, I

found no responsive faith. But now it is proved and believed extensively that the soul force can go forth and heal at any distance or can be transmitted by any convenient agency, and many psychic healers now are treating patients a hundred or thousand miles from home and receiving full testimony to their success. It is really the Spiritualism of the first century, when Jesus instantly healed patients far away, and St. Paul sent forth healing cloths from his own person. Jesus said his miracles would be surpassed, and they are being surpassed today; and as men grow more spiritual, spiritual healing will make formidable inroads upon the revenues of materialistic colleges and graduates; when famous physicians will find and heal their patients in every foreign country. One of my students has made a novel variation: He not only sends his healing power to patients at their homes, but by his magnetic power brings them in spirit to his home and treats them there. Perhaps others may learn to do the same.

I venture to predict now that circles of combined healing power will be formed, capable of sending their power instantly wherever it may be needed, and with the aid of similar circles the spirit world will achieve miracles beyond all records. Such institutions, which I say are destined to come, will be able to visit places threatened with contagious diseases, discover the danger before it is known, and check the epidemic before it has been heard from. But I would not say this fifty years ago, as my own friends might have doubted my sanity, for the spiritual movement has been incumbered by the skepticism of those who do not investigate.

Nor have I any hesitancy now in saying that the planetary bodies of the solar system will become familiar with each other, and the nature of the races that inhabit them will be known. This is not more incredible now than my first experiment was in 1841, when I called upon a lovely spirit in a brilliant fashionable parlor in Louisville, in the year in which my first experiments on the brain and the soul were announced throughout America, which are probably forgotten now, but which caused Robert Dale Owen to speak of them in the New York Evening Post as the most wonderful thing in the history of science.

As to the planets, I speak not merely of what is to be, but what is. I have been studying planetary life, and I am able at this time to give a full account of our neighboring planet Mars, its climate, population and social conditions, and shall introduce the account in the "New World of Science."

I have not kept myself and my science before the public, which has no hospitality for profound science, and very few have any idea of the vast amount of science concealed in my records. The experiments of De Rochas in exteriorizing sensibility are but a fuller demonstration of a principle I have long understood.

The coming century will witness the grandest intellectual demonstrations in the sphere of psychometry—that extension of intelligence and power which the nineteenth century was too dull to comprehend or appreciate. The spiritual heavens will be explored and the history of this globe beyond the ice age which is the ultimate thule of science will be known.

In that science I offered the world the key to universal knowledge, and claimed that it was "the dawn of a new civilization;" the coming century will prove it, and I shall in a higher sphere participate in the demonstration.

The knowledge that I have given forth has had so entirely inadequate a publication and reception except from a very small number that I do not expect to offer anything which would too profoundly shock the conservatism that rules the world. In revealing the religious history of the past century through "Primitive Christianity" I have shocked the friends of churches, colleges and governments which are destined to be reformed or revolutionized in the coming century.

Beyond that, I would merely show how to develop the soul powers in humanity, by which many grand truths may be revealed which will become acceptable to many in fifty years, though it would be premature to present them at present.

The antagonism which I have met, which resisted Reichenbach, Elliotson, Gregory, Hare and Edmonds, has been greatly increased by the progressive moral degeneracy which I have observed everywhere in our country in the last fifty years—not only in the vast increase of crime that goes to crowd our penitentiaries, the robberies, the railway captures by desperadoes, the immense bank frauds and corporate crimes, against which the people struggle in vain, while the money power is becoming irresistible, and the increase of insanity and social strife and political corruption, but in the decline of hospitality and friendship and the increasing power of plutocracy and orthodoxy. Our country has disregarded the warnings of Jefferson, Franklin, Paine, Washington, Webster, Calhoun, Clay and Lincoln.

When in 1843-4 I had the sympathy of a university and of Theodore Parker and Garrison, and in Boston friendly committees of physicians and a noble reception by Pierpont, I found forty years later the degenerate Unitarians sold against progress as they are still, their leading writer, James F. Clarke, in a commanding position, though well acquainted with my discoveries, which he privately accepted, publicly concealed his knowledge, misled his church, and thanked God that

he had concealed from man all knowledge of his life in the spirit world. Of other corruption I would say nothing now, and I must turn from the world-wide horrors of this century, in which liberty is gathering her forces for a mighty struggle, to speak of the bright coming future.

When psychometry, the nursing mother of all science, has extended their bounds with its telescopic and microscopic power and dispelled all superstitions, then will come the most beneficent of all sciences—the science of Destiny, with prophetic power to guide all nations out of their ancient darkness, their follies, crimes and wars, of blind statesmanship, and to guide with similar wisdom the life of every individual.

This may be the nearest approach that man may make to God. Had I thirty more years of life I would undertake the task of realizing it; but in the crowded hours of my last days I have been able only to lay one foundation stone for that last temple of wisdom by developing the science of Periodicity, which measures the progress of nations and has been verified in our own history.

That science shows when nations fall into the madness of war. It shows the evil periods of the United States in years and specifies even the months. Our countryman's eyes were opened on 22d of March to the 12th of May. Mathematical science fixes it precisely, and in that time it was our fate, in the midst of financial intrigues against liberty and European hostility, which is malignant, to begin our war with Spain; piling up National debt in defense of sacred liberty, which we might have avoided by promptness in asserting justice to struggling nations. All wars are calamities, but Mr. Lincoln approves this war as necessary to revive American patriotism.

But Periodicity is too large a theme to introduce here; I may present it hereafter. I would conclude these remarks on the wonders of the Infinite by referring to a class of wonders that has not received serious attention. The wonders of materialization, which slow-going Spiritualists so long resisted, may be eclipsed in the higher regions of the atmosphere when the rarity of the air and the abundance of electricity offer the best conditions for spiritualization. Even the high mountains are far more favorable than the valleys for spiritual life, and our temples for the movement should be located on the mountains.

Spirits can make grander displays in the sky than on the earth and they have made many such displays in the past, which produced only superstitious wonder. The approach of war has furnished a worthy occasion lately.

The San Francisco Examiner recently published a dispatch of April 18, from Portland, Oregon, as follows: "Victory's Sign in the Heavens."

"Portland, April 18.—The citizens of Huntington were greatly excited last night on discovering what they termed a war cloud. About 9 o'clock there appeared in the cloudless sky in a northerly direction a large dark object, changing appearances at short intervals. First the object appeared in the form of a large bird, resembling that of the American Eagle with its beak wide stretched as if in readiness to pounce upon its prey. Next the clouds separated, assuming the shape of two ships, one a full rigged battle ship and the other much smaller in proportion, resembling that of a torpedo boat, with the larger vessel engaged in battle with the smaller. A great many stars were seen passing rapidly from one cloud to the other, as though the vessels were exchanging shots, the stars representing the flashes of guns. This continued for about forty-five minutes; then the smaller cloud gradually closed in with the larger one until it disappeared, leaving one object.

"There was a very strong northwest wind during this strange phenomenon, but it never changed its position in the least.

"The elder citizens of Huntington regard this as a sure sign of war with Spain, which will result in certain victory for the United States.

"The cloud disappeared about midnight, leaving a calm and cloudless sky."

Such appearances have often been seen in this country in connection with war. In the secession war they were often seen and published in Northern newspapers, but could not be very definitely described now. Their first appearance that can now be recalled was in the spring of 1861. As described by those who recalled large bodies of clouds would appear generally after sundown, rising from the North and South and meeting in the mid-heavens. Red and blue colors often appeared and sometimes a little white. As the masses approached their movements resembled the movements of military leaders and maneuvers of bodies of troops—sometimes appearing to pass through each other and to continue various evolutions.

My informant (Mrs. Buchanan) witnessed much of this in Iowa, heard similar reports from Pennsylvania, and read much of it in the newspapers. She was accustomed to look to the skies, and saw something of this character ten or a dozen times and became convinced they were followed by battles.

She especially recalls such appearances in June and July, 1863, and just before the battle of Gettysburg. The most vivid experience reported from Pennsylvania was a day or two before the great battle of Antietam.

After 1863, Mrs. Buchanan being in the Indian Territory, west of Nebraska, saw nothing more of it. I presume there are many who could relate similar experiences, and I hope that whatever is observed during our present war will be fully reported. The age of miracles is approaching, for miracles are the names given to dawning sciences which the world does not comprehend.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Pyromond.

A VAGRANT WIZARD.

Does He Possess Occult Power?

ARTICLES VANISH IN HIS PRESENCE, SEEMINGLY DEMATERIALIZED—CARDS CHANGE WITH-OUT HIS TOUCHING THEM—A MYSTERIOUS BEING IN ALL HIS ACTS.

A squat little fellow with sallow complexion, curly black hair, Roman features and Italian accent, strolled into the buffet of the Ironclad at 8:30 o'clock last night, says the Buffalo Express. He was about twenty-four years old, smooth shaven, wore a dark suit, tan overcoat and black derby hat. He walked up to the Hon. Cornelius Coughlin, leader of the Democracy of the South, and smiled.

"Presto!" he exclaimed in a soft guttural, and he plucked a lemon out of Mr. Coughlin's left ear.

"Presto!" he repeated, and picked a knife out of W. J. Connors' right eye. "Presto!" he said again and took a dollar out of Frank L. Bapst's nose. He threw the dollar up in the air and it vanished. He stuck the knife in the lemon and tossed them ceilingward and they never came back—at least no one saw them. He held out his hand, palm upward, closed it, opened it, and lo! it held a deck of cards. He shuffled the cards quickly with a fan shuffle.

"Look at the cards as I shuffle," said he to William K. Kinch. "Don't tell me what it is. You've thought? There's your card," and he threw a card face downward on the marble top of the table.

Kinch looked at the card. "Wrong," he said, and threw the card down again on its face. "That's the nine of diamonds." I looked and thought of the five of clubs.

"Pick up the card," said the wizard. Kinch picked it up. It was the five of clubs.

"Presto!" said the magician. He handed the deck of cards to James Kennedy, who was sitting beside W. J. Connors.

"Look at a card," he said. Kennedy peeped at a card. "Pass the deck on," said the wizard. Kennedy handed it to Connors, who peeped at a card and handed the deck to Coughlin, who also peeped at a card; then they shuffled the deck and handed it back to the wizard, who shuffled the deck and took off the top card. He handed it to Kennedy. Kennedy looked at it.

"Wrong," he said, and handed it to Connors.

"Wrong," said Connors, and handed it to Bapst.

"Wrong," said Bapst, and handed it to Coughlin.

"Wrong," said Coughlin. The card was the ace of spades.

"Look at the card again," said the wizard. Coughlin looked. All saw it. The card was the three of clubs, the card Coughlin had selected in his peep into the pack. The wizard handed the card to Bapst, who looked at it, and lo! it was the jack of clubs, Bapst's card. The wizard handed it to Connors, and the queen of spades, Connors' card. The wizard handed it to Kennedy, and it was the ace of spades again.

"Wrong," said Kennedy. "My card was the three of diamonds."

"That's the three of diamonds," said the wizard.

All looked. It was the three of diamonds.

By this time the safe was crowded with people. Every one was jostling and eager to see what would happen next. The wizard plucked cards from everywhere, and sent them spinning into nowhere. He asked Commissioner Martin Maher to blindfold him. They not only tied a handkerchief over his eyes, but a waiter tied a towel over the wizard's eyes, and he saw a man rush to the front window on what appeared to be the next to the top story, threw out the safe and look out. The doomed man took in the situation at a glance. There was no fire escape on that side and the flames were already enveloping the whole building. He drew a revolver, placed it to the side of his head and fell back in the flames. This was the dream. What really happened points to its verification. The physician really rode down on the elevated train after waiting for it a long while at the elevated station at Ashland boulevard, because trains were unable to get around the loop for some time that morning during the fire. He got off at Madison street and Wabash avenue. Everybody was talking of the fire, and the air was dense with smoke and flying cinders. He met friends very much excited, who said to him at once:

"My God, Harry, I hope I'll never witness another such horrible sight," and then the friend proceeded to say that a few minutes previously from a building opposite he had seen a man in the burning Ayer block throw up a window, look around desperately, and then draw a revolver and blow his brains out. Since then the physician has heard from several sources that this scene was witnessed by a number of people. At the time no mention was made of it in the papers, nor was anything said about the finding of a body of such a suicide.

MR. BATES' QUEER EXPERIENCE.

One of the most curious instances of dream phenomena is that told by Thomas H. Bates, a former Chicagoan, and I believe now a resident of Fresno, Cal. That Mr. Bates is a man of undoubted truthfulness and stands highly in the community is vouched for by several citizens of the place. In his own words, as nearly as possible, the weird recital runs thus:

"In August, 1870, I boarded at No. 28 Cottage Grove avenue, Chicago. One night I dreamed that a burglar entered my room and stole my watch and other valuables from under my pillow. In my dream I seemed to be two persons—one outside of myself. I seemed to be watching myself lying asleep on the bed and viewed the proceedings of the

THE SOUL IN THE HOURS OF SLEEP.

It Is Then Often Able to Predict Future Events and Circumstances.

STRANGE PRESENTMENTS OF FACTS IN THE HOURS OF SLEEP—SOME NOTABLE INSTANCES—FOREWARNING OF THE AYER FIRE GIVEN TO TWO PEOPLE—DREAMS IN WHICH MURDERS, ROBBERIES, AND SIMILAR EVENTS HAVE BEEN ACCURATELY FORETOLD.

The poet's phrase, "Such stuff as dreams are made of," in this prosaic age calls up the skeptic's query, "What stuff?" It is said that more evidence has been collected to prove the reality of witches and witchcraft than to substantiate any well-known fact of science or of history. And yet, who believes in witchcraft? Likewise, thousands of intelligent people whose veracity is unquestionable will testify to having had dreams which foreboded future events accurately. They cannot be regarded as the chance vagaries of sleep. In nearly all of them it seems that the dreamer is conscious of a dual existence. His mind, all untrammelled by flesh, wanders out and upon distant seas and into the realms of futurity. But it is not the purpose of this article to furnish statistics or to speculate upon the scientific basis of the case. A few instances merely, known to the writer, or well-substantiated by others, will be given for what they are worth, says the Inter Ocean.

At least two persons in Chicago dreamed of the burning of the Ayer building the night before the fire occurred. A young man clerking for a firm in the Ayer building rented a room from a family residing on Lincoln Park boulevard. The clerk came and went with little notice from the family, and some times they would not see him for days at a time. The night before the fire, however, Mrs. —, the landlady, dreamed that the family was distressed because the young man had not come home in the evening. It seemed that everybody manifested the most concern, and that they sent out several messengers in search of him. At last in her dream the door of the sitting-room seemed to open and the face of the clerk appeared. He was so black with soot and smoke as to be almost unrecognizable, and his hair and mustache were singed.

"I stayed at the fire," he said. "I barely got out alive, and afterward it seemed I could not come away from the place."

The next day the Ayer building was burned and the clerk just got out alive. The family feared that he had been killed, but late at night he appeared, saying that he had stayed at the ruins, hoping to be of assistance. In identifying his comrades, and also added that the spot seemed to have a fascination for him.

A PHYSICIAN'S WEIRD DREAM.

An even more startling dream of this fire was that of a physician living on the West Side. He dreamed that he started down town as usual in the forenoon and that the elevated train on which he rode was blocked for some time. Finally it started up, and at some place in the downtown district it ran through flames from a fire at the side of the track. The physician looked out of the window and saw what appeared to be a whole business block as a lake of fire. The fierce heat burned his eyeballs, and he distinctly heard heart-rending shrieks above the roar of the flames. One building, the only one which stood out directly in his sight, had not fallen in, but smoke and tongues of fire were shooting from the sides and licking the roof. He saw a man rush to the front window on what appeared to be the next to the top story, threw out the safe and look out. The doomed man took in the situation at a glance. There was no fire escape on that side and the flames were already enveloping the whole building. He drew a revolver, placed it to the side of his head and fell back in the flames. This was the dream. What really happened points to its verification. The physician really rode down on the elevated train after waiting for it a long while at the elevated station at Ashland boulevard, because trains were unable to get around the loop for some time that morning during the fire. He got off at Madison street and Wabash avenue. Everybody was talking of the fire, and the air was dense with smoke and flying cinders. He met friends very much excited, who said to him at once:

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burglar with curious interest. At the same time the sleeping self was conscious of the hot breath of the robber as he bent over me. He had a face of wonderful malignity, and as he 'went through me' he clutched a murderous-looking knife in one hand. His face was curious and burned itself into my memory. In my dream I reflected that it bore the marks of born criminality. I felt that if I ever saw it again I would recognize it at once. It seemed to me that it took him about ten minutes to finish the burglary. I followed the man down stairs, saw him lift the night latch and disappear in the darkness. He entered by a window, on the morning the landlord laughed at me when I told him my dream, but it had been so vivid that I did not feel reassured. On the third night from that time I was robbed, my watch and purse being taken from under my pillow."

But the sequel, leading to the capture of the burglar, is the wonderful part of Mr. Bates' narrative.

FINDS THE ROBBER IN COURT.

"A few nights after this," he continued, "an attempted murder and robbery took place at a house on Indiana avenue near Twenty-second street. In the struggle with the burglar a portion of the robber's thumb nail was torn off by being caught in the hammer of a pistol. He made his escape and the bit of thumb nail was found on the floor by the police the next morning. When I saw the account of the affair it occurred to me that it might have been committed by the same man who plundered me, as it was so soon after and in the same neighborhood. In a week or two I happened to be attending a rather sensational trial in the court room in the old Armory building. It was a contest between Wilbur F. Storey, the eccentric editor of the Chicago Times, and Lydia Thompson, the actress. Storey had published a criticism reflecting severely upon Lydia Thompson, who was appearing at one of the theaters at the time. The actress met the editor upon the street and tried to administer a horse-whipping. Storey had her arrested, and it was this trial which I was attending. The courtroom was filled with a motley throng. Suddenly, in looking over the faces of the crowd in front, I was astounded to see about midway of the room the face of the burglar I had seen in my dream. It was the same evil eye and the same countenance. I recognized it instantly. Edging back in the crowd curiously, so that he might not take alarm, I got a view of his hands. As I had suspected the left thumb nail was partly torn off. I communicated my suspicion to Captain Lull, a Chicago officer afterward killed in Missouri by the James and Younger boys. Lull charged the fellow with committing the robbery on Indiana avenue and in his confession he admitted it, and was arrested, tried and jailed. His name, I think, was Robert Seeley, and he came from Elmira, N. Y., where he was known as an ex-convict. He was in jail waiting trial when the great fire occurred and I do not know what became of him. The name of the judge who presided at the Storey trial was Milliken."

A dream as circumstantially connected with the occult as the preceding is told by a woman at Napier, New Zealand. It relates to the ill-fated passenger steamer Wairarapa, which was wrecked some years ago in passage from Sydney to Auckland. No anxiety had been felt for the ship, and the weather was exceedingly favorable. Not far from port, in the middle of the night, she struck a rock, keeled over, and 150 persons were drowned. The narrator of the dream says that she had attempted on the evening of the wreck to do some literary work to which she was accustomed, but felt restless and unable to go on with it. She lay down on a lounge about ten o'clock, fell asleep, and saw the shipwreck distinctly in a series of dissolving views. She says:

"I saw a crowded ship leaving the harbor. It seemed that I was on board. The voyage was a calm and prosperous one. In the next scene the night was black, but stormy. At midnight it seemed that the vessel struck on a rock, keeled over to one side, and commenced to go down. I saw the frightened passengers all up deck, and the stewardess fastening the life belts on the women. I only appeared to be watching the scene, and not to be taking any part in it. One of the stewardesses, I thought, was giving away her own life belt to a woman passenger. Then a great wave came and swept most of the people over into the sea."

The day the news came to Napier that two nights before the ship had gone down in the way it had appeared in the dream. Special mention was made of the bravery of one stewardess, who took off her own life preserver and put it on, not another woman, but a little child.

GREYSON'S AFFAIR IN TEXAS.

Dr. Felix Oswald vouches for the following story: A family removed from Indiana to Cameron County, Texas, in the early days of the latter State. They struck a good site, settled on it, and began to be happy in the prospect of owning a home. The neighbors were friendly, the range and soil excellent, and everything bid fair for a prosperous community. One night the rancher dreamed that his little cabin was attacked by Mexican bushwhackers. They surrounded the place, killed the settler and his wife, and struck the boy down as he ran through the gate in an attempt to escape. The dream was most real; the pioneer noticed the horses and saddles of the greasers, and could have recognized the outfit anywhere. He did not become alarmed until the vision came to him three nights in succession. The morning after the third dream his wife said to him:

"Have you noticed anything queer about this place? It seems to me the ranch is haunted. I saw a horrid dream for three nights running." And then she told her dream, which corresponded in every particular with that of her husband. They became frightened, made some excuse about not liking the water and the climate, and moved back East. They were ashamed to make known the real reason because the country there was entirely peaceful and no Mexicans were near the settlement. Two months afterward the news came of the massacre of Pancho Parras, in which the whole community was wiped out of existence by Mexican greasers.

Dr. Oswald suggests that many admonitory dreams appear to be the mysterious, instinctive promptings of self-preservation. He cites the case of a young man dying of consumption, the result of too close confinement in an office. The young man related that in his boyhood days his sleep was always filled with visions of prairies of waving grass, of mountains, and precipitous torrents.

"Now," he said sadly, "they failed in their warning and never trouble me any more since it is too late."

OTHER DREAMS OF NOTE.

A young newspaper writer in Chicago relates a curious experience in dreamland. Once, when a child, she had a particularly vivid dream of a country house and farm. Years after she visited for the first time an aunt living in the country, and lo! there was the land of her childish dream. She remembered the location of all the farm-houses, the orchard, the gates, everything. One circumstance only was lacking. A well which, according to her dream, should have been in the edge of the orchard, was missing. No, the family orchard, there had never been such a well on the place. The grandmother at last came on a visit also and recollected at once that a long time ago there had been such a well, but a good many years before it had been filled up. Search showed that she was right in her assertion.

Historical dreams and Biblical dreams might be cited without number. A hermit dreamed of the battle of Tours and predicted it five years before it took place. Joseph and Jacob and Pharaoh are famous Biblical dreamers. Coleridge's pipe dream resulted in the beautiful fragment, "Kubla Khan." There is a sort of happy, democratic feeding which trades dreamland to the ordinary of the night. A young woman on the South Side, after a terrible Sunday spent in searching for a boarding-house, dreamed that Queen Victoria had taken up her residence in Chicago and advertised rooms to rent. She approached the palace, got into a lively discussion with the Queen about prunes and Sunday evening lunch, and ended by telling her that her accommodation of any landlady in Chicago. Whereupon the Queen apologized and asked her to stay to dinner. Experiences have proved that healthy people of twenty-eight or thirty have an average of four dreams a night, 52 percent of the dreams being in the waking hours of the morning, between 5:30 and 8:30.

—Alice Johnston.

THE REASON

Why We Are Spiritualists.

The question is sometimes asked, Why are we Spiritualists?

Why? Beauty of Spiritualism was revealed to me when I was a great sorrowed. My grief was turned to joy, my lamentations to singing. Through Spiritualism I found that my loved ones who had passed to spirit life would come to me and fill my mind with good thoughts whenever I would send out an earnest desire for their presence. Wherever true Spiritualism exists, sickness flies away. It shows to the one possessing it that life is worth living. It helps us to overcome what is not best in our natures, and teaches us to do good wherever we have an opportunity. It takes away the fear of death and teaches us that what has been called the king of terrors, is in reality the angel of peace, opening wide the door to endless progression.

Spiritualism gives us knowledge that we can gain in no other way. It fills our lives with peace and contentment. When trials and adversities come, we know it is a lesson we need for our advancement, and strength is given from the spirit-world to help us on our way. I cannot tell all the reasons I have for being a Spiritualist, there are so many. Every day brings an added joy on account of it. Oh! that the world might see the beauty of it. The darkness and sorrow would be in the past, peace and good will to all would be in our hearts, and heaven would truly be on earth. It is better to leave this life bankrupt as regards property, than to be bankrupt in good deeds.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened to you." If this be so, there is nothing we can desire to be so sure as ourselves or others, but what we can obtain by earnestly striving for it. In every human being a spark of God's life is implanted, and is given us as a talent to improve. If we earnestly desire to do a good work in the world, we will find it no easy path we have to ascend. We will need constant vigilance to keep our thoughts and actions pure. We will make many mistakes, many times give expression to thoughts that are not the best, but we must not give up because we sometimes make mistakes, but let them be beacon lights, to show us where the weak places are in our natures, and strive to strengthen the weak spots by asking help of him who understands our frailties.

We are apt to be discouraged because the good we desire does not come to us at once. Our progress may be so slow as to be hardly noticed by ourselves, but if we are earnestly striving for light, we are making some advance.

(Continued on page 8.)

**A Discourse Delivered through Mrs. Cora L. V. Richmond, at Washington,
D. C., May 1, 1898.**

It would be quite amusing, were it not so pitiful, to hear people say questioningly: "What is truth? How can anyone determine what is truth? Truth is problematical; truth varies; truth is simply a name, a term; truth differs in every age." All this is childishness; there is no difference in truth from one age to another. Of course there is a difference in human perception. No one is so egotistic enough to suppose that his limited observation of facts is truth. If he has nothing better to give than that, he simply gives it as his opinion. Yet you hear people talk very glibly about facts, about truth, about perceptions, who have not the smallest perception of truth. Now, do not claim to have discovered truth, but we claim to know it when we see it, just the same as we know an angle, a circle, or a square. With geometrical knowledge it cannot be mistaken about a square, you cannot be mistaken as to the shape of a triangle, you cannot be mistaken as to the circle; so truth either is truth or it is not. Human imperfection, a statement of a fact as the individual sees it, but it may differ when compared with the fact as seen by another individual, because human testimony does vary, even in courts of justice, so-called; even in legal trials the testimony of individuals must be taken with great allowance, not because the facts vary, but because the observations according to the perceptions vary, or because some one has tampered with the individual conscience, or because under the dominating influence or counsel of friends a person considers that the observation of a fact is different from what it was supposed to be when seen.

Emerson says: "There is no need of demonstrating immortality, the perception of immortality is innate." If a man cannot perceive it, can you prove it to him? For forty years we have known a hard-headed materialist to investigate the manifestations of Spiritualism, he received tests enough to fill this room if recorded, enough to make and unmake empires, enough to form the record of all the bibles in the world, enough to make and unmake all the sciences, and at the end of forty years he cannot but doubt removed. Who could remove that doubt? Not all the facts in the universe, only the one awakening from egotistical, external observation to spiritual perception. What would cause that awakening?

We say if you build for time, everything is justified at you witness in physical nature; if you build for eternity, physical nature is to be subjugated and subverted to uses of the soul, and all that is beautiful, lovely and

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

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OF JOHN BROWN,
Medium of the Rockies, with introduction by
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wonderful mediums that ever lived. 127 large
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everywhere.

SPAIN AND THE CURSE OF ROMANISM

A Striking Lesson for Thoughtful, Patriotic Americans.

The Zeitung, of Frankfurt-on-the-Main, probably the most influential newspaper in Germany outside of those controlled or owned by either the government or agrarian and industrial interests, has taken a decisive stand in favor of the United States in the pending Spanish-American war. The Times-Herald a week ago printed the telegraphic synopsis of a leading editorial of the Zeitung of April 22, a day after the formal declaration of war by the United States. The Frankfurt paper evidently was not yet informed of this historical fact, but the editorial in question nevertheless will bear repetition. It reads in translation:

"Without formal declaration war between Spain and the United States has broken out. This fact causes the idealists as well as the realists much worry. That Spain should wage war is a matter of course in the case of a European and monarchical state; but that the great American Republic, which in the 120 years of its existence has only twice taken up arms, and then was forced to do so, should, so to say, provoke a war is unheard of. Spain very justly enjoys little sympathy and cannot count upon any effective support, but only upon an expression of more or less hearty sympathy, which will probably be added to the declaration that the right is completely on her side. On the other hand, the United States are accused of the meanest breach of justice, and against them is directed the wrath of a whole line of eager keepers of international rights, who do not remember any more that the political and social development of Europe is an unbroken chain of breaches of right, and who have altogether forgotten how many of these breaches of right they themselves have defended in the course of time. Verily, the hypocrisy of which the Americans are accused has in Europe also quite many representatives.

"If the United States engage in war one may rest assured from the start that this is not done in any such frivolous manner as many European princes have done it, to whom war was merely a means to satisfy a notion or even to drive away ennui. The Spanish-American war has deeper motives, which are no secret to the historian and to the philosopher of history. Of course, material interests have been at play in the decision of the United States, and there is much political aim and speculation in it, but these alone would never have driven the American people to the course of a policy of force, however adroitly they were used to excite and exploit an existing sentiment. For the American people, which in its majority stood behind its parliamentary representation and its government and which is now unanimous for the determined pursuit of the war, the sentiment was decisive that the horrible abuses which Spain has carried on in Cuba, immediately at the door of America, and by which numerous American citizens were continuously injured, finally must be stopped. The reports of the terrible effects of the Weyler policy of extermination have caused in America an expression of indignation which would not be satisfied with paper protests and diplomatic representations, but which demanded action at once. This must finally be stopped! This demand is universal, and it has finally become effective. If one places beside this the fact how Europe two years ago permitted hundreds of thousands of Armenians to be butchered in cold blood in Turkey, and continuously maintains pleasant relations with the sultan, one might almost rejoice that there is in this world at least one people for whom humanity is not an empty sound, and which in its wrath over horrors committed can take up the sword. The Americans have never cared very much for diplomatic conventionalities. Original as their soil, they create their own sentiment, their own policy and their own diplomatic text-book. They have the conditions and the force to do this, namely, the intellectual and economic power. They pursue the course which they believe they should pursue, and they care very little what Europe has to say to it. The Americans want to make an end to Cuban atrocities, one way or the other; if not in kindness, then by force. Whatever in this connection becomes of Spain, the latter has to gettle with itself.

"Spain reaps what it sows. There is now in course of an act of the world's history which is the world's judgment. The Spaniard could conquer, but not colonize; he could destroy, but not build up. Even the Spaniards who discovered America filled the world with indignation over their atrocities. They have there destroyed an old culture and devastated peaceful, flourishing empires. As hungry for gold as they were thirsty for blood, they roasted alive the Aztec king, Montezuma, and his people in order to squeeze more gold out of them. The history of Spanish America is one continuous murder and robbery story. As soon as the American people became conscious of its situation the revolution and the secession began. Thus Spain has lost one after the other of all its colonies on the American continent, and now comes the turn of Cuba, the pearl of the Antilles. Spain has had time enough to quiet the threatening storm by making Cuba free and happy, but it was not Spain's way. The system which at home tortured the Moors and the Jews, persecuted every free breath, brought nearly the whole people to the verge of beggary, and which even yet applies the rack, could be in Cuba no system of freedom, of enlightenment and of public welfare. In the waters of Cuba two views of the world, two cultures, rub and push each other. In the north stands the free American with his feeling of equality, his independence, his strife for education and work; opposed to him stands the Spaniard, who has learned nothing and can do nothing for humanity.

"The enterprise of the United States to free Cuba from the yoke of the Spaniards is no doubt an important step in the course of the pan-American policy. That America belongs to Americans shall not only be applicable to the continent, but also to the islands. Cuba is the nearest of those, and Spanish misrule there has challenged the Americans long enough. It would be futile to speculate about the possibilities of this war, but it is certain that an easy victory would stimulate the Americans in their course. They would attempt still further liberations, and they would make their system of self-sufficient exclusiveness still more pronounced. This is reason enough for Europe, in the midst of the strictest neutrality, to watch the course of events on the other side with the strictest attention. For the Americans, however, the same law applies which is effective in the whole history of humanity, and the violation of which has always terribly avenged itself upon all peoples as well as kings—the law of moderation. If the Americans violate this law, then not even the fact that they are Americans will protect them from the ominous consequences of their recklessness. For above the Americans, as above the Spaniards, rules dominating and decisive the world's history as world's judgment."

Such is the well-considered and ably-presented view of the greatest journal in all Germany, and it is worthy of careful consideration by all.

"Spain reaps what it sows."

Truth; and yet a vital point for Americans to consider, and not Americans only but all other peoples, is this indubitable fact:

The sowing by Spain, of the seed of the harvest she is now reaping, was all done under the controlling influence and guidance of the Romish priesthood and Romish Church.

The atrocities of Cortes, the barbarities of Pizarro, the inhumanities in Cuba and elsewhere, all have gone on under the banner of the church. The spirit that fostered the Spanish Inquisition, that tortured Jews and Moors, still dominates the Spanish priesthood, and the priest-

hood dominates Spanish education and all the things that go to the making of Spanish character and life. It is the spirit of a people whose highest ideal of amusement, from grandiose down or up, is a brutal bull-fight.

Snaky, slimy, treacherous, cruel, Spain exemplifies the nature of that hierarchy under whose dominant influence that nation has been formed and molded into what it is to-day—as well as what it was in the past.

Romanism has blighted Spain, and will ever be a blight to any nation or people where it is dominant as in Spain. Just at the present time the Romish prelates and priesthood in the United States are making a great display of patriotism, filling the daily press with displayed "ads" of the prayers of the church for the success of our country in its war with Spain. It is all "for effect." Other churches, and Spiritualists, etc., do not need to make a public display to prove their patriotism.

On the Monday following the slaughter that occurred on St. Bartholomew's Day, 1572, when 30,000 to 100,000 Protestants were butchered by Romanists in France, a solemn mass was celebrated in the Church of St. Minerva, at which Pope Gregory XIII. and his cardinals were present. A Te Deum was chanted, after which it was declared a jubilee shall be published throughout the Christian world, "to return thanks to God for the extirpation of the enemies of the truth and the church in France."

What a contrast between that jubilee and the jubilee of Spiritualism in this year 1898.

The contrast illustrates the difference between Romanism and the free, humanitarian quality of Spiritualism—the difference between blind, bigoted, church-misled treachery, savagery and ignorance; and the peaceful, freedom-loving instincts of a noble, true humanity.

If Spain loses her hold on Cuba, and other island possessions, she may thank, for that result, the dominant influence of that church whose head has recently made such a spectacular exhibition of the profuse shedding of tears on her account.

X-RAY.

PITIES GOD.

Feels Extreme Sympathy for the God of Hosts.

To the Editor:—Through The Progressive Thinker I wish to express my sympathy for the object of worship of the church; I really pity him. He is in a fix, sure. Just think, he has been the object of worship (in the imagination only) of the church in America and Europe for many centuries, each and all relying upon his bounties, preservation and guidance in all things. Prayers after prayers have—I was going to say "ascended," but will say "descended" to their God on all occasions, no matter what for, and the clergymen have always been able to instruct their God just what to do in each instance. During the late unpleasantness with our Southern brethren the South were as zealous for the assistance of their God as the North for the success of their respective arms. That was not very "straining" on God, for there were but a few "pulling" on him for aid, even on both sides. But just think what he has on his hands now!

The Catholics and Protestants alike (in their imagination) ceremonially worship thy "know not what," but presume it or him) to be the God of hosts that was so gracious to the Israelites. The Catholics have thus worshiped him (or it) for 1700 years, since the establishment of that church in the reign of Constantine in the commencement of the fourth century after Christ. Spain has been the "hot bed" of that church, and its "fruits" show for themselves what have been the teachings, for truth will bring peace, harmony and happiness and equal rights to all; while the teachings of error will as surely bring inharmonious, inequality and barbarism. Aside from the Israelites when in the wilderness, there is not and has not been a more bloodthirsty, barbarous set for 1700 years than the Spaniards—all the result of the teachings of the church.

Now, nearly all of Europe are Catholic, except Great Britain, and are in sympathy with Spain in its struggle to further oppress poor Cuba as she has for more than 200 years, and all the Catholics of Great Britain are in favor of victory for the arms of Spain, while both Catholics and Protestants of America are in favor of the freedom and independence of Cuba.

All sides are fervently praying their God to give victory to their respective arms, and the Pope, the viceregent of God, is hard pressed to "bless" the arms of Spain that they may gain the battle.

Spain has the sympathy of the Pope, and if he can persuade the God of the church to throw his power on the side of Spain he will do it; and equally so with the Protestants that offer fervent prayers to the same (supposed) God for the power that, in their imagination, he is able to give to either side he elects.

Now, as their God loves the Catholics more—as I believe—then the Protestants, because of the more extreme ceremonial worship and fear, as well as numbers in the European countries, it is just like their God, the God of the church, both Catholic and Protestant, to throw his strength and might on the side of Spain.

Now, if the God of hosts should not favor the Spaniards, will they desert him? or will they lose their confidence in him? Or will they say: "The Yankees had the better navy and army." Well, it is perplexing, and I am glad that I am not their God. Archbishop Elder, of Cincinnati, has ordered prayers (formulated centuries ago by priests) to be said at all masses—"one Our Father," and one "Hail Mary," at each mass."

The Pope is prostrated at the news from Manila, and expresses horror at the terrible loss of life. Wonder if he was "prostrated" at the starvation of 225,000 innocent men, women and children in Cuba within the last two years at the command of the general whom the bishops of the church "blessed" when he left Madrid for Cuba, and at Havana when he arrived on his mission of devastation and death? Wonder if he was "prostrated" when Uncle Sam told Spain to stop such starvation and decimation and let the Cubans go free and have their independence? How perplexing it must be for their God!

CHARLES HOWELL.

JUST WHERE THOU ART.

Just where thou art lift up thy voice,
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy lamp,
"Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret, as thine fret thee.

Out yonder, in the broad full glare
Of many lamps, thine own might pale,
And thy sweet song, amid the roar
Of many voices, slowly fail;
While these, thy kindred, wandered on
Uncheered, unlighted, to the end.
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.

—Isabel Darling in the Penny Magazine.

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

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office.

FROM THE TEMPLES OF EGYPT.

Esoteric Meanings of Ancient Egyptian Symbols.

BY QUÆSTOR VITÆ.

NUMBER SIX.

These arguments go to show that both the Old and New Testaments are most probably symbolical renderings of esoteric truths; of principles veiled in words, in parables and personified legends, as the Egyptian teachings were veiled in pictures.

Few people know that the Hebrew letters carry secret numerical and cosmic values. The names in the old Testament can only be interpreted by those in possession of this key, and would be found to carry stellar, astronomical and cosmic significations. Some reference is made to this in Mather's "Kabbala Unveiled." The writer has seen such translations which carry a totally different meaning to that apparent in the letter on the surface. But neither university teachers nor philologists, nor theologians are acquainted with the existence of this system of interpretation, which is only in the possession of secret societies. Consequently they can neither estimate the meaning or the place in history of the Old Testament.

These facts come in support of Johnson's theory, so far as the Old Testament is concerned, that the old monasteries of Italy came into possession of the Old Testament through the Jews of Cordova. The New Testament on the other hand has been shown from intrinsic evidence to have been compiled, and wherever that may have been effected does not affect the question upon a more purely Egyptian than upon a Kabbalistic basis, while yet incorporating the leading symbol pre-existing in mystic initiation, as its central conception. That much of it was inspirational conveyed to its writer or writers, is unquestionable. We know, however, that the ideas previously registered in men's minds, condition, permeate, color, tincture, qualify the thought transmitted to and through them from internal sources into external expression.

It is evident that the human instrument through whom the original kernel of the New Testament was transmitted into external form, while being a man of high and pure aspiration, must have been familiar with Egyptian thought and with the symbol used in mystic initiation.

The inspirational stimulus conveyed through him necessarily assumed the forms pre-existing in his mind. It is probable, that the inspirational documents so constituted were subsequently used as a nucleus or foundation by the monastic of sacerdotal fraternity to whom he pertained, in order to build their ecclesiastical system, and after undergoing alterations at their hands, these documents were issued as the basis of the Christian system.

History teaches us that various documents were forthcoming from different sources and there appears to have been considerable rivalry as to which should finally be constituted as authoritative. On the other hand the symbolism used in the church rites show unquestionable evidence of being derived from the ceremonial magic which was common to the Semitic and Egyptian systems, showing that the original founders of Christianity were familiar with those cults. It is but reasonable to conclude, therefore, that Christianity has been evolved by its supporters from the two pre-existing elements above referred to. But it is evident that the later inspirational nucleus constituting the New Testament has been debased by the priestly effort to envelop it in forms pertaining to the preexisting sacerdotal system of magic.

It is evident from the above that the New Testament should really be taken as an allegorical presentation, in personified, dramatic form, of truths which are of universal application, and not as representing the personal history of one particular exceptional man only, whose existence was in contravention of universal law and order. The age to which that presentation was addressed could probably not grasp universal principles. The truth which was universal in its application had to be symbolically illustrated in a personified presentation, similar in character to the legendary slaying of Osiris by Typhon and his resurrection as the regenerate Horus; similar again in principle to the presentation by the Egyptian priests of a burial place and tomb of the "savior" Osiris.

The personal localized history of the really ideal hero, was in both cases an invention of the priests, who thrust that part of their narrative sufficiently far back into the dim past and barren wilds, as to prevent any possibility of its contradiction by historical verification.

It is probable that the same central ideas have come down to us in more dramatic form through the romantic Saracens in the Parsifal legend. If taken as based on the Galic word Peredur or Peredur, this term signified Searcher or Seeker. If taken as coming from the Arabic word Parsch-Fal, it means the pure or innocent one. The central idea in this legend is that redemption comes by pity (charity) and surrender, sacrifice, suffering, but is wrapped up in mystical, romantic forms, in which Kabbalistic symbolism is apparent.

Amfortes, the guardian of the holy cup or vase, has been wounded by the lance of Klingens, the magician representing selfishness. He is thus assailed by remorse when approaching the holy cup or spiritual truth. The orphaned searcher, Parsifal, wanders through the forest or the darkness of life in solitude. He retains his purity of mind, even after pressing through the temptation of the senses represented by the girl-flowers and meets those of the sorcerer Kundry with pity or charity. He contends with and overcomes Klingens or selfishness; for selfishness. He climbs the weary path of Monsalvet or the mount of salvation, i. e., the suffering entailed in the experience of life, and delivers the Holy Grail; the cup of divine blood, from the guardianship of Amfortes who is pierced or wounded by selfishness, i. e., he discovers the divine spirit of love in the heart, which radiates forth its pure light-giving "illumination."

When the system of critical research comes to be applied to the comparative study of the religions of the world, it cannot fail to be recognized that the law of evolution applies in the domain of ideas, as well as even preponderantly so, as in the domain of physical life; of biology. It will also be recognized that the expression of ideas is conditioned by the state to which the human instruments through whom they have been mediated, had attained, and that there is no other mode by which ideas (whether called revelation, illumination, inspiration, genius, invention, composition) can be mediated into this plane, whatever the source of transmission, than through human recipient instruments. The religions of the world may then be taken as a gauge by which to measure the civilization of the peoples through whom they were formulated, and may be classified in relation to the stage of evolution to which they pertained and the qualities which they reflect.

Further it will then be recognized that there can be no finality to religious conceptions but that the laws of growth and evolution apply in this as in other domains. Man will then cease to turn to the past for guidance in spiritual matters, but will rather look with hope and expectancy to the future.

Already some writers are teaching us (Kidd's Social Evolution) to look to biological law, as revealed in man's organic system for analogical illustration by which to direct the social economy of the body politic; as the best illustration from which to draw the lesson of the surrender and subordination of derivative parts to the whole, as the best means of attaining the highest goal of each participant unit.

In this modern science is but coming to the recognition of the law already perceived by Kant and Hegel in philosophical introspection. Kant realized that "man contains the key of the whole situation; he illustrates all inferior grades, explains each back step in the circle." He

gel said that self-consciousness must be a microcosm containing and resolving all the differences and antagonisms which in intensified form, it has to meet in the macrocosm. The true organism is a unity of organisms, organic in all its parts. The life of the body is not a principle that dominates over dead members to realize itself; it is in all the members which are means and end to the others. There is a unity of the whole that subordinates all the parts, but it only subordinates them by surrendering and imparting itself to them, and giving them a certain independent life. It gives itself away. Its life is a dying to live. And yet the parts, to realize themselves, must become subservient to it. A macrocosm made up of microcosms which is all in every part. Hermes-Thoht and Swedenborg both taught the same truth.

Viewed in this biological light it is to be observed that in each individual life, vitality reacts strongly through the generative system during youth and mainly through the intellectual or spiritual functions during maturity.

The same law appears to apply in the evolution of civilization. It would be in accordance with this law of nature, therefore, that during the early Semitic races religion assumed a phallic symbolism and that in Egypt the generative power of Deity should have been worshipped in the form of Ammon-Khem. In the more mature development of civilization among European races, religion necessarily assumed a more intellectual, spiritual form. Mohammedanism appears to constitute an intermediary stage.

The future development of religious presentation will probably in accord with biological or microcosmic law, be associated with the more central precestral power represented in man by the heart, in which equilibrium is poised; in which justice is tempered by mercy; in which truth is fertilized by love.

The force entailing such expression would, by above system of interpretation, connected with and emanate from the central hierarchy in the solar-self; while the dispensation now passing away would have pertained to the hierarchy representing the head or intellectual function in the Solar-Self, which would explain its exaltation of the Fatherhood. Tracing back the various religious systems on the basis of biological analogy of process, it might be possible to estimate the hierarchies in the Solar-Self whose special activity has been consecutively represented in the course of the evolution of civilization of races, at different periods.

Evolution occurs from the centre to the circumference, but evolution proceeds from the circumference of the macrocosm to the centre, in the process of becoming; from without to within; from subordinate to transcendent. We appear to have passed through the evolutionary periods pertaining to external forces or hierarchies, entailing systems presenting the appearances of truth and to be approaching a period when inner hierarchies will entail the expression of systems conveying the reality of truth instead of appearances. The evolutionary stage is dawning when for the first time in the history of this earth, the central or heart hierarchy of our macrocosmic self will transmit communications directly, through the living representatives among men belonging to that hierarchy, into external expression.

When this period evolves then man will cease to look without, to external authority in religion, or to a system representing spirit merely; presenting Deity as masculine and as a severe judge. He will then turn within to the Infinite love inherent in the Divine Motherhood, as well as to the spirit of truth in the "temple reared without hands." He will turn to that Infinite life which pulsates through us, communicating our existence; the foundation or basis in which we rest; the link through which we remain comprised within the Infinite and Universal, from which we are inseparable.

Then man may apprehend the process by which he is permanently "one with the Father," and Mother, while yet appearing in finally, in distinction, in separation, in time. He may then turn to the "eternal now"; to the one source whence all revelation has come, and which necessarily is permanent and may speak now as it has done in the past, but in terms related to the present state of evolution. Then may the "Voice of the Silence" be heard, within the temple built without hands.

He will then learn that recognition of and participation in that greater unity precludes the equilibration of truth by love in the units thereof, and is sequential to the precestral, minor, mediate recognition and identification of himself by his own complementary, other, higher self; by which alone is equilibration attained. But this identification (which is the sole real, true initiation and towards which external initiation is but a shadow), can not be effected in the personality; can not be effected till personal aims, ambitions, ends have been transmuted in the fire of suffering and sorrow, into the surrender of personal will unto the Universal Will; as is depicted in the words: Thy will, oh, Father, not mine be done.

THE END.

DON'T TELL ME!

Don't tell me that God cursed this beautiful earth
To punish poor ignorant man
For he knew from the very first date of his birth,
The course of his wonderful plan.

Don't tell me he planted the beautiful flowers,
Then cursed all the work of his hands,
Made thorns and thistles to grow with the showers,
And planted his curse in all lands.

Don't tell me he made the fierce eagle to tear
The quivering flesh of the lamb,
Or ordered the little ones killed by the bears,
That his prophet had cursed in his name.

The Bible begins with a horrible curse
To follow the children of men,
And ends with a threat decidedly worse
To smite earth with curses again.

Don't tell me that this is a merciful God
Whose anger is kindled each day,
Who smites children down with his terrible rod,
And orders to kill and to slay.

When I hear the sweet carol and song of the birds,
And I list to the coo of the dove,
My heart leaps aloft to the joy of my words
That my God is a spirit of love.

Don't tell me the story of serpent and sin,
Or the curses that fell in their wake,
For the God of all wisdom knew how to begin—
How could he make such a mistake?

When I look at the records of earth in the past,
And the wonders of nature compare,
When I look at the stars in the firmament vast,
And the sunbeams that dance in the air,

When I stand by the sea with its proud swelling flood,
And see the waves dash on the shore,
When I hear in the thunder the voice of a God
As I list to the wild tempest's roar.

When I look at the fields and the wide spreading green
And the lambkins at play on the sod,
When the hand of intelligence everywhere seen
Interposes the presence of God;

Then tell me no more of the fables of yore,
Recorded in chapter and verse,
Or tell me that God with the stroke of his rod
Ever blighted this earth with a curse.
Oldtown, Me. G. E. NEWCOMB, M. D.

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CHAPTER I.	The Bible and the Priest of Rome.
CHAPTER II.	My first School-days at St. Thomas-The Monk and Cellarer.
CHAPTER III.	The Confession of Children.
CHAPTER IV.	The Shepherd whipped by his Sheep.
CHAPTER V.	The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.	Festivities in a Paragon.
CHAPTER VII.	Preparation for the First Communion—Initiation to Idolatry.
CHAPTER VIII.	The First Communion—The Roman Catholic College.
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CHAPTER XX.	Grand Dinner of the Priests—The Marquis de la Riviere.
CHAPTER XXI.	Mr. Perron.
CHAPTER XXII.	Mr. Perron.
CHAPTER XXIII.	Mr. Perron.
CHAPTER XXIV.	Mr. Perron.
CHAPTER XXV.	Mr. Perron.
CHAPTER XXVI.	Mr. Perron.
CHAPTER XXVII.	Mr. Perron.
CHAPTER XXVIII.	Mr. Perron.
CHAPTER XXIX.	Mr. Perron.
CHAPTER XXX.	Mr. Perron.
CHAPTER XXXI.	Mr. Perron.
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CHAPTER XXXIV.	Mr. Perron.
CHAPTER XXXV.	Mr. Perron.
CHAPTER XXXVI.	Mr. Perron.
CHAPTER XXXVII.	Mr. Perron.
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CHAPTER XL.	Mr. Perron.
CHAPTER XLI.	Mr. Perron.
CHAPTER XLII.	Mr. Perron.
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CHAPTER XLIV.	Mr. Perron.
CHAPTER XLV.	Mr. Perron.
CHAPTER XLVI.	Mr. Perron.
CHAPTER XLVII.	Mr. Perron.
CHAPTER XLVIII.	Mr. Perron.
CHAPTER XLIX.	Mr. Perron.
CHAPTER L.	Mr. Perron.
CHAPTER LI.	Mr. Perron.
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CHAPTER LV.	Mr. Perron.
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GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be numerically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Prof. J. Madison Allen is engaged in special literary work, in addition to his public labors, at Springfield, Mo., where he may be addressed either for camp or society work.

Mrs. C. H. Horne writes: "The usual Sunday afternoon and evening services at 77 Thirty-first street, were of special interest. Mrs. Gladys Cooley, pastor, delivered a beautiful Spiritualistic discourse, followed by messages and names by Brother Max Hoffman so explicit as to elicit much applause. The pastor closed the services with loving messages and names, bringing comfort to many. At the evening services the child violinist, Miss Britton, gave a touch on the violin in classical music, with its exactness and an inspiration as from the masters, was dedicated to that higher spirituality, truth, and love of the guardian world. If every child of Spiritualistic parents could thus be dedicated with a true understanding of the spiritual benefit, what a power would be added to the future of Spiritualism."

Mrs. C. H. Horne, president of the Ladies' Mediums' Home, writes: "The Ladies' Mediums' Home Society are now planning earnestly and wisely for their new Home, and find there is so much to do and so many will go to the Jubilee and the camps for the summer, that it will be best not to open the Home until September or October. We expect to have a free reading-room, large double parlors for lectures, religious and all meetings of a Spiritual nature; modern accommodations, comfortable, light, warm rooms; board and rooms at the lowest price, only to cover expenses; and as soon as we are able to furnish homes to those who have not, and are not able to care for themselves. All who are good and true and liberal enough to desire to be with us in the Spiritual work, public or private mediums, or Spiritualists who have not developed mediumship, all are welcome; but only persons admitted of genuine mediumship and good character, decided on by a committee. Any donation, from a nickel to dollars, will be most gratefully accepted and credited. Tell your friends, and give as soon as possible, so that proper arrangement can be made. Address Mrs. C. H. Horne, 508 44th place, Chicago, Ill."

Vireland R. Gaudin, the Hindu philosopher and scholar, lectured Sunday, May 22, at 6558 Stewart avenue, Englewood, at 3:30 p. m., under the auspices of the Englewood White Lodge, T. S. Subject, "The Relation of Evolution to Reincarnation." Mr. Gaudin leaves at once for London, England, Sunday, 20th, Dr. Champlain will give a paper on "The Unity of Things."

Prescott Robinson writes: "I have felt almost lost for the want of The Progressive Thinker during the time since my subscription expired, for I pronounce it the very best Spiritual paper ever published since the advent of modern Spiritualism fifty years ago. I received the copy of The Progressive Thinker, which please accept my sincere thanks. It is a valuable addition to the immense amount of Spiritual literature already in existence."

The programme of the coming Jubilee will contain the name of Julia Steelman-Mitchell for lecture and public test. Mrs. Mitchell has been very ill for the past two months of nervous prostration, but happily she will make every effort to be present at our celebration, and trusts she may not disappoint the managers, who deserve so much praise for their untiring efforts toward making the Jubilee an epoch in history.

In The Spiritual Messenger, Mrs. Flora McD. Denison gives her impressions of Moses and Miss Hull, who recently visited Toronto, where Mr. Hull gave two addresses. Among other things, she writes: "Spiritualism as Moses Hull understood it now is the result of the study and investigation of the best part of his life. He began an orthodox pupil, of the creeds got too small and the contradictions too many for him. It is a true saying that if a clergyman gets a progressive idea, he must bury it or get outside the church with it, and as Moses Hull had the courage of his convictions he got out of the church with his ideas, and has been publishing them broadcast for the benefit of humanity ever since. Being a theologian his work has naturally been along the lines with which he was so familiar, but, unlike other liberal thinkers, such as Col. Ingersoll, he has not denounced the Bible, with its many seeming impossible stories, but with his higher criticism of the Bible, he gives rational and reasonable explanations of it. Never did we listen to more eloquent language, to nearer argument, or more humorous comparisons as Moses Hull glided easily along his line of thought. Mattie E. Hull is an inspiration, attracting those who are metaphysical and giving the world great metaphysical truths in beautiful rhythmic measures. It is only necessary to give Mrs. Hull a subject and the slingers from the spirit land inspire her. Then she weaves in easy flowing metre a poem, never stopping for a word or a line. This, perhaps, is one of the most convincing proofs of spiritual influence, for I know of none of our famous poets even who have been able to handle given subject impromptu in not only perfect rhyme and metre, but also logical arguments and beautiful language. She told of the battles fought and victories won for truth and freedom under

the name of Modern Spiritualism, and through it all not one drop of blood had been shed."

M. A. Sancier writes: "I have received the book 'Ghost Land' and several issues of your paper, and will say that they have more than satisfied my expectations. I do not regret the investment."

Correspondent writes: "Wm. E. Bonney commenced a series of Spiritualistic meetings in Council Bluffs, Iowa, last Sunday and invites the outside world to come and drink of the waters of truth. He asks the support of all earnest friends in that city."

O. N. Brown writes: "Mr. A. A. Finney, of Grand Rapids, Mich., held a very successful trumpet séance at the Plainville, Mich., and the manifestations and tests were so convincing that the company, and may Mr. Finney's good work go on until all will be convinced of spirit return."

Mrs. J. Reynolds writes: "I received Ghost Land a few days ago, for which I cannot find words adequate to express my thanks and gratitude to you for giving us such a grand book at so low a price. I found it so fascinating I can hardly lay it down when I begin to read. I love the doctrine of progressive Spiritualism better than all others."

Irene Gay writes: "The people of Benton, Mich., had a rare treat on the evening of May 2d, when they listened to a lecture given by Anna L. Robinson at the home of Mr. and Mrs. Geo. W. Jenks. The spacious parlors were well filled with an appreciative audience. May 3d the people again listened to an interesting discourse given through the entranced lips of D. P. Dewey, of Grand Blanc."

Mrs. F. Tower, secretary, writes: "Will C. Hodge lectured for the Lake View Spiritualist Union, on Sunday, evening, at the home of Mr. and Mrs. Geo. W. Jenks. The spacious parlors were well filled with an appreciative audience. May 3d the people again listened to an interesting discourse given through the entranced lips of D. P. Dewey, of Grand Blanc."

The First Society of Rosicrucians will hold services at Handel Hall, 508 (LeMoine Block) 40 East Randolph street, all of the Sundays of June and July at 11 a. m., and 8 p. m., sharp. J. C. F. Grumblum will lecture and W. W. Tatum will give experiments in mind-reading, clairvoyance, trance messages and physical manifestations. A special dish will be close of each lecture. Admission free. For further particulars, please apply to the First Society of Rosicrucians, 508 (LeMoine Block) 40 East Randolph street, every Tuesday and Friday at 2:30 and 8 p. m.

May 8 was the third anniversary of the Spiritualists Society of Galveston, Texas. The annual election resulted in a re-election of the former officers: H. A. Landis, president; Mrs. G. E. Wilkins, vice-president; John W. Ring, secretary and treasurer; Trustees, L. S. McKinney, G. A. Wilson, A. Olson. The cause is moving smoothly on with the ministrations of the young inspirational speaker, Mr. John W. Ring.

Prof. W. M. Lockwood lectured at Genoa, Ill., on Saturday and Sunday, May 14 and 15. This week he goes to the Jubilee at Rochester, N. Y., where he will deliver an address. The Professor is a profound scientist, and his address there will no doubt, prove a decided hit.

Mrs. Peebles & Burroughs have removed their office from Indianapolis, Ind., to Battle Creek, Mich., where they will be their headquarters in the future. Dr. Peebles formerly lived there for seven years, and he is not, in consequence, located among strangers, but a host of friends who will gladly welcome him there.

E. W. Sprague is home for a time. His permanent address is 416 Newland avenue, Jamaica, N. Y. He will attend the Jubilee at Rochester.

On Sunday, May 29, Oscar A. Edgerly will have completed the most successful season's work, having during the season filled engagements of a month each in the following named places: October, Elkhart, Ind.; November, Genoa, Ill.; December, F. S. Temple, Boston, Mass.; January, Springfield, Mass.; February, Berkeley Hall, Boston, Mass.; March, Norwich, Conn.; April, Haverhill, and Foxboro, Mass.; May, New York City and Fall River, Mass. Dr. Edgerly will be pleased to engage June with camp associations. He has engagements for July and August at the following named camps: Island Lake, Mich.; Queen City Park, Vt.; Vicksburg, Mich. He will be pleased to hear from society either West or South for engagement for October or November, 1922. Address him at 87 Chestnut street, Lynn, Mass.

W. P. Tubbs writes: "Anyone knowing of a good location in Tennessee or neighboring state, for a magnetic healer, who can also hypnotize, develop mediumship and clairvoyance will do me a favor by writing me, describing the opportunities in their locality. Address me at Dixie, Tenn. References given."

Great good sometimes comes from the common stronghold, Salt Lake City, Utah. H. A. Brown sent \$10.50 for subscription to The Progressive Thinker. He has our thanks therefor.

C. M. Wellington, one of the leading workers in the Church of the Soul and the Band of Harmony of this city, has gone to Rochester, N. Y., to attend the Jubilee. He was appointed by the management of the Jubilee, as a financial agent for the Chicago district. The Progressive Thinker wishes him the fullness of his anticipated feast of reason and outpouring of love of soul.

S. S. A. MEETING.

An Interesting and Profitable Occasion.

The Illinois State Spiritualists' Association closed its first session since its organization, according to the program published in our issue of the 13th instant, notwithstanding the incessant rain.

The forenoon meeting of Saturday was attended only by a sprinkling of devoted members, who were all abundantly sprinkled for their pains, but the afternoon session, after the arrival of the officers, was very well attended, considering the downpour and the numbers increased at each meeting thereafter, until the closing one at 7:30 p. m. Sunday, when our spacious meeting-place was well filled by an attentive and appreciative audience about one-half of whom were professed Spiritualists. The published programme was taken up at the first session and was continued at each subsequent meeting, and carried out to the letter; and during all, a pile of Progressive Thinkers lay on one of the tables, for free distribution.

The officers of the I. S. S. A. were certainly very well chosen, if we may judge by the interest manifested by each one in his duties, and the efficient and acceptable manner in which they were performed.

Brother Warner added to all his other qualifications of a good presiding officer the rare ability of keeping the congregation and the participants all in a happy and interested frame of mind. During the whole five meetings of the convention, wet, gloomy and disagreeable as was the weather, there was not a single drag, or season of monotony. Of even, but each one increased in interest and excellence until the last, which was a veritable feast of reason and outpouring of the spirit, a season not soon to be forgotten.

The address of Mrs. Emma Nekerson Warner on that occasion upon the theme of "Higher Spiritualism" cannot be too highly eulogized. It was one of the rare efforts of a rarely gifted woman, one of the few occasions when a speaker can get completely outside of and away from her own personality, and reveal in the higher and sublimer realm of spirit, when the soul can cast aside for the nonce its earthly manings, and sail away into that region where truth is perceived and felt, and can be hatched by mortal lips without the concurrence of the physical senses. Her effort was philosophical, highly instructive and deeply soul-inspiring, and was an audience more deeply interested. One people had heard her before but never in like this.

But I must not forget the excellent papers and addresses, in my admiration of hers. Brother Geo. H. Brooks was with us in all the glory of his magnificent physique, tempered by just as liberal an allowance of Spiritual blending. His came to us a stranger, but departed with a blessing and high appreciation of all, and will be a stranger nevermore in the Evergreen city. He spoke often, and always acceptably, but with increasing interest to his listeners, with new effort. If there is a society in the land that needs waking up, I commend to them Brother Brooks; if he cannot arouse them they are past recovery and need send for no one else. He captured and went away a laurel-crowned victor. Long live he wave; and he will if he waves at all.

The paper read by Brother Clarence Parke Johnson on Evolution, was a treat. As a literary, scientific and philosophical production, it was the gem of the occasion. All joined in the desire and request that it be published, and I trust it will be. It is far too valuable a paper to be listened to once and forgotten. It should be read and re-read.

The paper by Brother E. E. Loggreen was excellent, but his great generosity of delivery robbed it of one-half its merit. He also, with Brother C. H. Figgers, furnished each session with excellent and well-appreciated tests.

All together the convention was a success in the highest sense and meaning of that much-used word. Notwithstanding the unending bad weather, it was fairly well attended, and all felt at ease at 10 p. m., on Sunday, at its parting that a good foundation had been laid for the usefulness of the State Association.

M. W. PACKARD, Bloomington, Ill.

JUBILEE.

The Spirit Art Department.

The Jubilee is near at hand and we are straining every point to be ready for it when it comes. From all over the United States letters indicate a large attendance.

The Art Department is nearest completion of anything so far. Our rooms are ready and the work of mounting and preparing the pictures, slates and other phases of phenomena has been going on for several days with the idea of opening Monday evening.

Never in the history of Spiritualism has such a collection of works of embodied and disembodied intelligences, showing the peculiar phases of mediumistic power been gathered together. Slates, paintings on all kinds of articles, drawings, independent and automatic photographs and everything that mortal and spirit can think of. Nearly all the present strict test conditions, and representing the work of people from the inception of the modern movement up to the present time.

Workers, past and present, will be represented by their pictures. Many, prominent workers of the present day have not felt the importance of having their pictures in this collection. I repeat, if you have not sent them, do not blame the General Manager or the Superintendent if they are not exhibited. This department will be located at 7 and 9 South Clinton street, just around the corner from the Whitcomb House Theatre, and the admission will be 10 cents. Do not fail to see it as it will be one of the most interesting parts of the Jubilee.

W. H. BACH, Sup't.

From Light, London, Eng.

IDENTIFICATION OF SPIRITS.

A very earnest inquirer writes thus: "By the aid of a medium, I am in communication with spirits (I) who profess to be my relatives. They caress me with their hands and write freely with a pencil. I am decidedly inclined to accept them for what they profess to be, but I cannot shut my eyes to the fact that they have written nothing, at present, that I might not have suggested. So much seems to hang on your experience of identification. Has this a question of anything to offer?"

This is a question which suggests a book, not an article. But, before we proceed, we feel moved to point out that "They caress me with their hands" is very ambiguous. Does our correspondent mean that hands,

and, apparently, spirit hands, caress him? or that the medium's hands are moved to perform this office? Of course, if hands, other than the hands of those present in the flesh, caress him, he has evidence which makes his note of interrogation hypercritical or, at all events, superfluous; and the absence of test-writing is rendered more bearable—not that the presence of spirit hands gives any evidence as to identity, but, in so far as it strongly indicates personality, apart from the medium, it is a distinct help.

In discussing this extremely DIFFICULT QUESTION of tests of all descriptions, it is necessary to remember that sometime and somewhere every kind of test has been given. We have not the slightest hesitation in saying that, if testimony, a thousand times repeated, is of any value, it is certain that this is so. But we are inclined to think that, as a rule, the test should be spontaneous, or, very nearly so. Why this should be so, we do not know; indeed, as a rule, the safest thing to say is, "We do not know."

Perhaps the test has to be carefully prepared.

BY THE UNSEEN PEOPLE, and as carefully worked up to, like some dainty experiment, in which case, urgent entreaty cannot help, and eager expectation might pull the thing to pieces. Perhaps the right conditions, probably in the medium, or in his surroundings, present themselves suddenly like an opening in a "black" at a street corner, and the test can be got through. Perhaps, mind differs from mind as glass differs from slate; and for all we know, the unseen people need to do a good deal of thought-reading or thought-transference in order to achieve a test.

GOOD FOR MANIPULATION, as a writer is useless for writing tests. A hand that can be moved to write in general terms and a hand that can be moved to write special names and dates may differ as much as a wheel-barrow and a dynamo, or a spout and a telephone. Perhaps, but what is the use of guessing? We really do not know. And yet "guessing" is hardly the word. Every one of these perhapses is a possibility.

The truth is that we are still only at the beginning as to understanding WHAT MEDIUMSHIP IS.

There is much to suggest that mediumship and possession or obsession may be almost identical, and that the peculiarity or intensity of any particular case of mediumship is determined by two things—the sensitiveness of the medium to spirit influence, and the innate faculty of the medium. In other words, a medium is a person who, for some reason or another, is usable by spirits, and whose personal mental resources or part of them are at their disposal. If this is so, it is easy to see that even a Shakespeare or a Beethoven might cut a sorry figure if he tried to express himself, say, through Mary Ann.

Take it in another way. If Beethoven could somehow take possession of a piano, and put into its body his soul, WHAT WOULD HAPPEN?

To begin with, the instrument would probably be in some respects different from what he had ever been accustomed to—especially in the matter of tone; and, if he tried to express himself, it would have to be within the limits of this particular piano; and it by no means follows that a new Broadway grand would be the likeliest to be possessed. It seems inevitable that the unseen people must live in where they can, if they are to get a test, but that, when in, they must be limited at all events largely so, by the tabernacle which inhabits for the time—whether a piano or a medium.

HOW OFTEN WE HEAR anxious inquirers say, "But surely, dear spirit, you remember your Christian name!" and perhaps, all the time, I could get my medium to lay hold of it! It may be a rather case of slate versus glass. We know a certain person in the Unseen had been a very curious Christian name. We have only known it in connection with one person, and that person himself. For over thirty years we have tried to get it, but in vain. We have seen a hand shaken and twisted, as if in agony to produce it—but in vain. Once and only once the first two letters got painfully formed, and then, amid distressing scrawls and scratches, the rest for nothing. It was and is evidently a case of inability to sufficient possession of the medium—and still more, of inability to convey that piece of mental furniture into the active brain even when possessed.

But, as regards vast numbers of tests, we entirely believe that the UNSEEN PEOPLE FORGET.

Why, even we forget! We only fancy we remember. The writer of these words, in the hands of a skillful cross-examiner, or persistent "sitter," might easily be bowled over, as a rank impostor. He cannot remember the name of his schoolmaster. He has entirely forgotten the name of his favorite chum, with whom he got up the magic lantern entertainments, and wild games, for running off to America. He has forgotten the names of some of his fellow clerks in the old office. He does not know the date of his marriage without referring. And he believes vast numbers of people are as liable to be

What's the Matter with Dewey?

Dewey-Manila Spoon

ILLUSTRATION FULL SIZE

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MERIDEN MANUFACTURING COMPANY, 171-173 Randolph Street, CHICAGO.

From Harbinger of Light, Melbourne, Australia.

TENNYSON A SPIRITUALIST.

At the time Tennyson passed out of this life, we quoted the testimony of his friends to the fact that the most spiritual poet of his time, was also a Spiritualist. In the current number of Blackwood, we meet with an interesting bit of evidence to the same effect. It is supplied by Professor Knight, in a paper entitled "A Reminiscence of Tennyson." The Professor writes, at page 266: "We then went on—I do not remember what the link of connection was—talks of Spiritualism, and the much interested, and also of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being also known, and having intelligence at the heart of it; and he told more stories than one of spirit manifestations as authentic emanations from the unknown, and as a proof that, out of darkness, light could reach us."

Tennyson had one of these OPEN AND RECEPTIVE MINDS which are accessible to new truths, from whatsoever quarter they might reach him. Being a great poet, he was necessarily a medium, and listening to the voice of inspiration, when the poets of old breathed their exquisite music into his ears, he did not close them; the other messengers who came to him from the unseen. And when the change came, that comes to all, the transition was easy and beautiful; and he immediately recognized the spiritual origin of his poetry; for speaking to the press, he said: "I am now only just learning."

THE POETRY OF HEAVEN; the accents of which are constantly vibrating in my ears; and, as I listen, each note seems to become sweeter, richer, deeper, more melodious and god-like, than the last. At times I feel as if the very air I breathe were permeated and saturated by that grand and glorious music called Love; and a longing takes possession of me to come back to earth, to pick up the broken thread I dropped when I passed away from it, and to tune my voice afresh to higher themes. I now know that I WROTE UNDER CONTROL; and that I was a mere empty vessel when the inspiration came. . . . I am sure that the strings of an instrument for such high intelligences to play upon, who is the Author of all pure and noble, all great and good ideas. . . . The world set me on a very high pinnacle of fame; made me the poet-laureate; ennobled and magnified my name. But what would the casket have been, without the inspiration came. . . . 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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

J. Marion Gale, Bangor, Wash.: Q. What truth is there in the claim that there is a band of glorious angels using a certain doctor in New Jersey to run the world, and also that a brilliant congress of spirits is hovering around Hot Springs, Ark., fostering a successor to Jesus Christ?

A. I know personally nothing of the above claims to angel ministry, but it is not necessary to investigate farther after reading them, to decide on their character. No man has a patent on the assistance of the spirit world. There has never been, nor is there now, a "spirit congress," for the purpose of pushing the claims of a successor to Christ. Whenever any scheme is brought forward, running in the ruts of theories of the past, attempting to extend and fulfill doctrines and prophecies, it may be set down as false, with absolute certainty. For those old beliefs were erroneous, the prophecies were false, and nothing is to be as the past generation expected.

There has been a constant succession of Christs, and repeated prophecies of his second coming, yet have they all proved false, and because no man could represent in his life the Christ Idea, which never has been so represented.

The spirit world come in the individual capacity of friends, and there will be no high priest, or especial favorite, through whom the masses are to receive spiritual enlightenment.

We see in such claims the outgrown ideas of Christ, his mission and second coming; we see the old conception that the world is not controlled by law, but by tinkering spirits, and hence we may know that they are false, even if made from the highest source. All claims to "superior mediumship," "being born with a veil," "seventh son (or daughter) of a seventh son (or daughter)," are to be taken in inverse ratio to their advertised value. The really true and superior medium does not extol his own merits, for knowing the possibilities of mediumship, he is abashed at his limited powers of reception and expression. The half century of Spiritualism has seen many attempts at leadership. Many have been inflated with the idea that they were called to great missions, and were the reincarnations of Christ, or some sage or philosopher, to direct the spiritual tide. They have gone into the obscurity of inane things. The day of mediators, intercessors, leaders with power from the supernatural, of church priests or spiritual priests, has gone forever, and the only credentials which give the right to ask a hearing, is the plain, common sense speaking of the truth.

"Poetry": Q. Who is the author of the poem having this line: "My dead love came to me and said?"

A. Shetlerly. The following is a gem:

My dead love came to me and said:
"God gives me one hour's rest
To spend with thee on earth again;
How shall we spend it best?"
"Why, as of old," I said; and so
We quarreled as of old;
But when I turned to make my peace
That one short hour was told."

How careless are we of our best and most loved, and yet were they from mortal sight, we would give all we possess and journey to the furthest part of the world for one word assuring us of their remembrance. Oh, if we cherished the living as we do the dead! That we held them with the sacred love we do the dead! We leave untasted the full cup of sweet kindness, and waste the hours in idle words. Better sweet thoughts and kindness for the living, than flowers and regrets for the dead!

I have seen a wife in casket banked with flowers, who had she received the love and tenderness they mutually expressed, and had her petty cares relieved by half the money they cost, would have been in her house a joy instead of leaving it in regretful mourning.

Geo. E. Coulter: Q. From my boyhood I have had signs and visions, warnings of deaths, and two years after my mother's death, I saw her spirit distinctly while walking in the street. I have been holding seances for the past four years; have the rappings, but they do not reply to questions. If I ask for a response they stop for a few minutes and then resume. Will you make it clear to me why I do not get some intelligence from the rappings?

A. A spirit may be able to produce a sound or a succession of sounds and yet find it impossible to make them at the exact time required by a question. This correspondent as shown by his statement is clairvoyant and highly impressible, and should cultivate his powers in that direction. His awaiting for communications through rappings is to his disadvantage. He is thereby losing the greater and more desirable manifestations which are at his hand, for the lesser, which the constant vain attempts show to be difficult to receive, if not impossible.

H. Smith, Co. E, 19th Infantry: Q. Is clairvoyance regarded as a fact by scientific men?

A. All those scientific men who have investigated the subject accept clairvoyance as a fact, and many of these are among the most distinguished in the ranks of science; as Alfred R. Wallace, discoverer of evolution, Cromwell Vreley, electrician, W. F. Barrett, F. R. E., Professor of Physics in the Royal College of Science, Dublin, Dr. Lockart Robertson, editor Journal of Medical Science, Camille Flammarion, astronomer, Dr. Wm. Gregory, F. R. S. E., Dr. Ashburner, Prof. N. D. Wagner, geologist, University of St. Petersburg, Prof. G. T. Fechner, and others too numerous to mention.

Miss Annie Martin: Q. Is the astral in the physical body while we live on the earth-plane?

A. If by astral body is meant the spiritual, then as a part of the individual and most important part, it is contained in the physical body until the separation of these at death. Aside from this spiritual form, I know of no other.

Miss Mary Thompson: Q. Can you furnish "Solar Biology," and price?

A. "Solar Biology" will be sent by mail for \$5.20.

"Origin and Antiquity of Man." By Hudson Tuttle. Masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

A NAVY YARD GHOST.

Mare Island's Haunted Post and Why Marines Shun It.

SPOOK-ON SENTRY GUARD—EVERY FRIDAY NIGHT THE GHOST WALKS ON BEAT NO. 7—STRANGE STORY WHICH A NAVAL OFFICER TELLS ABOUT THE SUICIDE OF A SENTINEL.

Post No. 7 had long been known as the haunted post at the navy yard at Mare Island, Cal. Tradition had it that one night, years back, a marine taking French leave had tried to swim from there over to the town of Vallejo, opposite. What the crabs and fishes left of the marine they buried a week later, but regularly every Friday night, soon after the second relief is posted at 11 o'clock, the sentry on No. 7 hears footsteps keeping time to his own. "Halt! Who's there?" comes the challenge, but there is no reply, and the footsteps cease. The sentry feels he is mistaken, shoulders his musket, and commences again his monotonous pacing to and fro.

Pat-pat—again the footsteps are heard, and the sentry, feeling that they are close by, wheels quickly around to see who is stealing upon him from the rear. There is not a soul, and again all is quiet. The feeling becomes uncanny; cold chills creep down the sentry's back, and he feels his hair stiffening under his cap. Pat-pat-pat, still those footsteps dogging, and the sentry in desperation goes under the lamppost at the farther end of his post, and in the comforting radiance of the light tries to reason it out calmly—an impossibility with a pulse beating at the rate his is.

Softly in the distance is heard the striking of eight bells on the old Independence, and the sentry in response sings out:

"Post No. 7—12 o'clock—and a-a-l's well!"

THE PLUNGE OF A GHOST.

The word "well" is hardly out of his mouth when there is a splash in the water, followed by a blood-curdling groan. Some of the new men have been known to have thrown down their muskets, and on a dead run burst into the guardroom white as a sheet, and, wild-eyed, attempt to tell their story to the sergeant of the guard, and, becoming incoherent, end in hysterical laughter. The commanding officer doesn't court-martial a man for leaving his post under these circumstances—there have been too many men reported for the same thing—so the K. O., who knows that the sentry is only human, lets him off with ten days' double irons.

The old soldier who was assigned to post No. 7, when his tour of guard duty came on Friday, would swap guard with a Johnny-come-lately, all, of course, for the convenience of the greeny.

One night, not long ago, several marine officers had gathered in the office of the day's officer at one of the marine barracks on the Atlantic coast. Naturally they drifted into yarn-spinning, with the scene shifting from aboard ship in every clime to anywhere ashore on the seaboard of the United States. One of them—call him Lieutenant Barnwell—told the story that follows; he gave no explanation. You can explain it to suit yourself:

"Three years ago I was stationed at the barracks at Mare Island, and on the night I speak of I had been doing duty at the post for more than a year. Of course, I had heard the yarn about post No. 7, and had seen him punished for leaving that post. However, I am no believer in the supernatural. Time and again I had visited No. 7 at night, seeing nothing or hearing nothing unusual, and laughed at the story of the phantom sentry."

SPOOK-ON SENTRY GO.

"One night I was on duty as the officer of the day, and the early part of the evening I spent in the office reading some work on military surveying. With my head full of this stuff, shortly before midnight I started out to visit sentries. Then ghosts nothing could have been farther from my mind. First I visited No. 8, then No. 3, and rapidly came up toward No. 7. Without any assignable reason, unless it was the resonance of my footsteps, I experienced an uncomfortable nervous feeling of being cold. I walked more rapidly, but the feeling only increased and I became colder and more nervous.

"There under the lamplight stood the sentry, who challenged me in clear, sharp tones, his rifle, rattling as he brought it up to 'port arms.' I halted and gave the countersign and the sentry ordered 'Advance, officer of the day!' I walked up to him, and as I did so I broke into a cold perspiration. At first there seemingly was nothing unusual about the sentry, though I did not know the man's face. I ordered him to repeat the orders of his post and he did so, but instead of giving the recent orders of the post gave those that were in force several years previously. Then I noticed that the man was ghostly pale and that his eyes burned with a deep hollow fire, and that his rifle was rusty and damp. I frankly confess that a wild feeling of terror overcame me. Cutting the man short in what he was saying, I wheeled about and rapidly moved off. When I reached the end of his post, involuntarily I turned to take another look; the man had disappeared. Criticise me if you will, but I am no coward. The strain was too much and I broke into a run. In a moment, however, I controlled myself, and, visiting the other posts, I finally reached my office utterly exhausted. Sleep that night I could not, and I feverishly tossed, waiting until day came, when I could investigate and explain matters.

PRIVATE BAXTER'S GHASTLY SUB.

"The following morning I started in and called up the sergeant of the guard. In reply to my inquiry the sergeant said:

"It was about twenty minutes to twelve when the officer of the day informed me that he was going out to visit sentries."

"Could I possibly have been walking in my sleep, sergeant?"

"No, sir," in surprised tones; 'both the corporal of the guard and myself were standing outside the guard-room door, and neither of us noticed anything unusual.'
"Very well, sergeant. Find out who was on No. 7, in the second relief, and ask him when I visited his post last night."

"The sergeant went off on his errand, and shortly returned, with every expression of surprise and incredulity in his countenance. 'Private Baxter, sir,' and he says you didn't visit him while he was on his post last night."

"I went into the office and tried to think it out, and finally determined to send for Baxter and question him myself. I was writing when the knock sounded on the door. 'Private Baxter, sir,' and I looked up.

"I saw before me an entirely different man from the one I had seen under the lamp. Baxter insisted that I had not been near his post, and that shortly after twelve o'clock he had moved down to the water's edge to investigate a suspicious rustling among the rushes; that he could not possibly have been standing near the lamp-post."

"As the days passed the feeling of nervousness, or fear, if you will so call it, had entirely left me, and in its place came a feeling of rage. I visited No. 7 again and again, and fairly haunted the post night and day, but without result. I can offer no explanation of the circumstances; but this I can certify to. I looked up the records of the post, and found that that night was an anniversary of the night on which the marine was drowned."

Mare Island, Cal.

"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.

A FRIENDLY CHAT WITH SOME

OF OUR CORRESPONDENTS.

M. R. S., Rochester, Ind., sends a few meditations, "not for publication," he says, but as many of the thoughts are as good for others as for the editor, who always appreciates the soulful musings of his friends, we give place to such as will be of interest to our readers:

"Whether we can always rely upon our impressions or not, one thing we do know, that while our impressions are not always true, impressions, premonitions and our intuitions serve a good purpose, and I am satisfied that if we exercise our judgment, train ourselves to listen to the best thoughts, we can grow and become almost perfect."

"We are constantly reading about the great possibilities of the human mind, but all with effects come without labor and persistent effort? The rich, broad acres will not yield a crop unless the husbandman plows, plants and cultivates, and then the yield is abundant. Left alone, noxious weeds take the soil, and no results follow. So with the mind; if must be aroused, cultivated and trained."

"Not only can we by the force of mind expand and beautify our physical, but grand results come from a thorough and painstaking effort to build up our beautiful moral and spiritual natures. The faculties of man in the physical world, his inventions, and their adaptation to his wants and comforts, are indeed marvelous. This comes from his strong love of life and a desire to obtain wealth that he may live in ease and comfort."

"In the world of morals and spirituality we see wonderful progress, but are the achievements of man on these lines commensurate with the possibilities? Are we not compelled to believe that we are at a stage in our development that a change, radical in its nature, has dawned, and does it not seem that with our wonderful strides we are compelled to enter upon a new plan of living, and a radical change in our governments and theology?"

"The governments are but little in advance of what they were 4,000 years ago. The forms and ceremonies of religion are about the same; the same old lines are pursued. Is there an observer but who knows that the plan of government is wholly inadequate to the needs of the present age? And this is so in the theological world. At least one-third of the professed Christians do not believe their confession of faith; they are in all, in their hearts, and in their souls, a mockery and a lie. As we enter the twentieth century, we are impressed that this change will and must come through violence and war; so that now, more than ever, it behooves us to be more studious and with our best and noblest efforts to bend this change in the interest of right and humanity."

MISSIONARIES NEEDED.

Mrs. M. Hills, Center Star, Ala., writes the following letter, descriptive of three-fifths of the people of that part of the state, including the colored people, and their religious ideas, to illustrate how badly that country is in need of Spiritualist speakers and mediums: "While in the North every little outlying village and hamlet boasts its spiritualist, and in the South every little town and hamlet boasts its Spiritualist, in the South one must travel several hundred miles, to Atlanta or Nashville, to hear a spiritual speaker. We need some missionary work done. Our people are a rule are conservative and creed-bound. Three-fifths of the country people including negroes are illiterate. They will let the light shine upon the beclouded mind, and let them hear of brimstone for sinners and hold unattractive ideas of heaven for saints?"

"One dear old sister wants to get down, somehow, and be 'God's fool.' A Methodist parson expects to 'face God 10,000 years' then, perhaps, he may look around for 'Jane and the children.' A pillar in the church—who is old enough to know better—is determined to face God with her lamp in her hand for ever and ever. She is also prepared to cry 'amen' to her mother's 'damnation,' if said parent is sent to hell."

"God knows if I were anything besides a shy old, white-haired woman of would about the truth from the house, I give my life if need be, to loose the people from their bonds of spiritual ignorance. I, too, once groped in mental darkness. Adhering strictly to the tenets of my church, yet torn with the hideous knowledge that there was 'something rotten in Denmark'—too much shifting of sins on to the 'Son of God,' too little about making it right with the injured party, that is, those sinned against. Then I came into the hands of an old, old Progressive Thinker, yellow and worn with use; I read; pondered; I trembled with hope and fear; my narrow-minded, bigoted, little old soul expanded under the searlight of progression into a good, clean, reliable test mediumship used free for all who come my way, but those who come to see what has been done, to hear him in number, for few have heard of me in my quiet, lowly home life. A course of spiritual lectures by some missionary speaker would be a God-send to the Spiritualists of Florence (a city of 6,000 inhabitants) and to vicinity."

We would advise this earnest lady to be less sensitive regarding her own infirmities, shake off her timidity as she has done off her shackles of creed, and launch out as a missionary among those poor souls of whom she speaks. Many 'shy old white-haired women of 53' and 63 have come out with all the reserve force in their natures and are among our most efficient workers. She has the metal and the caliber, and needs but to make a stand to become of much service to the cause and consolation to those 'souls without light.'"

MORE ABOUT CREEDS.

J. B. C. Omaha, Neb., observes that people who are not posted in regard to Spiritualism ask: 'Why Spiritualists have no creed, are opposed to rules of order and are so divided in opinions, and to which replies in substance that each is seeking truth's fountain, but seeks it from his or her own standpoint, and as they differ in mentality so they must see from as many sides, with as many different eyes and discerning powers, and must vary in their conceptions of the intricate problems of Spiritualism?' He says in part: 'True Spiritualists love truth, and progress, and realize that their principles are right, summing it up thus:

"1. Seek truth to know right."

"2. Moral culture, the practice of charity, kindness, justice."

"3. With positive knowledge of spirit communion, we desire harmony with all friends seen and unseen."

"For over forty years we have attended meetings and read of various societies, and have seldom known writers to ridicule their own cause until now."

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We have no idea to whom this friend refers, but have failed to see or hear any ridicule of Spiritualism yet from our own speakers and writers. There may be and is chance for ridicule of the staid old advocates of the cause, who have seen the false and the true, and the ups and downs and should know the ins and the outs, are so tenaciously wedded to the worst fables who pose under the wing of spirit phenomena. It is truly hard to understand humanity, and this department isn't yet ready to say with Barnum, "People love to be humbugged." People do not love any such thing, but for the money there is in the business some people love to humbug, and as many of the tricks that are performed by some of the tricksters are so openly fraudulent and so discernible, it is truly amazing how people with even one eye can be led to swallow them as the grand and beautiful genuine."

This correspondent evidently has reference to some of the fraud exposures, but they are far from being ridicule of the truth. They should be the crucible where the pure is melted from the dross, and should only open the eyes of people to the genuine and the fraud."

LOOKING FOR A PROPHECY.

A. J. P., Beatrice, Neb., says: "I have looked in vain through the pages of your paper for some light upon our national troubles from some prophetic medium. Now, if they can foresee coming events, why this silence? Are we waiting to put in a 'post mortem' claim? Or is it a fact that no mortal can predict? What are coming events? For my part I never did believe in prophecy, for to my mind that would establish the truth of predestination. But mediums claim that they can tell what is in store for us and if so why not enlighten us now and establish their claims?"

We have explained this matter in another place in these columns, in answer to another correspondent. Should we open our columns to the prophecies that come to this office much of the more interesting matter would be crowded out. In the first place, every spirit sees according to his power of discernment, tempered somewhat with his or her prejudices, very much the same as we do on this side of life, and one would hardly expect one and another some other way. No doubt a good spirit had perfect control of the medium, and some way independent of any medium to express observations, prophecies might be more reliable. If a good psychic can read wholly from the soul side, get away from self and her own thoughts, psychometry is about the most accurate phase for reading future events."

WAR NEWS WANTED.

J. C. Rescue, Mich., asks us to furnish some war news from the other side of life, but as there has come no report of a war on the other side of life, nothing but peace and advancement, we will be obliged to refer the brother to the war press for his reports of the war with Spain. While it seems probable, where a war is waged for freedom, for liberty and the advancement of man's higher nature, that the spirit world might be deeply interested in such proceedings, it is just as probable that the spirits of Spain are as much interested in the cause of her people as are the spirits of decadent Americans in the cause of America or Cuba, and from the spirit source such information, unless obtained from a very authentic source, might be as unreliable as that obtained from the conjecturing daily press. Sometimes there seem to be remarkable fulfillments of prophecies, and many mediums are now seeing this as the beginning of a world-wide religious war. How true this may prove remains to be seen. The natural order of religion to-day is for a higher moral and spiritual education and a general liberation from priestly bondage."

A SEANCE.

A friend of The Progressive Thinker, in Rossburg, Pa., writing, has the following to say of a seance held at her house in which W. Woodard, of Sugar Grove, Pa., was the medium:

"We placed the Doctor under strictly test conditions, viz.: Stripped him of his clothing, placed some of my clothing upon him, put long-wristed mittens on his hands, then handcuffed him, turned the wrists of the mittens down over the handcuffs and sewed them there; then we put him in a sack with a gathering string in the neck. The string was drawn around his neck. The string was tied at the back and sewed to the sack. Placed him in the cabinet in a chair, where there was a table with guitar, tambourine, triangle, and our own tables and pencils. Then we formed a circle on the outside, with a good light. After a few minutes' singing (by request of the medium) we went into the cabinet to see what had been done. We found six good pencil pictures of faces drawn. When we came out, the bells were rung, guitar and triangle played and tambourine held up on the end of a stick sometimes in full view of all present; guitar held on outside of the curtain and a tune played, where the all could plainly see. Many other things were done that were simply marvelous."

BORN A CRIPPLE.

L. A. R., Dover, Me., says that he "cannot refrain from sending The Progressive Thinker a few lines of praise for its vigorous support of Spiritualism, and relates the usual story of having been a Congregationalist for many years, but found that in business his brethren were no more honorable than those whom they called sinners, but since he had proven the truth of Spiritualism his life had been of more importance to him. The pathetic part of his story ought to go right home to the heart of every reader of these columns, who has been able to walk uprightly on his feet and in spirit, too, for that matter, considering the decrepitude of the human family. He says: 'I was born a cripple, having been obliged to walk on my knees through this cold-shouldered world to the present age of 70 years. When I embraced Spiritualism my life became more tolerable, and those who sneered then are now my best friends. I am also: 'I have a legally organized society of about twenty-two members, and are striving against strong opposition to keep it up. We are unable to hire speakers, which is a great drawback, but we wait the event of time.'"

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CONCERNING COONLEY
Explanation in Reply to Criticism.

Having received cutting letters from personal friends who accuse me of defending the character of Mr. Coonley in my article in *The Progressive Thinker* of April 23, I wish to call their attention to the first paragraph of that article, which is as follows:

"By way of introduction, I wish to state that I do not wish to be understood as placing myself on record as endorsing anything that Mr. Coonley has done in the past, or may do in the future; but for the present, his exposures, and the manner in which he conducts them, will result in great benefit to the cause of true Spiritualism, for it will teach investigators to investigate intelligently, besides teaching those who accept everything they are unable to explain as spirit manifestations that there are more tricks in heaven and earth than are dreamed of in their philosophy."

Can anything be more plain? I even used the adjective, "distinctly," to avoid misinterpretation, yet was misinterpreted nevertheless.

Under the heading of "What I Know About Mr. Coonley" my reference was mainly to his career in San Diego, and I further stated in that article, that I had not kept track of him since that time and could not speak from knowledge.

Since writing that article, I have seen and heard an abundance of evidence that would indicate that Mr. Coonley's methods, while in the role of a fakir, were very questionable, to say the least, for one who was only in the work as a detective, as he claimed in his speech to have been. The evidence is quite conclusive that gold, rather than truth, is now his guiding star, and has been for some time.

I have never known of such a change to take place in an individual in three years as has taken place in Mr. Coonley. It is an illustration of how evil spirits (both in the flesh and out), who frequent the public dark seance, can demoralize a young man with brightest prospects of a future career.

My reference to those who "maimed" Mr. Coonley, applies to the fake fraternity in San Francisco, who gave it out that he only exposed his own tricks, while all readers of my report of his exposure will admit that it was the most complete ever given by any expositor, not excepting even the noted Haganan. Of course their object was to keep people away from his exposures, for fear they might learn too much.

It is an old proverb that "bees slip honey from the log-wallow," and as a truth-seeker, I look for truth and knowledge wherever it may be found, regardless of the character of those who can give it to me. By reporting Mr. Coonley's exposure in San Francisco, in *The Progressive Thinker*, I have exposed the whole system of fraud and the den of vipers that were tightening themselves about the vitals of Spiritualism; and just wherein Mr. Coonley's personal character has anything to do with the affair, I fail to see. However that may be, I rest with the clear conscience of having done my duty for the cause of true Spiritualism.

ERNEST S. GREEN.

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The Lake View Spiritualist Union meets Sunday afternoons at 2:45 o'clock, in Belden Hall, Orchard and Lincoln avenue. Meetings conducted by Mrs. Carl Wickland, assisted by Mrs. Walter Finch. Spirit messages through Mrs. Carl Wickland.

The Band of Harmony will meet hereafter on the first and third Fridays of each month, at 40 Randolph street, sixth floor.

The German Central Spiritualist Union holds meetings every Sunday at 8 p. m., at 151 Randolph street, west of Hooley's Theatre.

Spiritualists' Sunday-school, every Sunday morning at 10:30 sharp, room 318 Handel Hall building, 40 Randolph street. All are welcome.

Irene M. Dobson, lecturer and test medium, will hold meetings every Tuesday at 8 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 633 street and Stewart avenue.

The Progressive Spiritualist Church, G. V. Corbridge, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 p. m.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., followed by spirit messages. Dr. C. E. Watkins, G. E. Watkins, and Mrs. G. E. Watkins, of Chicago, will give lectures and give messages at 7:30 p. m.

Spiritualist Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Bromwell, pastor.

West Side Spiritualist Society meets at No. 46 South Ada street at 8 p. m.

Christian Spiritualist Society holds meetings in Hygieia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of North, Wicker Park hall, No. 501 West North Avenue. Services every Sunday evening at 7:30 o'clock.

A Swedish meeting is held every Sunday, at 2 o'clock p. m., at Phoenix hall, 324 E. Division street, near Sedgwick street. Dr. Ellis Isidoros Jacobson, lecturer. Admission free.

Universal Spiritualist Society, Hopkins Hall, No. 628 West Sixty-third street, Englewood. (overlooked) Carrie Fuller, Western Union lectures and gives messages and improvised songs during April at 7:30 p. m.

Hatfield Pettibone, the well-known demonstrator of spiritual phenomena, will hold meetings regularly each Sunday evening, at Lakeside Hall, southeast corner of 31st street and Indiana avenue.

Christian Spiritualist Church, O'Donnell Hall, No. 107 Paulina street, corner of Madison, Sundays at 7:30 p. m. Mrs. Squire, speaker and test medium.

First Spiritualist Temple, in parlors of first flat, 510 N. Clark street. Lectures and tests by Mme. Lucille de Loux, assisted by Chas. E. de Ricard. Services at 8 p. m.

Spiritualist Church, Students of Nature, hold service every Sunday, No. 1505 Milwaukee avenue, Nathan's Hall, at 7:30 p. m. Pastor, Mrs. Summers.

Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list.

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THE REASON.

(Continued from page 1.)

ment all the time, and many times sowing good seed in the minds of others that will bring to us many golden sheaves in the future. Never a day passes but we have an opportunity to do a kindly act, or cheer some heart by a pleasant word. These little things may seem like trifles to us—hardly worthy of notice, but they are long strides in our progression. Many times I have been helped out of the little ruts and depressions of life by a few words uttered by those who at the time were my companions, and while they little knew the great help they were to me at the same time they were unwittingly placing themselves on a higher plane by that one little kind expression.

There are many cross-makers in the world, but let all who call themselves Spiritualists so live that they may throw out such a good influence in the world that cross-makers will have a desire to come out of the moral darkness they are in into the glorious light of truth and harmony.

MARY A. INGALLS.

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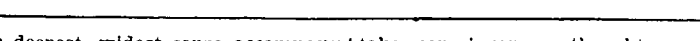
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A Brilliant Address by J. M. Peebles, M. D., at the Celebration of the Golden Jubilee of Spiritualism, Rochester, N. Y.

Affirmatively—We believe the foundation stone of Spiritualism to be Spirit—Spirit, manifest as life, intelligence and energy through all matter by fixed methods—fixed laws—the laws of nature.



THE HIGHER SPIRITUAL FORGES

The Law of Sacrifice Fully Elucidated by a Progressive Master Mind.

A SERMON BY REV. JENKIN LLOYD JONES.

HEREIN THEY DIFFER FROM THE LAWS OF CRUELTY—LIFE MUST SUSTAIN LIFE—COWS CALF AND MILLIONAIRE'S SON BOTH HELD TO SERVICE—EVERYTHING IN NATURE MUST GIVE UP ITS BEING FOR THE GOOD OF HIGHER ORGANISMS.

(Complete text of sermon delivered at All Souls' church, Chicago, May 23.)

When Dharmapala, the Buddhist representative from Ceylon, visited Chicago as a delegate to the parliament of religions, he was so appalled by the figures of our stock yards, that they overlaid for him the whole city. They shadowed the landscape. He was loth to believe in the genuineness of the kindness, generosity, hospitality, and gentility that seemed to exist here. All this, he thought, must be surface pretense, or at least shallow soil, for where there was such a fundamental cruelty as was involved in the daily destruction of such multitudes of pigs, cattle, and sheep there must be little significance in the apparently contradictory facts. This evidence of harsh-

ness, cruelty, and coarseness, sickened him and he fled our city in disgust at the first opportunity, and he has since characterized Chicago as "the great slaughter-house of the world." Unfortunately this paradox of the humane is not confined to Chicago, for the great thinkers of the world have not been slow to recognize this same paradox at the heart of nature, for this is a world of cyclones and tornadoes, pestilence and death. It is true, Jesus taught that God was a loving father, who noted even the fall of a sparrow and listened to the cry of the orphan, but sparrows and men are cruelly caught in the meshes of the great mechanism, we call the universe. Millions are crushed, as it were, by the cogs of the mighty machine every year. From these grim facts John Stuart Mill reasoned against the theory of a loving deity, and even to Tennyson nature seemed "red in tooth and claw."

PARADOX OF THE HUMANE.

This drives home the nearer paradox of the humane. To study the agony of life in its widest range from worm to man, to become conscious of pain and suffering on every hand, to note how deeply all our necessities are rooted in suffering, much of it traceable and discoverable, is to hang a pall over life, to take the zest out of every pursuit. Overlook the large fundamental, inevitable laws of life, else it defeats its own end.

Let us frankly accept the facts that make this paradox of the humane. Life must be extinguished continually and extensively or life becomes impossible. On the other hand, to take life causes cruelty and seems inhuman. We "must not kick against the pricks." We cannot make this world over. We cannot be wiser than the order of nature or better than the Lord of life himself. In some way or another we must fit the law we cannot unmake. Hence we must grope in search of that reconciliation which must exist somewhere and the discovery of which alone will bring peace and usefulness.

One thing is sure: Wanton waste of life, blind interference with the process of nature, any serious disturbance with the delicate balance of life which nature, uninterfered with in the fullness of time establishes brings severe penalties. The laws of death are as fundamental as the laws of birth in nature, and we must be obedient and respectful to the one as to the other. Another thing is certain, although not as readily admitted or as agreeable to our feelings. An excess of compassion may culminate in terrible unkindliness. The very effort to foster and protect life may threaten life most seriously. The introduction of the mongoose in the West Indies and other semi-tropical countries, of the rabbit into America, has been the death of innumerable beings of a higher order than themselves, and in some way they threaten the life of many orders more valuable to the world than they are themselves. In short, this is our paradox. Nature seems to say thou shalt live by killing; all life rests on other lives; the spiral of evolution ascends on the ladder of death, literally, being mounds on stepping-stones of its dead selves. On the other hand, the commandment, "Thou shalt not kill," is written into the moral codes of civilization, is enforced by the diviner instincts of the human, is the prompting of the humane. What are we going to do about it? Obviously there is a confusion somewhere, and a confusion that lies at the foundation of much of our thinking cruelty is of man. The law of sacrifice is perennial, the law of cruelty should pass away.

THE LAW OF SACRIFICE.

Let us look at these two laws separately. The round of life is conditioned upon sacrifice everywhere from microbe to Calvary. The lower must ever be sacrificed in the interest of the higher order. Progress literally builds upon the tombs of those who serve. The world would become uninhabitable in a year were the law of sacrifice to be suspended, did the lower refuse to yield to the higher, if life at any point failed to give way to the next step upward. The more deeply one is versed in biological science the more impressive is this truth entered. The fecundity of nature unlimbined by this law of sacrifice is simply appalling. The tremendous overprovision which nature has made for the perpetuation

of life presents to the humanitarian profound food for thought. The careful Darwin, in figures that have become popular, has shown how the sea itself would soon become one solid mass of codfish if the law of propagation were not interfered with. He has shown how even the slow-breeding elephant would in a few centuries take entire possession of this globe if it were allowed to follow the principles of propagation and transmission that nature has provided within itself uninterfered with from the outside. It is instructive to watch the workings of this law in nature before it reaches man. There is no evading the manifest law of sacrifice which we encounter everywhere, all the way down to the lichens on the rocks. One of the nature studies prepared by the college of agriculture of the Cornell university for the use of the teachers in the public schools is upon the toad, the story of whose humble life is told so truthfully and graphically in sketch and words, that all superstitious fear and the loathsome myths concerning it disappear, as they ought to, from the mind of the child. The mother toad annually deposits her thousand or more eggs in the hospitable mud in the shallow pond, and most of them are devel-

oped into life, but no sooner have these thousand toads started upon their career than they become the feasting ground of newt and salamander while in the water, of bird and snake when out of it, so that out of the thousand that start our naturalist only displays two at the top of the column who have reached their maturity. This is well for nature, for however useful the toad may be in his humble sphere there certainly is not room in this world for every thousand toads that might grow out of the eggs laid by every mother toad each year in the happy days of their spring croaking. Inasmuch as the normal life of a properly protected toad is eight years, we can see that the natural output of a toad family is in the neighborhood of 7,000 toads per family. It is a question for the high-school student to cipher out how long it would be before this earth would become entirely a kingdom of toads if the sanctity of their life was enforced without qualification. In the case of the toad, perhaps, we are more reconciled that 998 have fallen out on the way to maturity, when we remember that the two that have survived have thrown their facile tongue over millions of flies and helpless bugs and have devoured worms enough to measure many a rod, perhaps miles of angle worms and their kindred. But the toad is a slow grower and a meager builder compared to many of the lower orders. The statistics of the house fly are of far more startling nature, and when we sink still lower into the realm of the microbe we come again upon this inevitable law of over abundant life. It is only the unscientific that can think of microbes only in connection with typhoid, yellow fever, rabies, etc. A recent authority tells us that there are only eight or ten breeds of microbes that are known to be malignant enemies of human life; millions of them are inseparably connected with life itself. Without the microbe the world would become sterile in a year. It is the microbe that makes the butter come and makes it taste when it comes. It is the microbe that makes the peach aromatic; indeed, it prepares our fields for the crop and makes our gardens fertile. Life is absolutely impossible without the microbe. Still, in spite of this great claim and unquestioned usefulness among the rights of the microbe which man or nature is bound to respect cannot be the inviolable right "to life, liberty, and the pursuit of happiness irrespective of other lives," for experts tell us that while the milk elaborated in the organs of a healthy cow is absolutely free of microbes, by the time it gets into the pail there are about 60,000 microbes to the cubic inch even in a well-cleaned pail. They are ready for business as soon as the milk strikes the air; indeed, so energetic are they that they pass up the teats of the cow and meet it on its way to the air. A well-ordered microbe multiplies itself every half-hour. One microbe, at the end of a day numbers a progeny of over 60,000,000, a solid mass of microbes that would fill a pint cup. In three days it is away up in the trillions, and makes several hundred pounds, enough to kill us all. Certainly there is here a divine law of subordination that must keep the life of the individual microbe, secure as its life may be, subservient to the orders of the life above it.

When we come to the realm of domestication this problem of super abundant life becomes still more imposing and complicated. Professor Shaler in his great work on "The Domestication of Animals" does not hesitate to lay down and sustain the proposition that the development of man from his primitive cave-dwelling nudity up to the highest state of civilization is inseparably associated with his skill in the domesticating of animals. According to this scientist man would still be down on cave-dwelling levels had he not won the companionship of the dog, learned to tame and thereby secure the co-operation of the horse; had he not become an intimate with the birds of the air and persuaded them to become fowls of the barnyard; and, above all, if he had not made friends with the cow, whose milk is probably the only complete food "capable, when taken alone, of sustaining life and insuring a full development of the body," as Professor Shaler puts it. Man has raised the cow into a passive producer of milk, and still this benignant flow of life must stop when the stream of life stops. The condition of the milk supply is the annual calf which must somehow be cut short in its career. He must give way to make room for others,

or again the world passes into the dominion of the cow and the forces of nature culminate in the bovine kingdom. Surely domestication greatly adds to the complexity of our problem. Professor Shaler again asserts that man's success in transforming an animal closely akin to the wolf into a shepherd dog, subverting entirely his original instincts, making of the natural foe of the lamb the most skilled, competent, and efficient guardian of the same, outbreaching the shepherd himself, is probably man's most majestic triumph over any organism, including his own. Still the refined and refining pleasures man derives from pets and the co-partnership of the animal kingdom brings him face to face with this inexorable law of overabundant life, as everyone who loves dogs or kittens knows. What to do with the offspring is one of the hard problems of the fireside, for the supply is always greater than the demand. The humane societies of London and elsewhere have requested that all but one of every litter of dogs and kittens be humanely put to death as soon after birth as possible.

NATURE'S SOLUTION OF THE PROBLEM.

Again, looking at the realms of life anterior to and independent of man's prerogative, there is no doubt as to nature's solution of the problem. She has decreed that the lower order should not only give away, but contribute to the higher order. Life is perpetuated by transmigration as well as transmutation. Those living on one level become more living in the next higher, thus justifying Emerson's saying, that

"The poor grass plots and plans
What it will do when it is man."

As vegetation absorbs and appropriates the elements that were infectious and poisonous to animal life, and gives in return the clarified elements necessary and congenial to animal life, so the lower orders in water and on land feed on the coarser or more elusive materials, refine and incorporate them in their own being, and then pass it along to nourishment of the next higher order, finding their apotheosis in serving the cause of progress and knowing the beatitudes of a life beyond their ken. This is manifestly the working of that great law of sacrifice of which man is product and witness, a law which, let us say it reverently, reaches from Calvary to the microbe. This law which in the spirit realm gives us the saint and the martyr, rests deep in the biological realities of life. It is as much a law of the body as it is a law of the spirit.

And this law is benign and not malign. By it is the felicity of life refined and enlarged. We have overestimated the agonies of death. We have underestimated the felicities of life. Death is a momentary spasm. Life is an unmeasured ecstasy. We need a new estimate of life—an estimate that will measure it not by the selfish satisfaction to the individual, but by the contribution the individual makes to the whole. Service is not a voluntary contribution which self-conscious and self-directing man may give or withhold, but service is the divine tax imposed by the master of life upon all the living and it is a tax that will be collected by the bailiffs of God, if not in one way, then in another. If life fails to serve, then we may be sure death will pay the debt. The cow's calf and the millionaire's son are both held to this law of service. When they cannot serve the living by living, then they must serve by dying.

PRACTICAL PERPLEXITIES.

What is the bearing of all this upon some of the practical perplexities of the human conscience? In the first place what bearing has it upon the problem of human diet? I confess that for years I hovered on the borderland of the vegetarian philosophy. I reluctantly yielded to the manifest economic necessity and order of the universe and the obvious advantage in nourishment. But some such lines of study were indicated cleared up the question for me. To-day I cheerfully accept from the cow the service which I ought to be willing to yield to the next higher order. When I can serve the upward spiral of life better by getting out of the way than by getting in it, I ought to be willing to go. There is one law that holds good for the mother of man and the mother of dogs. Personal comfort of fish or of patriot comes to a speedy termination when general welfare demands discomfort or, if need be, death. I do not presume to solve the physiological problem as to whether man had better eat pulse or beef. This is a question for the physician and not for me. I am only sure it is a question about which experts disagree, and where doctors disagree it is not for me to decide. But I do feel free to say that there is no ethical short-cut to decide against all meat-eating, until the great economic law of life is thoroughly understood, and I protest against putting a moral stigma on that which has been a historic and appears to manifest destiny in great realms of human life. After the physiological question is settled there still must remain the economic question, first as to whether the human family has the pre-eminent right to this world. When it comes to a question of tiger or man, must not the tiger go? When it comes to a question of the life of horses or dogs being subservient to the human or the human submitting his interest to the wishes or feeling of horse or dog, I believe there is but one answer. The horse and the dog, creatures of man, are the servants of man, are the servants of man, not, indeed, for his own selfish interests, but for the manifest object of nature, the elevation of life, the perfection of being. The great economic question remains: How is the world to be fed from frigid zone to frigid zone, if the great food laboratories of human life, nature's great mills that make grass and corn available to human stomachs, are to be stopped or their products refused? I believe that the terrible famines that periodically sweep over India will continue to devastate that country until this law of the succession of life is recognized and the order of species is subordinated and nature allowed to do her full part in the struggle of life upward. And I believe that upon a close inspection this does not lessen the maximum of felicity in the animal world, and I use the word "animal" to cover all sentient organism, from the microbe to the insect. Who would not much rather be a cow in the dairy districts of the United States than a cow in India, although in the Orient the cow is regarded as the embodiment of some sacred ancestry, the incarnation of the divine, and in Illinois she may be valued for the amount of butter or cheese, the ultimate nourishment she yields to some higher order of being? The metaphysics of India may be right. It is not incompatible with the practice of Illinois. Be the living principle in the cow what it may, and to my mind we cannot overstate its divineness. I believe there is more bovine joy in one month on the humane farmer's premises in Illinois than there can be in a whole year of the starved, hunted, broken-down life of a cow in India, for death is the law of the cow, both in India and in Illinois. There it must be death from starvation, from old age, from wild beasts, from the inevitable neglect of an impetuous people. Here it is the prompt, human, momentary transference from the maximum of strength and care to the whatever that awaits the potencies in other forms. Human nature has not yet developed the power of living on hay. Probably it never can directly use resources of the great grass and forest areas of nature. Within an hour's ride of Chicago we come to the great Kankakee bottoms, which are yet beyond the reach of the plow and not amenable to the gardener, but the millions of tons of hay annually yielded here pass through the economy of well-sheltered cow and sheep soon to find their way into the life of a man who does not pay back with interest, love, affection and foresight this debt he owes to the animals that transfer hay and cornstalks into nourishment for babes and food for men and women, who literally convert grass into milk, leaves into loaves, and rushes into temples.

SOME STATISTICS.

Let me not deal in generalities wholly. Note the significance of the following figures, which the statistician of the Chicago stock yards has taken the pains to furnish: "According to the best authorities there are now living about 40,000,000 cattle in the United States, 15,000,000

of them milk cows. This National herd, fostered, we might almost say created, by the thoughtful hand of man, yields an annual supply of 2,000,000,000 pounds of beef. This helps furnish to the meat consumers of the world an average of about twenty pounds per year. This computation applies particularly to the users of knife and fork at the table; that is, the refined meat-eaters—cut and cooked meats. This is but about one-fourth of the family ration of meat, fish, pork, poultry, and mutton representing the other three-fourths. We find that this beef supply alone is an important factor in the sustenance of one million human beings. These figures do not include the 200,000,000 pounds of commercial butter nor the milk from the 15,000,000 cows in the United States. Look at this mighty industry. During the last thirty-two years there have been received at the Chicago stock yards:

Cattle	54,370,063
Calves	1,930,735
Swine	168,802,696
Sheep	37,277,416

Total.....262,380,910

As many as \$11,557 car loads of live stock have been received in Chicago in one year. The total valuation in thirty-two years has amounted to \$4,783,583,562. It is estimated that more than six million homes have been kept thrifty in America on the basis of the live stock industry. Can we conceive of this immense human food-producing contrivance of nature being dispensed with in our inhospitable climate without plunging us into direct famines, sinking us into the lower levels of civilization?

It will not do to say that this energy might have been put into cereals and fruits. Fifteen pounds of ear-corn and five pounds of fodder make a pound of beef on a frame that weighs 1,000 pounds to start with, which basis is formed chiefly by grass and forage plants not available to the stomach of man. Obviously the question is not how to do away with this immense element in civilization, but how to handle it that it will humanize man and beast, for all these sentient creatures were doomed to die at birth and doubtless the average longevity of ox and sheep in the United States is far higher than it would be among their cud-chewing ancestors as they were left in their undomesticated state.

It is in the interest of humanity then to beat into coherency and nobility this law of sacrifice and make it ever opposed to that other law with which it is too often confused, the law of cruelty, this wanton interference with the order of life, the selfish infliction of unnecessary pain. This is the lawless violation of the sanctities of being. The law of sacrifice is the law of God and is eternal; cruelty is of the beast and must eventually be eliminated out of the life of man. Cruelty may come and often does come from interfering with the law of sacrifice. I have already alluded to the great pests of the West Indies, Australia and America. A few years ago the farmers in the Pennsylvania Legislature, solicited for their chickens, procured the passage of a law placing a price upon the scalp of the owl. After paying in less than two years about \$100,000 in bounty money, chiefly for the extermination of owls, the biological students in the Agricultural Department at Washington showed these farmers how they had lost several millions from the depredations of mice and other small vermin that thrive on the fruit and garden crops. Pennsylvania allowed these to come into undue prominence because the owls, their natural enemies, had been disposed of by small boys for a premium. It is needless to add that the farmers hastened to repeal the stupid law that the wise balance might be restored.

Friends, I have tried to set forth this law of sacrifice that we may more clearly recognize the law of cruelty and that we may rise to the great business of man not only to suppress unkindness always and everywhere, but to eliminate unnecessary violence out of the world, to fight wanton destruction in every way possible. The tiger and the lion, the noxious pests, and the poisonous serpents, and the troublesome weeds, must go, but even they cannot be exterminated in the interest of a void. They must be taken with a better and a wiser thing. When I tried to present this argument at the meeting of the American Humane Society, at Nashville, last fall, prompt objection was taken thereto and since then that address has given serious offense to some of the humane workers in the country. My contention is that pity must be wise before it can reduce the pitiable facts of life. It takes sense to direct the sensibilities. Sentiment must not be degraded by sentimentality. God has not created this world apparently for the pleasure of dog or bird, or man, but he has put both dog and bird and man into the world that they might serve, not hinder. And I believe that horse and man must come under the domination of this principle and in so far as man has more powers he has more responsibility. He must not only administer the potencies which he has in a certain way called into being in the field, in the barn, in kennel and coop. Take Professor Shaler's striking illustration in the book already alluded to. The fire alarm is sounded a mile away. The innocent horse is called upon to take the engine there in the shortest time. He is driven at the risk of his life; apparently he enjoys it and feels his responsibility. Will the humane society cry "Halt!" and say that that horse has rights which man is bound to respect; he has no interest in the fire; let the house burn rather than be cruel? What does the fireman do on his arrival? He seizes the horse, dives into the smoke at a greater risk than the horse. Suppose fireman and horse both die, as they often do, in their splendid effort to save property and life, do they not die grandly in the line of their destiny? I say it is the divine right of the horse as well as of the man to offer up his life if need be for a great cause, when he can serve it better by dying than by living. My dog is willing to suffer for me if an exigency arises; he would promptly risk his life for me. His death is not evidence to the law of cruelty, but something far higher and nobler.

VIVISECTION.

I will venture to go further here, as I did in Nashville, although I may incur here as there the condemnation of some tender hearts, and ask: What bearing does all this have upon the vexed question of vivisection? Has a man a right under any circumstances to grope through flesh of animal in search of the mystic meaning of life, the law of health, and the nature of disease? I have borne witness in this place to the awful atrocities that have been perpetrated in the name of science. I would put an end to the wanton toying with life and lay the strong hand of the law upon the amateur who with idle curiosity dissects the quivering tissues of life, but in this holy quest for a method to reduce cruelty we must not become blind to the law of sacrifice and forget that ideas are costly things, that somebody or bodies, some order of beings high or low, have paid or must pay with their precious life blood in one way or another for every new and saving idea that comes into the world. From microbe to man the price of an idea is high and the ideas are valuable to the whole order of beings. I will not join in wholesale rebuke or unquestioned dismissal of the great helpers of man, whom we call scientists. I revere too much the temper of such workers and the quality of their work. I will not believe that Pasteur was other than a great and a noble and a kind friend to man and beast, a high server of the cause of life in the world, whatever the final judgment upon the results of his investigations may be. I speak his name and that of his fellow worker, Koch, and the rest of them, reverently, because I believe they have grappled with the awful problems of pestilence and plague with the devotion of intelligent love and that they are on the right track, and they will eventually conquer these great calamities, the awful cyclones of cruelty. If my own arm in the hand of the expert may lead to a discovery valuable to my fellow beings, may point the way by which a thousand other arms may be saved, I offer that arm, as before now I have with a million other citizens of this country. Aye, I will bare my breast to the bullet in the interest of others, when the occasion arises; I will now, as then, guide

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reance took place on the evening of
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Anderson, 201 West Erie street, Chi-
ago. G. V. Cording being the me-
um. Two physicians a lawyer, and
druggist, were among the circle of
thirteen that sat round the table, and
the thirteen more than nine were
skeptics regarding spiritualistic phe-
nomena. Two of these skeptics held
the medium's hands, and placed their
et on his. Almost immediately many

Ralph Staley writes from Seattle, Wash.: "Seattle is enjoying a veritable spiritual boom, it being honored by some of the best mediums and speakers in the country. Prof. Swarts, of Chicago, well-known to every part of the United States, is giving his lectures here with great success. Dr. York, the noted liberal orator, enjoys large audiences on Sunday evenings at the Masonic Temple. Mr. and Mrs. Lovejoy, of San Francisco, are doing a good work with tests and lectures. Mrs. Ada

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as the poet prophet of spiritual life, and felt the soul of the universe spoke in him, a spark of it, which feeling gave him the intimations of immortality, which troubled him to bear cheerfully life's troubles.

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THE GOLDEN JUBILEE

A Ringing Address by Dr. Dean Clarke, Read at Rochester, N. Y., by Prof. H. D. Barrett.

Fellow Spiritualists: You have met from far and near, to commemorate and glorify the greatest event of modern times. It was no less than the opening of intercourse with an unseen, almost unknown world: more than that, it was the inauguration of a New Dispensation, and the ushering in of a New Era in human affairs. The then-called "Rochester Rappings," like many another momentous occurrence in human history, seemed at first appearance to the average observer, trivial and inconsequential. Even to-day, after half a century of astounding developments, the great time-serving and unthinking masses are not aware of their vast significance.

So accustomed have we become, in this age of wonders, to startling events, great discoveries and marvelous inventions, that familiarity with the wonders of Modern Spiritualism, almost obscures their true magnitude even with those who know and best appreciate them. They are to be reckoned with here, to be celebrated as the result of the greatest wonder-worker of the nineteenth century, to glorify as it deserves the birth of Modern Spiritualism.

THE ELECTRIC AGE.
When messages of human thought fly on lightning wings, annihilating time and space in transmission; when almost the whole civilized world is ablaze with electric light that turns night into day; when the wheels of palatial chariots, and much of the world's vast machinery are whirled by the unseen motor which rolls stars and suns in their stupendous orbits, we just begin to see the significance of those tiny sparks which flow from Franklin's key. Shall we then be looked upon by those who have seen only the rush-lights of the "dark ages," as credulous dupes and insane enthusiasts, because we come to this Mecca of spiritual illumination to do honor to the greatest discovery of all the ages?

Only think of it! Those tiny sounds, purely as they seemed to the superficial observer, were pregnant with results of infinite import to the human race. They broke the eternal silence of the grave, gave voice again to the so-called dead, and brought "glad tidings of great joy," never before equalled in human experience. They furnished, for the first time in human history, a means of communicating with departed spirits, and set for ever the great question of the ages: "If a man die, shall he live again?"

THE SPIRIT OF DEATH.
Through them the Sphinx of Death, that had sat as a monument of despair, grim and silent before the portal of the Great Unknown, for ages, was made to give voice and answer: "Man is a spirit, and spirit is deathless. I, who have been dreaded as 'the King of Terrors,' am humanity's greatest friend and benefactor. I am the resurrection unto life eternal and to joy forever. Fear not!"

Had this been the only revelation, it would have justified all that can be said or done on this important occasion to glorify that unique event. But it was only the beginning of a great variety of wonders and revelations transcending in importance all hitherto known. Those tiny sounds were another "voice from heaven," saying: "Lo! the kingdom of heaven is again at hand to fulfill a promise of more light, to establish justice, righteousness, and peace on earth."

They were the tokens of a new descent of the angels among men, women and children, to minister both to their temporal and spiritual needs, and to show them how to make the most and best of this life, as a needed preparation for a spiritual existence of eternal progress. They were the heralds of a great variety of signs and wonders, the symbols of spirit power and intelligence, which have laid the foundation of a new scientific and philosophic religion, that destroys all supernaturalism and superstition, and brings hope, trust, joy, aspiration and an exalted inspiration that purifies and ennobles all souls that appropriate its great spiritual truths.

SPIRITUALISM A SAVIOR.
We celebrate the dawn of Modern Spiritualism as the birth of a savior, a teacher, a helper, a reformer, a liberator, and a benefactor which baptizes us with divine power, instructs us with the truths of nature, leads us in the paths of mental and moral progress, and cultivates all our higher faculties till harmony, purity and love give us a foretaste of joys unknown before.

We rejoice not only that we can hold sweet communion with kindred and friends who love us still, but also, if we live so as to attract them to us, with saints and sages who have solved the great problems of nature, of life and of destiny, and can give us wisdom, knowledge and comfort wherever else to be obtained. We rejoice that we have been given a rational religion which fills the highest aspirations of our souls, and teaches that spirit is immanent in the universe, so that we

"take no private road
But look through Nature up to Nature's God,"

and have no use for man-made gods in his own image, and hence more human than divine.

SPIRITUALISM EMANCIPATES
Its votaries who drink deeply of its fount of truth and wisdom, from all the narrow and superstitious concepts of by-gone ages, so that they have no use for the elements, ghosts, goblins, demons, and idols of the mythical past. The supernatural and the miraculous it brings within the domain of Nature's laws on the physical plane of manifestation, and spiritualizes spiritual nature and naturalizes spirit, so that we see in every natural object but only a symbol of a divine idea, but the objective manifestations of a spiritual entity within.

Its work in the past fifty years necessarily has been largely iconoclastic; it has been to destroy the old, to build the new. "But the ruin of the bad—
The wasting of the wrong and ill,
Whatever of good the old time had
Is living still."

Having cleared the ground of its rubbish, as we enter upon the new cycle of its development, the work before us is more constructive than destructive. With this understanding, how better can we serve the purpose of this great occasion than to lay a firm and substantial foundation for the Great Temple of Spiritual Religion for which materials have been accumulating during the half century now past? Is it not high time that chaos among us is reduced to order, and the confusion of tongues relative to what Spiritualism is, should be harmonized by a

DECLARATION OF PRINCIPLES.
Reviving the authority of our wisest spir-

its, and all other superstitions, and give to mortals a foretaste of the life divine.

PRELIMINARY.
While Spiritualism demands unrestricted liberty of thought, and insists on the "right of private judgment" in all matters of belief, and hence does not allow of a fixed and inflexible creed, it does not forbid, but requires a manifesto of its cardinal doctrines as a basis of organization, to the end that all may know what Spiritualism is, and what the organization is designed to promulgate and promote. In accord with this understanding, the following articles are adopted, subject to change whenever found to contain error, or to be too narrow for the growth of ideas.

PRINCIPLES AND TEACHINGS.
1. In its most comprehensive sense, Spiritualism teaches that the universe is the manifestation of Infinite spirit, or inherent energy, which is the creator of all life, motion, sensation and intelligence; whose material evolution is Nature; whose vital expression is natural law; and whose spiritual manifestation is in universal mind.
2. That man is the highest known manifestation of the Infinite Spirit; that intrinsically he is a spirit, clad in an ethereal, and a physical body, whose separation is called "death," but is really his birth into the spirit world.
3. That as a spirit having a spiritual body the counterpart of his mortal form, he is unchanged in powers and faculties, and enters by the law of attraction into environment corresponding to his spiritual development, where he progresses in the ratio of his efforts and capacity, continually graduating, as prepared, into higher spheres.
4. That as mind acts on mind and matter, there is here, by mental telepathy he may communicate with mortals, or through the psychic force of mediums, may produce physical manifestations to the same end.
5. That the spirit world is in space, and its first sphere or grade so interblends with ours that we are constantly in the presence of kindred spirits, who come to us to aid or be aided; that the spirit spheres are as diversified as the nature and character of spirits, and are as objective and tangible to them as earth is to us.
6. That heaven and hell are conditions, not localities, and are the effect of our thoughts and deeds; that through the law of compensation and retribution, we reap what we sow, regardless of religious faith or race, and as long as we sin, we shall suffer; and must work out our own salvation by ceasing to do evil and learning to do well; by so doing all finally become happy.

7. That the Ethics of Spiritualism, based on human brotherhood, demand that we should be absolutely just, honest, dutiful, and charitable—doing as we would be done by, and loving our neighbor as ourselves, forgetting self so far as possible; that we should be spiritually, not carnally minded, and ever strive to live up to our highest conceptions of right.

8. That there is no personal devil, as taught by Pagan and Christian mythology, but spirits that were perverted and degraded while in the flesh, for a while retain their malignant dispositions and depraved propensities and do the evil things attributed to a devil and his hounds. It is our duty to help them to a higher condition—overcoming evil with good.

9. That all Bibles are the word and work of man in and out of the flesh; therefore none of them are infallible, nor more authoritative than are spirit communications to-day—all of which should be subjected to the ordeal of reason and science, and accepted only so far as they teach the truths and principles of Nature, the only "divine revelation."

10. That Spiritualism is a science, because it treats upon material and physical facts; a philosophy, because it teaches the principles of Nature, and explains the facts of science; a religion, because it reveals the spiritual significance of the facts and principles of Nature, and teaches man's relations to, and dependence upon Nature's Infinite Soul.

Now, to rest your minds from the labor to which we have invited them, we offer the following rhythmic tribute to the day we celebrate, which we entitle **THE BIRTH OF MODERN SPIRITUALISM.**

The years that glide away so fast
We count them only when they lapse.
Now number fifty with the past
Since came the wondrous Hydesville Raps.
That strange event so "big with fate"
To all who live upon this sphere.
Compared with others ranked as great,
In great results has not a peer.
No fluent tongue nor graphic pen
Can bring its grandeur to our ken.
Nor its great value fully tell;
Nay, time alone can all reveal.
Of good for man it had in store,
The most of which doth heaven conceal.
But is revealing more and more.

So great a thing was never done
Where battle-flags in triumph wave,
As that great feat at Hydesville won
When Death was rapped into his grave.
The "King of Terrors" then was slain,
The grave of his great fear was robbed.
The "dead" to life was raised again
And Life immortal clearly proved.
Not all the wonders of this age
By which we conquer space and time,
Nor any found on history's page,
Compare with that great feat sublime.

It brought an unseen world to view,
Where dwells the vanished human race,
Whose home is in the starry blue
Long thought to be but empty space.
Those raps that seemed but empty sound,
Scarcely worth the effort then to hear,
Possessed a meaning most profound
Which greater grows from year to year.

Of secrets deep they were the key
Through which they since have been revealed.
To treasures vast the "Open Sesame"
Whose magic has their use unsealed.
Behind them was a power divine,
With will and purpose firm and strong.
To let the light of knowledge shine
To banish error, vice, and wrong;
It was a power meant to earth
With truth to set the people free,
Which gave a new religion birth
That soon made superstitions flee.

It fiercely smote old faith and creed,
With Truth's all-conquering sword,
And cut them down like grass and weeds
To clear the way for God's New Word.
It boldly challenged priest and king
To prove their claim of "right divine,"
Demanding that some "signs" they bring
Or else their claim and rule resign.

It made demand of "right of way"
To those new inspired from heaven,
That facts and reason have full sway
And faith no more be blindly given.

It made appeal to common sense,
With facts to show its source and end,
And when attacked, made strong defense
With "tests" to prove from whence it came.
The New Religion was commenced
With facts of science for its proof,
And though it was from heaven dispensed,
It is of Nature's laws from which it drew.

All Nature furnished warp and woof;
The spirit world was shown to be
Evolved by Nature's laws from this,
We now are in Eternity.
"Twixt heaven and earth is no abyss.
Man is a part of one great whole,
From which by law doth he receive
Both mortal body and his soul,
As with of Adam and of Eve.
He is from Nature first evolved,
Without spirit formed to rise,
And Nature's plan is further solved
When death transports him to the skies.

Death robs him only of the flesh,
From which, through it, he is reborn
With spirit body young and fresh
As roses are at dewy morn;
He still evolves by Nature's law,
By will and effort as when here,
While mental fault and moral flaw
By growth of spirit disappear.

A grand religion such as this,
In time to come must wide prevail,
Till it seeks it cannot miss
Though sometimes it may seem to fail;
The progress made in fifty years
Gives promise of complete success,
There is no cause for doubts or fears,
'Tis bound still faster to progress.

For, armed with truth and mailed with facts,
The spirit power has cleared the way,
And judging now by all its acts,
'Tis certain that 'tis bound to stay;
'The powers that be' have tried in vain
To stop its onward wide career,
For it has made a constant gain
With pace increasing year by year.

Already it has won the day
In every contest with its foes—
The more they try its march to stay,
The faster on it always goes;
Though not received in Fashion's courts,
And by the churches still tabooed,
'Tis undermining all their forts
Whose walls against it long have stood.

It conquers by the might of Truth
Before whose prowess all must yield,
For though 'tis only in its youth,
The world is now its battle-field;
To those who stand on lofty heights,
And watch the progress of its star,
Its day of triumph looms in sight,
And only mist its coming bar.

Then let us bravely "hold the fort,"
And firmly stand at duty's post,
"Through evil and through good report"

No matter what may be the cost;
And when our last great victory's won
And we from pain and death are free,
We'll hear the angels say: "Well done—
Now hold Life's Grandest Jubilee!"

TWO SINNERS.
A man there was, it is said, one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart
Keep quiet?
When the blood is a river that is running riot?
And boys will be boys—the old folks say.
And a man's the better who's had his day.

The sinner reformed, and the preacher told
Of the prodigal son who came back to the fold,
And Christian people threw open the door
With a warmer welcome than ever before.
Wealth and honor were his to command,
And a spotless woman gave him her hand.
And Nature strewed their pathway
With flowers and bloom,
Crying "God bless lady and God bless groom."

A maiden there was who went astray
In the golden dawn of her life's young day.
She had more passion and heart than head;
And she followed blindly where fond love led;
And love unchecked is a dangerous guide,
To wander at will by a fair girl's side.
The woman repented and turned from sin,
But no door opened to let her in;
The preacher prayed that she might be forgiven,
And told her to look for mercy in heaven.

For this is the law of earth, we know,
That the woman is scorned, while the man may go.
A brave man wedded her, after all;
But the world said, frowning, "We shall not call."

—Ella Wheeler Wilcox.

SUMMER IN TOWN.
Oh, for the trill of a robin's note!
And, oh, for the scent of the clover blooms!
A song that never was sung by note,
A scent all unknown in city rooms!
Oh, for the meadow's silvery sheen,
Bright in the sun and dark in the shade!
Waving billows of shadowy green
Where the ground-bird's nest is furthest from the eye.
Every stone of the plumed street
Weary feet have faithfully trod!
Every flower of the meadow land sweet
Sendeth a blessing up from the sod.
—Ada C. Sweet.

"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 Civilization, 16 cents. For sale at this office.

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THOUGHTS.

On Topics of Interest to All Thinkers.

At the present time what is the advanced thinker's place and duty? It seems to me to be a duty to instruct. To not withhold truths, but hand them forth to others. In truth, advanced thinkers are far more scarce than supposed to be, to-day. But I will not let you why this is, at present. I will leave you to find out from my paper if you are given to thinking.

At the present time we have—the United States has—a war on hand. It has been led up to by causes based on beliefs that are erroneous. All wars originate because of mistaken ideas as to what makes right; have their cause in ignorance of the true, in justice to fellow-men. The present war has been opened up, in part at least, through humane instinct in American breasts, because of inhuman treatment from one body of people to another. Erroneous religious teachings have led to the inhuman treatment of the part of Spain, to the Cubans. A vengeful God has always made of ignorance a vengeful people. That we have humane hearts in America, who go forth to do battle in behalf of suffering Cuba, is owing to America's greater enlightenment. It is more of a civilized nation than is Spain. Protestantism rules in America. Spain is almost wholly Catholic. Free-thought is also abroad in the United States, swaying its forces over minds. The Protestant Christian's God is becoming more and more loving as minds shake a little free from the rule of tyrannical popes. How have the popes and their helpful priests held minds in check along the ages! Does this mean that they are a good? Have they not their people, by preventing them from reading the scriptures they claim as divinely inspired.

Protestantism, still accepting the book as having come from God's fingers or voice, finding, by reading it, points of difference, thought it wise to allow of more reading the Bible. Thinking to hold their followers to them by the interpretations they themselves had placed and would preach from the pulpits thereof. But as "many men are of many minds" Protestantism has come to have many branch churches, each governed by some difference of beliefs. These, in turn, branch out to do for self, until to-day America is a land of varied religious opinions.

Reading leads to progress. The more the wider the range of reading, the deeper the thinking done. And this is in part at least, the cause that produced free thought in minds and has led to these banding, to some extent, as free-thought bodies.

Minds lose fear as there is unfoldment. Infidelity has become a power with purpose. Its purpose is to destroy myths. Now, there has come, to many countries, another power. This has taken hold on minds to an extent surprising to many. Some of those of all of the beliefs I have considered briefly herein, have, in some way or another, become interested in, changed by this new active power in our midst known under the name of Spiritualism.

What are its teachings? They are numerous, and for many reasons. Spiritualism has so far been built on the statement of many, very many different beings classed as spirits and angels. It has been proven, beyond a doubt, that men and women and children never die. That they exist after they lay down the physical in the spiritual. It is evident to the thinkers among these never banded people, that these men and women we had been taught to believe dead, or dead to ourselves at present, retain each to our opinions. The mind, which lives, and has the ability to make known this fact, retains for a time indelible—the "same opinions still" the person held immediately before passing from our mortal view.

So that the fact of their telling different tales, on returning to earth friends, is, there is no more, but a mark of their unfoldment intellectually. Here the stuporous mind—especially the fearless—unfolds in degree according to his or her research. Truth comes to the seeker—but he must seek boldly. As in "hiding the thimble," one must seek widely; so if truths be found, we must ransack all the mind can find to search.

And when one has fearlessly, and for years studiously, been in search of truths, regardless of what the old that has had to be discarded, these are they whose duty it is to instruct others in truths. But, as I said at first, how few have become advanced thinkers. Spiritualism is—this is obvious to all who think at all fearlessly—the leading movement for the improvement of the race, because it alone gives any proof of continued life for many of the reasoner can understand how very natural to accept the statement I now present: We gain most of truth from those "gone on" who thought most, searched widest, after facts in nature, or that accorded with natural laws, while they remained mortals. For instance, Darwin gave to the world facts that overthrow unscientific statements taught by the religions of the past—when the Bible was taken as it reads. Darwin would not return to teach other than as he had gleaned facts, unless 'twere to teach more advanced scientific research facts. An evolutionist once, an evolutionist ever after. Facts are stubborn things. Thinking men and women cannot go back on facts.

We would not expect to receive from the great mind of Thomas Paine—who lived not alone in the hearts of many, but is active, in personality still—in retraction of his logic, left behind him for reaching minds to feed upon. He will tell us heaven is not a place where Gods sit in judgement, and condemn by far the greater portion of humanity to tortures unending. Lincoln has not been retrograding. Our most enlightening minds of the past are our most reliable instructors, to teach us regarding the conditions as they really exist in the spirit world.

If the reader does not accept the fact that these minds are still in existence as individuals, or the fact that continuity of life is proven, then he or she has not thought enough to lead to research, and should awaken from mind lethargy. And the who do have the knowledge of spirit realm, give evidence of their own enlightenment, in degree, according as these are broad in their views or tintured with fear of, and faith in, Gods.

You may know a man by the company of the gods he keeps hold on, in belief. The more vengeful his God, the less humane the man. The less he worships, the more he unfolds his intellect, and the greater his aspirations for truths the larger his soul-growth, because these attract truth.

ALLIE LINDSAY LYNCH.
Chicago, Ill.

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"6. An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.

"8. The collection and collation of existing materials bearing on the history of these subjects.

"Desiring to do a work of permanent value to the world, it has been the aim of the Society to make the evidence in every case investigated as exact and complete as possible—in short, to apply the scientific method. Mr. O'Connell

1848. JUBILEE ODE. 1898.

Quina, Poetic Inspirer of Mrs. Cora L. V. Richmond.

I.
When forth from Nox and Chaos came
Order and Law and Harmony,
When suns and systems burst a flame,
Edict of Logos' great decree
The primal meaning of "To Be";
When the young Earth anear the Sun
Was cradled, and Time with eager eyes
Longed for the conquests to be won,
And souls from out their Paradise
Pressed Earthward into mortal guise;
Into the house of life were sent
Three; to abide forevermore—
Or until Heaven's full intent
Was filled, or on Earth's shore
The beating waves of Time were spent.

First of the three was Birth; so fair,
So helpless, with wide, wondering eyes,
And form so tender and so rare,
And longing lips mute with surprise;
Veiling the wisdom of the skies.
Many attendant beings came
With Birth; sweet parentage,
The sacred Mother-Father Love,
The one divinely heritage
And crown of life in every age.
Ever in plant, and flower, and tree,
And germ of seed, and bird, and man,
The same sweet messenger to be
Of new-found life; the primal plan,
Finite life and Infinity.

And second of the Three came Love;
So blest; from crown of curls to tip
Of rosy fingers beautiful;
Jove envied mortals the dewy lip,
And angels bent the kiss to sip.
Ah, Eros; Thou wert fair; so fair;
Thy brows, thine eyes, thy form, thy face,
Thy self, in whom, more blest and rare,
The very Soul of thee we trace,
In all thy sweet embodied grace.

Last of the Three came Death;
So snowy white, so cold and still;
Working such change to life; nor breath,
Nor any fortresses of will
Could hinder thee thy work to fill.
Leveler of created things;
The King and Beggar one in thee;
E'en Love before Thee drooped his wings,
Baffled awhile, and then set free
By thine all-potent ministry.

II.
The Earth was beautiful and fair;
The seasons brought recurrent good;
And all the music of the air,
And all the silence of the wood
Rejoiced in richest plenitude.
The hills were crowned with living green,
The mountains reared their snowy heights
Unto the cloud pillars between,
Upbuilding the dome of delights;
The temple of all days and nights.
Birds caroling among the groves,
Flocks of the shepherds on the hills,
A myriad voices of sweet loves,
A myriad sounds of dancing rills
Revealed the joy that nature fills.
Sometimes rare Inspiration came
With genius, and kindled here
An altar fire, a vestal flame,
And glimpses of another sphere,
And light of faith surpassing dear.

Poets that sung of themes divine,
Prophets and seers that captured saw
The sun of truth and reared its shrine
To mandate of Eternal Law;
Perfect without a single flaw.
But sordid lives heard not the strains,
And minions of material bower,
By tortures and by cruel pains
Quenched each life yielding Truth's fair flower
Who taught the Soul's immortal dower.
Hope well-nigh perished; Doubt's dull trance
Edipsed Faith's over-brooding wing,
Doubt of the Soul's inheritance
And of the Soul; so dread a thing
As drear Annihilation's sting.
And Sorrow came; with Care and Pain,
And all the ghastly-visaged throng
Of Mortal Ignorance and stain;
The brood of Selfishness and Wrong,
Of Greed and Passion suffered long.
War, Pestilence and Famine came;
The children of foul Hatred's lust
Under full many a sacred name,
And Falsehood, blotting out the trust
And confidence that God is Just.

How Selfishness on Earth appeared,
The Hydra-headed monster Greed,
Bringing all crimes the world hath feared,
Sowing the deadly upas seed,
We may not tell; 'twere sad indeed.

III.
But weeping eyes mourned o'er their dead,
And weary hearts throbbled with pain,
The hungry spirits oft were fed
On stones, and tears forced back again,
Of those who found no "daily bread."
False theories of life appeared;
The sophistries of human minds
That unto dust had grown endeared;
So subtle is the chain that binds
The intellect that falsehood winds.
Promethean were the fetters made;
Lost fires of Heaven; Science bore
No hope that could the world pervade,
No "Balm in Gilead" to pour
On the world's heart, sin-sick and sore.
Religion's name was made the curse
And terror of the frightened soul;
A Hades on the Earth, and worse
Beyond the din and shadowy goal,
Where all the waves of torture roll.
While Art and Science reared their heads
So beautiful in the young World's prime—
No longer Life with Spirit wed,
Treading the paths of Love sublime,
Filling the earth with rapturous rhyme,
But harnessed to Utility,
The tread-mill of dull, daily toil,
The hand-mills of greed to be,
Life's efflorescence to despoil
And drown the Soul in Time's turmoil.
'Tis true that through the whole dark world
And web of life a golden thread
Was ever woven; lives aloof
Ever perceived the Truth instead
Of Error and knew naught of dread;

Teachers and leaders of the world
Beat back the bitter waves of scorn,
The glorious banner of unfurled,
Of Truth's blest light, then newly born,
And prophesied a brighter morn.
Long waited the ahungered earth;
Time had grown old, and Error strong;
The children of this human birth
Wearied of fetters forged by Wrong,
Pined because of Death's dismal song.
Ah, was the Golden Promise given
In vain by prophet and by seer?
Was the sweet blessed voice of heaven
Forever silenced, voice so dear,
Came there no glad, Millennial Year?

IV.
Into the House of Life one day
A wondrous Message-bearer flew;
Three little girls amid their play
The Messenger to answer drew,
The meaning of the answer knew.
Near and far o'er all the land—
O'er all the earth the message spread,
Moving as with a mighty wand:
"All ye who mourn for us as dead,
We are the living ones instead."
Children untaught in lore of earth
Became the teachers; maidens fair,
And matrons at the homestead hearth,
And sons and sires were moved to bear
The Heavenly tidings blest and rare.

Gifts of the Spirit, bountiful;
Of "wonders," "Healing," "Wisdom," "Love,"
Of "Tongues," "Interpretations," full
Of "Knowledge" and great power to prove
The Truth so new and beautiful;
So new-old; ancient as Death and Birth,
And Love divine; yet ever new;
Restored unto the sons of earth,
Returned once more Life to renew
As pure as e'er while she withdrew.

As many as the buds of Spring
That into bloom and leafage burst;
As many as the songs that spring
From warblers singing as at first,
With all their rapturous caroling.
As many as the waves that break
Upon the golden-sanded shore;
As many voices as the winds—
Aeolus' song to Boreas' roar,
Were the voices that this message bore.

Visions of Hope and Prophecy
Filled eyes that had been wont to work;
Faith merged into blessed certainty,
And guardian spirits seem to keep
Watch and ward while mortals sleep—
While they sleep and while they wake,
Vigilant, loving and wise;
Urging mortals for love's sake
To learn the wisdom of the skies,
To seek Truth's mighty potencies.

Urging, impelling force of life;
Never ending, never begun;
Ways of peace to conquer strife
When victory o'er Self is won,
When Time's race on the earth is run.

V.—JUBILEE.
Now once again the Primal Three
Return or are returned to man
In all their pristine purity;
In all the primal perfect plan;
For this we hold our Jubilee!

Now birth no more means pain and grief
And all the bitter fruits of wrong;
Knowledge of truth brings sweet relief,
To make the coming races strong;
For this we hold our Jubilee!

Blind passion is no longer held
To human hearts in guise of Love,
The mists of Selfishness dispelled,
Eros again on Earth may move;
For this we hold our Jubilee!

THE GOLDEN JUBILEE OF SPIRITUALISM
What May Be Expected of Spiritualism Before the
Second Jubilee? By E. W. Gould.

Judging from what has been accomplished in the first fifty years, it is impossible to estimate what may not be accomplished in the next half century. Among the many important things that demand our attention one of the first is, to utilize and make available what has already been accomplished, that is of value in prosecuting the great work.

The history of what is familiarly known as the "Rochester Rappings" is too well known to require special reference at this time.

So, too, with the rapid developments and the more satisfactory phenomena, carrying surprise and conviction to the thousands that were attracted to this neighborhood, from all parts of the civilized world.

No event in ancient or modern history ever occurred that created so rapid and wide-spread excitement, reaching all classes and conditions of men and women.

No class, perhaps, was so much disturbed and confounded, as were the different sects in what is known as orthodox Christianity.

It was soon discovered by the clergy, and the leaders of that sect, that something must be done at once to check the wild enthusiasm that was interesting and captivating their members, and promised ere long to dismember their churches.

Every device was resorted to by this class to divert the attention of their members and to prove that these wonderful developments, made through the Fox Sisters, were frauds and were the devices of the Devil to deceive and destroy the influence of the church.

The attention of scientists, materialists, infidels and agnostics was arrested with varying results.

Notwithstanding all the efforts to put down the phenomena, to ridicule and persecute those that accepted the evidences of spirit influence, it spread rapidly, not only in this country but in all other civilized countries; and now, as we know, Spiritualists are numbered by millions.

They are representatives from every denomination, sect, nationality, class and color and condition.

The Methodist denomination has probably contributed a larger number of sincere Spiritualists to this organization than any other sect.

Early in the movement, efforts were made to formulate organizations, societies and such other agencies for the perpetuation and advancement of the great truths that were being developed.

But even at that early date, evidences of inharmonious and selfish ambition were apparent, and several of the first attempts to perfect organizations proved failures, from the fact that some of the leading members of the new philosophy, or new religion, had formed theories of their own, from the teachings coming through mediums, and refused to yield their opinions or modify their views.

Hence inharmonious prevailed, and the organization was broken up.

In other organizations it was claimed that a spirit of jealousy prevailed, and as all that wanted office and the management could not be accommodated, discord and inharmonious soon overcame the efforts of the conservatives, and the natural result followed. And not until 1893, was there a permanent organization effected, although there were many spiritual societies formulated long before that time, a few of which still remain and hundreds of others have been added to them since.

From this casual glance over a few of the prominent events that have occurred in the history of Spiritualism in the first half of the century, we are in position to judge that what may be expected of Spiritualism before another Jubilee, or half century shall have passed.

All that look back and realize what a wonderful revolution has been produced in the last half century, and know that Modern Spiritualism was developed at that period, must admit a singular coincidence, if they are not liberal enough to recognize the influence of spirit power, in the development of all the wonderful changes in social, moral, mechanical, political and educational experience, since that time.

All true, sincere Spiritualists who allow themselves to think, and to reason from cause to effect, know full well that it is only through spirit influences, that they have been educated, and taught the beautiful theories, now so comforting to them.

They know, too, that when they fail to recognize that influence, and to look to that source for consolation, in time of their great sorrow and affliction, that the fault is their own.

There are so many things the half century has developed that remain undone, and should be accomplished before the next Jubilee, it is difficult to tell what is the most important, or which is the most necessary to be first considered.

As strange as it may seem, however, when considering a moral question or proposition, that a financial question should be urged as the most important. And still my observation leads me to the conclusion that the financial question is by far the most potent in its influence upon the cause of Spiritualism, at the present time of all others.

It will not be expected of me, however, at this time of place, to enter into argument to prove this assertion. Neither is it necessary. For I believe all who have considered this subject in all its bearings will admit the claim I make, and if any apology is necessary for introducing it, it is among the first and most important of all practical reforms, for the success and advancement of our cause, a moment's reflection will satisfy any thinking practical Spiritualist, that with plenty of money every desirable thing can be accomplished, to place Spiritualism in the front rank of all moral or religious reforms, and insure its permanent success from this time henceforth.

The next prominent question that is suggested is, how best to obtain this great and important desideratum?

Among the various schemes proposed, none seem so practical and possible of success as organization.

That, in its literal and universal application, as applied to Spiritualism, means the organization of all those who accept the truths taught by sincere Spiritualists, into societies to be registered and governed by rules and officers, selected by themselves.

This is a simple and easy process, if the proper effort is made.

The argument for this, and for the next step that should follow, will arrest the attention of all well-wishers of the cause, and the question will at once suggest itself, Can we not build for ourselves a comfortable and an attractive house of worship, of sufficient

capacity to accommodate our present necessities, and of the near future?

If we may judge by the results of all our contemporaries in other sects, there seems no good reason why every community of Spiritualists numbering fifty or more should not proceed at once to obtain the necessary means to provide themselves with a suitable spiritual home or house of worship.

While this may not afford immediate relief for the pressing demand for means to carry forward the various reforms and the missionary labors now contemplated by the National Spiritualists' Association, it will, if successful, insure a rapid increase of organizations throughout the country, and bring to the support of the cause thousands who are able and will be willing to contribute to such an object when such efforts are made to entertain them and educate their children, as are afforded by every other religious denomination within their district.

When Spiritualists show as much anxiety to attract and entertain those seeking for truth, as do other denominations, there is no doubt of the result.

Our principal field of missionary labor is, at present, among Spiritualists.

A small per capita tax per annum from all our people will furnish a revenue for all practical purposes.

The next important feature in the practice of spiritual teaching that has heretofore been largely neglected, and still demands earnest and persistent care and culture, is that of vocal and instrumental music. Especially the former.

Nothing is so important, so elevating in spiritual teaching, as sweet music—songs that are carefully selected and performed by the congregation or by individuals.

Even the popular revivalists, like Moody, Sam Jones and others, admit they can do nothing with their threats and sympathetic appeals, without sweet songs, to enthuse and captivate their audiences.

How much more effectual must such music be to those who realize that it is only through the harmonizing influence of music, that they receive their most cherished communications from the spirit side of life?

This reform should be entered upon in earnest, early in the next half century, as it is at a low ebb at present, except in rare cases.

When it receives due attention in spiritual circles and societies, a great revival of pure spirituality may be expected.

Another, and perhaps quite as important a change of heart, practice and feeling, yet remains for the second half of the century to urge and to intensify by example and precept.

I refer to the necessity of more harmony and co-operation in our daily intercourse with each other; more sympathy with the erring and the poor. "More love of the brethren."

As soon as the financial question is settled, and our people recognize that they owe to the cause, and to the world, a duty that cannot be performed without sacrifice, and without money, the philanthropists and moneyed men and women of the last half of the century will realize that upon them devolves the important duty of building schools and institutions of learning, at which Spiritualists as well as all others may be educated, regardless of sectarian influence or control.

In the last thirty years important work has been done by the Children's Progressive Lyceum. But there yet remains to be done, by the next half century, very much more.

I apprehend the principal difficulty that has heretofore existed, in sustaining these lyceums, will be overcome by the suggestions before made, viz: that every society of fifty persons shall own their church, chapel, or house of worship.

The interest that will be created by such ownership will not only insure the attendance of Lyceum children, but of thousands of inquirers, who now have no notice of any congregation that holds its meetings in public halls, often up two or three flights of steep, dark stairs, with nothing in the hall that is comfortable or attractive when reached, to Lyceum children or to adults, except perhaps what may be said from the platform or pulpit.

A Lyceum fund sufficient to pay a small salary to a competent Lyceum teacher and a competent teacher of music will go a good ways towards making all Lyceums successful. A settled pastor over each society will do much more.

There are other reforms that might be referred to, which have been under consideration by reformers in spiritual work, and are still in the catalogue of the National Spiritualists' Association, and will of course go with it into the second half of the century, into which we are now entering with so much encouragement.

In closing these desultory remarks, there is one more important subject I desire to call attention to.

Such is the diversity of conclusions in the human mind drawn from the same premises, it is not strange, perhaps, that such wide difference of opinion should exist upon doctrinal points, in the various sects of religionists throughout Christendom.

So dominant and universal was this disposition in the early history of the church, that its founders deemed it necessary to bind its adherents, by creeds, dogmas and iron-clad oaths, to the observance of what they pleased to term sacred obligations or dogmas, the violation of which was subject to severe penalties.

Later, as the world became better educated, more enlightened, and the people learned to think for themselves, their sects developed, among them Modern Spiritualism.

The freedom of thought and speech that was recognized by this new religion, gave to all a license to interpret the new theories and teachings as their fancy or judgment dictated.

It is this natural right and inclination that has in the past, and still prevails, created so much discord and inharmonious among Spiritualists, and has undoubtedly encouraged the practice of much of the fraud of which we complain.

All are aware that our system is not perfect, and that our theories and teachings may be improved.

But I submit, that those who are disaffected, and see, or think they see, faults and grave errors in our teachings or principles, and propose to remedy them by radical changes, or the introduction of new theories, may accomplish what they desire without friction or inharmonious, all that is practical or essential to the progress and well-being of the great cause, by uniting their efforts with the National Spiritualists' Association which is doing all an advanced social reformer. Price 50 cents.

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THE JUBILEE OF MODERN SPIRITUALISM

Report of the Superintendent of the Young People's Department--List of Officers, Etc.



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

Cassadaga Camp, N. Y.
This favorite place of resort opens July 15 and closes August 28.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 8, and continues to September 4.

Devils Lake Camp, Mich.
Dr. W. O. Knowles writes that the Devil's Lake Camp-meeting will be held as usual. It has not been abandoned. It will commence June 11, and end July 4.

Marshalltown Camp, Ia.
The fifth annual camp of the Central Iowa Spiritualists' Association will be held at Marshalltown, Iowa, on the same grounds as last year, commencing Sunday, August 28, and closing Sunday, September 15.

Island Lake Camp, Mich.
Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.

Mesick, Mich., Camp.
Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited.

The New Era Camp.
Their many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Loe F. Prior and Mr. Chas. J. Anderson for the meeting to be held July 2 to 25.

Ottawa, Kansas.
The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa, Kansas, from July 27 to August 2, 1898, inclusive.

Topeka Camp, Kansas.
We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, including two weeks' work, including three Sundays. We have made arrangements to use the fair grounds again, and we can do better there than any other place.

Grand Ledge Camp, Mich.
Grand Ledge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp.
The sixteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31, and will close Sunday, August 28. The best of talent has been secured.

Lake Brady Camp, O.
The Lake Brady Camp will open July 10, and close September 4. Programmes will be printed later. D. A. Herrick will preside as chairman during the session. All mediums wishing their names on the programme, send them to D. A. Herrick, Ravenna, O.

Lakeside Park Camp, Mo.
The Southwest Missouri Spiritualists' Camp Association will hold its second annual meeting at Lakeside Park, Jasper county, Missouri, commencing September 10, and closing September 26, 1898.

Old Records.
"The Gospel of Buddha, According to Old Records." By Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Price \$1. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fills the promise of its title. For sale at this office. Price 75 cents.

"Bible and Church Degradation Woman." By Elizabeth Cadby Stanton. Comprises three brief essays, on "The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

To the Young Spiritualists in Convention Assembled:
Friends, this is a happy moment, a time to which we have longingly looked forward, an occasion of vast interest to the world in general and to the religious fraternity in particular. Hundreds, aye, thousands of minds are to-day sending out thoughts of love and good will to the world. This is the first time that they could not be put on the ground of a religious occasion, and they look forward with great anticipations to see the result of your labors. This is an occasion of vast importance to our philosophy of truth, and upon you depends to a great extent the future of Spiritualism. The great workers of to-day will not always be here to continue in their present paths of duty, but the mission will come when they will be called to a higher duty and they will be called to this earth must be occupied by the younger generation. It is your duty to see that they are properly prepared for the great work that is before them. In a few years hence the young people of to-day will have to shoulder the great work that is now being carried on by the older, and it will greatly depend upon you to see that they are properly equipped to do so. You are worthy trained and instructed. A great deal hinges upon the results of your deliberations here, and each and every one must put his shoulder to the wheel and work for our future salvation. This is a time of rejoicing, but it is also a time of work.

I was very much surprised, about the middle of last December, to receive a letter from Mr. Frank Walker, a worthy worker, asking me to take charge of the Young People's Department of the Jubilee. I was much surprised, as it had been decided to make such a branch one of its special features, and stating that my selection had been urged by the members of the Young People's Spiritual Union of Lily Dale, N. Y. I immediately replied, thanking him for his confidence in me, but declining to accept such an important position. I thought it should be placed in the hands of some one who had more time to devote to it than I had, and also that it should be given to some one who had had more experience in such work. In the course of a few days I received another letter urging me to reconsider my declination and to do the best I could in the way of organizing the young people, to which I finally gave my consent. Once started I have done my utmost in acquainting the young people with the work of the department, and such a proposition was under way and requesting them to forward suggestions relative to the organization.

My first effort was to secure the names of as many of the young people as I could, and in this I was especially assisted by our good workers, Mr. and Mrs. W. H. Bach, Mr. H. D. Barrett, Mr. Frank Walker and Mr. E. W. Sprague. I also went to the National Spiritualist headquarters and secured the names of the secretaries of the various departments, of which there was a list of the names and addresses of the young people of their acquaintance. I think I wrote to something over two hundred societies, in various parts of the States, but only received replies from probably half a dozen or so, and only three or four furnished me any names.

Since the month of January I have written something over a thousand letters, and have received from over two hundred letters in reply. Out of this number there have been received but about forty letters containing practical suggestions regarding the work. A number have been received which applauded the effort that was being made in the attempt to organize such a National Association of the Young People, most of them contained but a few suggestions regarding the lines upon which to organize. Nevertheless, apart from these suggestions, it was found those who were interested at all were usually interested to a great degree and have assisted me in many ways to work up general enthusiasm. The Spiritualists seem now to be awakening from their lethargy, but it has been hard work and took constant calling to arouse them, showing, most conclusively, lack of interest in national affairs, and proving more than anything else could do, the great need for our people to be organized and brought in closer union with each other. It is only through organized effort that we can receive strength and endurance to withstand the trials that are before us; through organization we will be able to mass our strength and accomplish that which it is utterly impossible to accomplish while our forces are scattered as at present. The world looks upon us with favor upon a thoroughly equipped body of members, thereby making it easier for us to succeed in all our undertakings. Individually we can accomplish little or nothing in the way of reform, or of carrying out the grand ideas which our religion teaches; but united, and with the powerful forces of the spirit world working in unison with us, we can accomplish wonders.

I must admit that quite a number of our people have written to me, stating they would join the National Department as soon as it was organized, but they wanted first to know what they were joining. This is also true of a few societies that are already in good working-order. The suggestions which have been received have been varied, and it will be somewhat of a difficult matter to crystallize the trend of thought into practical lines of organization, but it is believed that the general line of work which the young people in Indianapolis are now following, aptly illustrates the kind of societies which would be the most successful, yet there are some features of that society which are not practical or advisable for adoption in all localities. In brief, this society holds one business meeting a month, two meetings devoted to literature (the subjects usually being selected by those called upon to serve) and one evening is given to social enjoyment, when they either have a little party, or the church members are entertained by one of the members of the club. One feature of that society, however, while apparently successful there, would not be practical everywhere, and that is married people are not eligible to membership, although they usually ask a young married couple to be with them on their social evenings.

When these socials are held at members' houses they invite only a few outsiders to them, but when held in their halls they generally receive from thirty to forty outsiders. This latter service as a means of bringing outsiders into their circles on the most opportune occasions. Their membership fees are ten cents per month, and as they have

no hall rent to pay the dues are devoted to paying for refreshments, etc., at the social meetings. Any person failing to fulfill his or her part on the program to which he has been assigned, is fined ten cents; each person chooses his own subject. Their most important rule provides that no one should be allowed admission to membership who is not or will not prove to be in the most perfect harmony with all the rest. They find their meetings are bringing the young people together in a very satisfactory manner, and, gathering from the general tone of the letters received, it would be well to pattern, to some extent at least, from the general workings of that society, as I earnestly believe it meets most requirements, and has so far been eminently successful. There is one thing especially that the Spiritualists need to better their meeting, and despite the efforts that have been made in the past, has not been, excepting in a few instances, as successful as it should be, as it ought to be, and as it must be to fill its proper sphere, and that is music. Our very souls crave and require music and singing, and many of our people, young and old, are attracted to the orthodox churches because of the better singing they have there. I have received letters from all parts of the country urging that some definite action be taken by the young people to unite our singing is nothing like singing in the hearts more firmly in the bond of harmonious feeling. Our very natures demand it. Singing is made one of the principal features in the orthodox churches and their young people's meetings, and must be in ours. The most enthusiastic and sweetest-voiced singers are generally found among the young ladies, and the main reason, it is said, is that they have not more and better singing in our meetings is because the songsters do not attend them. They attend the churches where their singing is given greater prominence and more encouragement than in our meetings. They love to sing as well as we love to hear them, and one of the main objects of this National Department should be to arouse an interest in that line and induce these young people to join our meetings and become one of our singing societies, an incentive for bringing the young people together and from these weekly meetings into the Lyceum and Sunday sessions.

NAME.
Another important feature to be considered, and I truly believe it is one of the most important features to be decided by you is the name by which this body is to be known. Are we to be publicly known as Spiritualists, or are we to hide that fact from public view until we have inveigled the young people into our societies, and then after that we are teaching Spiritualism? It is argued on the one side that if we publicly call ourselves Spiritualists and have our meetings or clubs so designated, that many who are not believers in Spiritualism will deem it prudent not to let that fact be generally known. This is not a theoretical condition, it is a fact. Communications (Continued on page eight.)

And the party turned with lasting and pleasant memories of their visit to this Mecca of Modern Spiritualism.
The regular program opened with a vocal trio, by Mrs. Giles, Mrs. Hanford and Mr. Hays. Invocation by Ida P. A. Whitelaw. Tenor solo by Mr. Hays, after which we received the report of the committee appointed to draft resolutions in response to greetings from our brothers and sisters from over the sea. Reports of other committees were received, when Lyman C. Howe took the platform for the first regular address. Topic: "What Are the Relationships Between Worlds?"

This veteran worker is showing the marked time, but notwithstanding his enfeebled physical condition, still gives evidence of his wonderful ability as a word painter, and it is needless to say that he delighted his audience with the fires of genuine inspiration. He closed with a fine poem.

Capt. E. W. Gould, of Washington, D. C., presented a very thoughtful and practical paper upon the present needs of Spiritualism, and containing recommendations for future action.

On motion of Mrs. Richmond, a vote of thanks was unanimously tendered Capt. Gould for presenting the most practical paper offered during the entire proceedings of the Golden Jubilee.

Francis B. Woodbury followed with a short address that had the right ring, when Hans Metke gave one of his incomparable 'cello solos.

Maggie Walte of California then came on for a test session. Her tests and declarations were simply marvelous, not a single mistake being made.

Our esteemed and valued friend and brother, J. J. Morse, of England, who was compelled to leave the city on the evening train, in eloquent language and with much feeling, returned thanks for his glorious reception by the manager and patrons of the Jubilee, and gave us his parting blessing.

EVENING AND CLOSING SESSION.

A fine concert was arranged by our musical director, E. Adolph Whitelaw, which occupied an hour before entering upon the regular program.

1. Vocal Quartette from the opera "Rigoletto."—Mrs. Giles, Mrs. Hanford, Mr. Engle and Mr. Hays.

2. Piano solo—Hans Metke.

3. Vocal duet—"Pearl of Love"—Mrs. Giles and Mrs. Hanford.

4. Trio—Violin, piano and 'cello—E. Adolph Whitelaw, Mrs. Deyo and Hans Metke.

5. Contralto solo—"As the Dawn"—Mrs. Hanford.

6. Violin solo—"Mazurka de Concert"—E. Adolph Whitelaw.

7. Vocal duet—"The Fisherman"—Messrs. Hays and Engle.

There was no extra charge for admission to the concert and it is seldom that an audience of Spiritualists listens to a musical program of such rare excellence.

Invocation by the guides of Mrs. Richmond, after which, I. C. I. Evans, president of the Young People's Union, gave a presentation, giving an interesting talk concerning their organization, what they had accomplished and their aims for the future.

After another delightful piano solo by H. E. Arnold, Prof. W. M. Lockwood was presented as the regular speaker of the evening. He has been in this city before as was evidenced by the perfect ovation which greeted his appearance. For an hour he held the closest attention of his audience notwithstanding the lateness of the hour. His demonstrations of the principles of Nature and their application to the philosophy of Spiritualism are winning their way, and he demonstrates as no other man has or can, that our philosophy does not rest upon the facts of spirit communications however valuable they may be, but that it rests upon the eternal principles of Nature itself. When he pours the solid gold, shells and even dynamite from Nature's batteries upon the fortress of ecclesiastical superstitions, the old bricks and timbers fly and daylight takes the place of darkness in the human mentality. There is only one Lockwood, but we ought to have a dozen more like him.

Aunt Effie, Mrs. Richmond said: "That for the first time in the history of the world, science, religion and philosophy have clasped hands in fraternal feeling," while Rachel Walcott declared it to be a fulfillment of a prophecy made many years ago, that the man was forthcoming who would set a scientific standard of truthfully demonstrating the glorious fact of continued life beyond the grave.

There were short addresses by Loe F. Prior, Mrs. Walcott and Mrs. Richmond, after which a vote of thanks was tendered to the people of Rochester, and particularly to the entire press for their eminently just, courteous and very generous treatment. The attitude of the press during the proceedings of this Golden Jubilee of itself marks a new era in Modern Spiritualism.

The session closed with a joint poem by the guides of W. J. Colville and Mrs. Richmond; subject: "Farewell and Good-bye." The final benediction was pronounced by Dr. Fred L. H. Willis, and the International Golden Jubilee of Modern Spiritualism passed into history. It has been a grand and glorious opportunity of meeting the grand workers in our cause, the only real defenders of our philosophy, who are too numerous to be mentioned by name, but the world-renowned psychics as well, among whom were, Edgar W. Emerson, Maggie Walte, Marion Carpenter, Loe F. Prior, Isaac Wilson Kayner, Anna L. Robinson and Mr. and Mrs. E. W. Sprague. The philosophy and phenomena can never be divorced, however much we may try, and it takes both to properly represent the claims of Spiritualism.

There is a slight tinge of sadness as the pleasant associations of the last eight days are being sundered, smiles and tears mingle, but hope crowns all as we wind our various ways, going forth to do battle against darkness and error, and propagating the grandest gospel ever given to mankind.

WILL C. HODGE.

SCIENTIFIC BASIS OF SPIRITUALISM.

(Continued from page 1.)

that had not Spiritualism been in the world, the Society would not have been organized. Messrs. Edmund Gurney and Frederick W. H. Myers were two of the prime movers in the organization of the S. P. R. Since the first meeting with Rev. W. Stainton Moses for the first time, on May 9, 1874, Mr. Myers says, "That evening was epoch-making in Gurney's life and mine."

Here is something from the pen of Mr. Myers about eight years after the birth of the Society, that will reveal his thought upon the great issue that has brought us here: "The question whether aught in man survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this; it is the most important problem in the whole range of the universe which can ever become susceptible of any kind of scientific proof."

Could a proof of our survival be obtained, it would be a revelation of the most important value to humanity, but in order that they may become available, a sturdy band of pioneers, trained in the processes and methods of civilization, must subjugate it and establish a higher type of government. This warfare will change both conquerors and conquered. The former will win riches exceeding those of an Eldorado, and will discover that many of the methods and theories of the country, both with respect to the country itself and the proper tactics to be pursued, were wrong. The latter will cast

aside the old, and will learn, as never before, the value of their own resources. And, finally, the most enlightened of both countries, formed by a single well-disciplined army, will overthrow and subjugate the old civilization. The results will be magnificent, and later his torians will do justice to both physical and mental research with its splendid organizing power, and to hardy Spiritualism who nobly served humanity by persisting that he had discovered something, and called him a fool!

I shall not undertake to say to-day to what extent a true psychological science now exists, but I will say that, in my judgment, the S. P. R. has done and is doing more than any other group of investigators and students in the world to lay the foundations of such a science. Their work is not beyond criticism, it is true, and it is not reasonable to expect that it could have been—what efforts of feeble men ever are? In a paper entitled "Overcoming the Inertia," sent to the International Congress of Spiritualists to be held in London next month, I have pointed out why it is that I believe that the workers of the society have been biased by prepossessions borrowed from orthodox physical science, and, relying upon the proverbial English love for fair play, I believe that my arguments will lead to a re-interpretation of some things in a way more favorable to the spirit hypothesis, or to an analysis of my claims that will reveal where I am in error.

In 1890-91, when I was chiefly instrumental in organizing the American Psychical Society, I misjudged the S. P. R. I am glad to make a public acknowledgment of that fact. Two friends, upon whose judgment I relied, felt that they were trying to "row not to do it," to discredit the spirit hypothesis. If I ever had such a feeling myself, it was certainly weak; but, had I then known as much about the Society's work, even up to that time, as I do now, I should have proved to my friends that they were mistaken. I did believe that the S. P. R. was taking a round-about route, that they ought to devote more time to the first-hand investigation of mediums. I could not understand why the results of eight or nine years of work were so meagre in this branch of the work. My own experience and study have enlightened me upon this point.

1. They felt, doubtless, that the study of telepathy and hypnotism should precede, in logical order, the study of Spiritualistic phenomena. There are good grounds for such a claim; 2. They have been handicapped by unspoken prepossessions, and the things considered was unavoidable; 3. If I may judge by my own experience, they have found it exceedingly difficult to get the co-operation of suitable mediums. This, I think, has been the chief difficulty. A skeptic might infer from the talk of some Spiritualists, that all he has to do is to invest a dollar around the corner and conversion will follow. There are many who have not found it. I am a psychical society—a great deal to run it at a maximum of efficiency.

I wish to plead with you to-day to help the S. P. R. We ought to study the publications of the Society in order that we may know at first hand the merits and defects of its work. We ought to give them the benefit of our insights. We need them, and they need us. We ought to do all we can to secure for them the co-operation of good mediums. I think that a hostile feeling on the part of many Spiritualists towards the society has tended in the past to create an atmosphere which has operated to deter mediums from placing themselves at the disposal of the Society. As a matter of fact, a well-developed medium can do no nobler work for the cause, or for humanity, than by allowing himself to be the subject of experiments conducted by this society.

And 3. Spiritualists can help the society by endowing its American Branch to the extent of fifty or one hundred thousand dollars. There are individual Spiritualists who can afford to do this. It is your work that the society is doing. There has been talk of a hundred thousand dollar temple in Washington. Invest one hundred thousand dollars in the American Branch of the S. P. R. and in twenty-five years I will show you as a harvest one hundred thousand dollars scattered all over our country! For this is the kind of work that will prove most telling in the end. It will so sift and arrange the facts of the psychical domain that the spirit hypothesis shall be erected upon a scientific, a rock foundation, and then, it will be beyond the power of any medium or group of mediums, by any process or line of conduct, to misrepresent or compromise or impugn the reality of the other, fearful truths of Spiritualism. We can only trust to the men who are doing so much to re-make Spiritualism for us and for the world, and to do all that we can to strengthen their hands.

In the prophecy made through Mrs. Emma Hardinge Britten many years ago, and which I quoted at Onset last August, the following statement was made: "The third and last period into which the first half-century would be divided," said the guides before the first principles of a true science could be evolved. During that period the phenomena of spirit-communication would be silently, yet surely wrested from the hands of the spoiler, and its religious teachings be rescued from the vagaries of speculative theorists in order to ground it on the rock of immutable and well-proven truth. At the close of this third period, Modern Spiritualism would celebrate its year of jubilee, and triumphantly enter upon its possession of the promised land, where in the unity of science and religion should be fully demonstrated."

Whether or not this prophecy has been exactly fulfilled in the matter of time, the work of the society for Psychical Research—which was founded, by the way, sixteen years ago, shortly before the third period was evolving "the first principles of a true science," grounding our religious teachings "on the rock of immutable and well-proven truth," and demonstrating "the unity of science and religion." At the same time, also, it is discrediting "the vagaries of speculative theorists," and opening the door to the emancipation of humanity, the overthrow of all slaveries, by applying the scientific method in every department of human thought and effort.

Prof. Lockwood's New Work

The historical phase of Prof. Lockwood's "Objections to Reincarnation and Re-embodiment" will be found to be valuable to all classes alike, as it outlines those cosmic changes which impressed the transmigration of the soul, and phenomena occurring in nature that relate to the omnipotence and omniscience of the Gods of past and present forms of worship. This pamphlet will be on sale at this office.

"After the Sex Struck." By George N. Miller. Price 25 cents.

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet he suppresses no one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mr. Geo. W. Walrond's services every Sunday evening at Gay's Academy, Denver, Colo., continue to attract large and appreciative audiences. On Sunday last he replied to Dean Hart's denunciation of Spiritualism, and was several times applauded during the course of the lecture. At the close he gave an original inspirational musical piece on the place, tests, spirit messages, and answered some sixty questions psychometrically. Mr. Walrond is one of the busiest mediums in the country, and his offices are crowded daily, and his seances and developing classes largely attended.

At the annual meeting of the Central Spiritual Union, of Detroit, Michigan, May 29, the following persons were elected as officers for the ensuing year: Dr. C. W. Burrows, president; Miss Margaret Kinnear, secretary and treasurer; C. B. Jackson, Mary E. Jenkins and Prof. Carl Lebert, trustees. Dr. Burrows was the unanimous choice as pastor in charge of the society. This society, now ending its second year, is in a prosperous condition, and doing a good work.

The Psychic Research Society meets at Mrs. Lora Holton's residence, No. 104 N. Harding avenue, near Indiana and West Fortieth streets (take Lake street car and get off at Hamlin avenue) every Sunday at 7:30 p. m. Lectures, music and messages.

Will C. Hodge is open for engagements for grove and camp-meetings, and for societies in any part of the United States. He is engaged for the Delphos Camp, in Kansas, for August. He desires correspondence relating to work for the fall and winter months. Address for June, 314 West Willow street, Syracuse, N. Y.

Dr. Juliet H. Severance has returned to the city, and is now at home at No. 6118 Drexel avenue. She is ready to answer calls to lecture, attend funerals or treat patients. Give her a call.

Corland Hall writes from Indianapolis, Ind.: "A more intelligent and appreciative audience never assembled in the First Spiritual Church, corner of East New York and Alabama streets, than the one present Sunday evening, May 22, the occasion being the closing work for the season of 1897 and 1898, and the last opportunity, for some months to come, of hearing the sublime and beautiful soul- uplifting thoughts and words of our great seer, the spirit world through the organism of Mrs. Marion Carpenter, of Detroit, Mich. Last September was her first appearance before an Indianapolis audience, and at that time she completely captivated all whose good fortune it was to meet her. When Mrs. Carpenter returned the first of May she was accompanied by her husband, and he assisted her in the two last Sundays, and the tests that were given by him were numerous and very remarkable, and were invariably recognized. I consider him one of the very best upon the spiritual rostrum. The Children's Progressive Lyceum of the First Spiritual Church will continue to hold its regular meetings every Sunday at 2:30 p. m. during the summer. Mrs. A. M. Annable, an old veteran in the spiritual work, a trained speaker, and test medium, will hold meetings in Mansur Hall, corner of Washington and Alabama streets, every Sunday at 7:45 p. m. Mrs. Gehring, test medium, and her daughter, a trance speaker, are holding meetings at 304 1/2 West Washington street, at 7:45 p. m. every Sunday. Strangers visiting Indianapolis will receive a cordial greeting at the First Spiritual Church at 2:30 p. m. during the summer months, and at the above-mentioned places. The regular work at the church will be taken up again the first Sunday in September, when Mr. J. F. C. Grumble will serve the society again."

Lilly M. Thibault writes from Anderson, Ind.: "I feel that your readers will enjoy hearing about Memorial Day in Anderson. Our society sent an invitation for the first time, to the G. A. R. Veterans, to attend at the Temple, May 29, for memorial service. The invitation was accepted and a larger number than usual was in the procession that marched in promptly, to the music of drum and fife. The ceiling was decorated with bunting from one end of the room to the other, flags were on all sides; a picture of Dewey hung above the speaker's stand; the streets of Washington and Lincoln reeled on easels, among beautiful flowers, each side of the desk. Mrs. Eva Pfuntner delivered the memorial address. One and all express themselves as well pleased with the music, decoration and address. Many for the first time heard a Spiritualist speaker and are well pleased with the experience. We believe much good can be done by such meetings."

Mrs. E. H. Horine writes: "There will be a literary, musical, and test message entertainment, at 77 Thirty-first street, hall A, on the evening of June 15, instead of June 8. It will be the last and most entertaining of the year. Mrs. Jaqueth, Mrs. Cooley, and others will give messages. Come and hear from your loved ones, and the literary and musical will afford you a stock of laughter until next year."

Decorations were duly remembered by the First Spiritual Church, of Georgia Glady Cooley, the pastor, spoke with feeling and eloquence on "Our National Heroes and Memorial Day," rendering honor to the soldiers for their patriotism and sacrifices. Mrs. DeWolf also spoke of our heroes, and

of the battle that must be fought and won for a nobler humanity. The veteran Brother Dominick spoke of his arisen comrades and their reunion in the beautiful beyond. In the evening Mrs. Cooley spoke on "Our Arisen Heroes." Both discourses were not only eloquent, but beautiful in their spirituality.

H. S. Harris writes from Washington, D. C.: "Spiritualism, if I understand it correctly, should make one thoroughly unselfish; and if each person in this world would forget himself a little, and give out a helping hand to the struggling ones, the world would be better for it, for so many lives are saved by deepening shadows; so if each one would try to send out more sunshine in bright thoughts, the world would be happier and better. We, here in Washington, have been just living in the sunshine coming to us in the beautiful thoughts that have been given us through Mrs. Edith Nickless. She has indeed scattered seeds of sunshine which have lighted up many a weary heart, tolling along life's pathway. Her Sunday evening lectures have been followed by tests of so convincing a character that the greatest skeptic could not but believe. In her surpassing vindication of the doctrine of Spiritualism, she opens up to the enraptured vision a grand sublimity, inspiring in itself, sufficient to generate full belief in the minds of all who were not like Ephraim."

Mrs. E. M. Dole, psychometric, prophetic, test and business medium, can give an original inspirational musical piece on the place, tests, spirit messages, and answered some sixty questions psychometrically. Mr. Walrond is one of the busiest mediums in the country, and his offices are crowded daily, and his seances and developing classes largely attended.

Farmer Riley's home address is at Marcellus, Mich., where he can be addressed for engagements.

Scribe writes: "We have an association here at Danville, Ill., with some thirty-five members on the roll. Mrs. Dr. Hilligoss labored with us during the month of April very acceptably. We call ourselves the First Spiritual Church of Danville, Ill. During the month of May, Mrs. Hilligoss, of Danville, Ill., and Mrs. A. B. Kibby, of Chicago, Ill., have been with us, and continue with us into June. The interest these ladies are awakening is gradually increasing, and we hope in time to build up a strong and lasting association."

Moses and Mattie E. Hull are at Mantua Station, Ohio.

Word comes from Baltimore, Md., that the notorious Jules Wallace is there, working the gullibles, under the name of "Rolands."

The Spiritualistic Church of the Students of Nature closed its public meetings May 29 at Nathan's Hall, 1505 Milwaukee avenue, for the season, but intends to open them in the fall.

Mrs. Indin Hill lectured for the Spiritualists of Delphi, Ind., May 24 and 25. Mrs. Kibby assisted by giving tests. Both ladies are enthusiastic workers in the cause of Spiritualism.

Leon Fellows, manager of the Bankers Lake Camp-meeting, of Lawton, Mich., would like to correspond with some one to furnish music for a camp-meeting, commencing July 23, and closing August 14.

Mrs. J. W. LeBeur, of this city, writes: "I was authorized to request you to state that the Band of Harmony has changed its meetings back to the original evening of Thursdays; the first being the third of each month. This is a permanent change."

Clarence Parke Johnson, of Springfield, Ill., will speak at the First Spiritual Church of the South Side, No. 77 31st street, on Sunday evening, June 12. By request, Mr. Johnson will give lecture entitled "Educational Ideals," which merited him so much praise at the mass meeting held by the Illinois State Spiritualists' Association, held at Bloomington, a short time since. Mrs. Georgia Glady Cooley will follow with spirit messages.

The Sunlight Center Band voted at their last meeting, June 2, to have a basket picnic excursion on steamer City of Ohio, to St. Joseph, Mich., on June 21, it being the second anniversary of the ordination of pastor and president, Mrs. Sarah E. Brownwell. Tickets can be obtained by addressing the secretary at No. 1 So. Hoyne avenue, Mrs. Lucy Hubbard. Other societies are cordially invited to join. One dollar round trip.

A. M. writes from Marion, Ind.: "The Marion Society of Spiritualists organized in April, and officered by one of our best people, is growing with increasing audiences each meeting. We have employed for our pastor for six months, Dr. H. C. Andrews, of Michigan, an able inspirational lecturer and test medium. We bid fair to be one of the strongest societies in this section of Indiana, with our gifted speaker, who ranks with the best of our land. We wish the grand paper, *The Progressive Thinker*—the greatest success, and long may it stand to speak the truth boldly."

Mrs. M. E. Proctor writes from Attleboro, Mass.: "We had with us on Memorial Day, Mrs. C. Fannie Allen, of Stoneham, Mass., who held special services in memory of the unknown and other brave men who gave their lives for their country and our Star Spangled Banner. She was invited by the Women's Relief Corps to give her original memorial exercises, assisted by eighteen of the sons and daughters of the members of the Post and Corps, after which she gave a very interesting address. The services were held in the Universalist church, owing to the G. A. R. Hall not being large enough to accommodate those desiring to attend. Every seat in the church was occupied and her address one of the best given on Memorial Day in Attleboro."

D. L. Carpenter writes from Fort Wayne, Ind.: "The First Spiritual Society of this place having disbanded for the summer at the close of Mr. Brooks' engagement, a few of us outside the society concluded to continue for a short time, and by the kind assistance of a few of the old organization, we succeeded in securing the services of Brother G. F. Perkins, the Beacon Light Church of Chicago, for the month of May, which has just closed. We have had a series of meetings very interesting as well as instructive, and we regret very much that Brother Perkins could not remain with us longer. We think Brother Perkins is the man we need to wake up some of those that have seemingly gone to sleep in the cause. His lectures were very Spiritualistic, pure, unadorned, and without any sarcasm or throwing mud at any other belief, which we think is the only way to draw from other denominations the majority of the Spiritualists. In Fort Wayne we have a

very warm feeling for Brother Perkins for his untiring efforts to build up the cause of Spiritualism."

Charles L. Ge Proctor writes from Philadelphia, Pa.: "The Philadelphia Spiritualist Society held its closing service last Sunday evening, to a large audience, who were attracted by the fine inspirational discourses by Mr. Thomas J. Grimshaw, of St. Louis. Mr. Grimshaw has met with a well merited success, and our society has been glad of the opportunity to engage him for next season. Apropos of the Jubilee, we sent out a card to Mr. Samuel Wheeler to represent us there. As to the question of the census of Spiritualists in Philadelphia, I should say that a hundred thousand would not be too large an estimate. It would be a hard matter here to go into any small gathering of any kind and not find some Spiritualists, or at least Spiritists, and the only reason Philadelphia has not forwarded a census is because it is too great a task to undertake. The steady and successful advance of our society has been maintained during the season just closed, and we look forward to next season with anticipation of success. Our engagements are: September, Victor Wildes; October, Lizzie Harlow; November, Maggie Gaulle; December, Harrison D. Barrett; January, Rev. W. Spangier; February, W. M. Lockwood; May, S. Peppel; March, Prof. Lockwood; April, Mrs. Marion Carpenter; May, Thomas J. Grimshaw. While our society is not the oldest there is no question at all as to its being the foremost and most successful organization of its kind not only in Philadelphia, but in Pennsylvania. We have paid all our obligations, not forgetting the N. S. A., and expect to be represented at the convention next fall upon a clear financial and social basis."

SPIRIT COMPANIONS.
Children Are Favored with Spirit Visitants,
I am often asked if children have spirit friends, spirit companions, and I answer yes. Those who have mothers to care for them, who would sacrifice their lives for them, who would devote thought to their welfare and happiness of their children, do not need the influence of spirit friends. But the little ones who are cast upon the world early in life, who have no one to comfort them, where would they get love or consolation except through the influence of spirit friends; through the children who come to them with all that love can bring?

When I was a child I found, all too early, that I was alone in the world, dependent upon my sister to educate me and to bring me up. She realized that I was the last, and one too many. She never let an opportunity go by to tell me this, by word or deed. And this made my life sad. I knew, child that I was, that there was no sunshine in life for me, so I would steal away to some part of the house where I might be alone, and there I would look out through the vista of clouds and wait for the little children to come—my spirit friends! I loved their voices, I loved the flowers and all the sentiments, and all the good cheer they brought to me. Life would have, indeed, been hard, would have been dark without my spirit companions.

Children have motives, plan and think. Sometimes they have more philosophy than older boys. Old brains are not always mature brains. One of our great authors has said that it would be better if people would shed their milk brains, as they shed their milk teeth. Then something would take the place of those brains that would be an honor to the man or the woman. So children plan for life, and with a little encouragement could do wonders in this world with their plans. But freeze these ideas in the mind, would they blossom? No, only blight and wither.

When I was a child I used to watch my sister, to see if I could not get a smile now and then, and encourage one of my ideas, that seemed to me so beautiful, and so worthy of accomplishing great things in life, for I was very ambitious. But this I never received. She seemed sometimes to study my thoughts, and as soon as she learned them, they were blighted. It seemed to me that I could not but have raised my eyes as other children did, I could have soared to the skies; but when I moved, it was only to feel my fetters, and to hear the clang of unkind words that chained me in my dungeon of despair. Had I been without my spirit companions I would have indeed been desolate. I shrink from the thoughts of what my life would have been. But when I was a child, my little friends would come to me, to cheer and encourage me, and when I would pray to them to take me, they would say: "No, there is something in life for you to accomplish, and all the hardships you are going through but form a crucible in which you are to be refined, and thus do good to those who suffer like yourself."

MRS. ELIZABETH SHELDON.

A POSER.
Could This Phenomenon Be a Dream-Self?

I wish to offer a few comments on "Objector's" reply in May 7th number. He says: "The information could come from your own dream-self." If this be true, how does "Objector" or any other else know that he ever received a letter through the postoffice that he did not himself write, or that contained one idea of information that did not originate with his own dream-self? How can he be or any other know any fact? Hypotheses places everything in this world in the realm of non-reality. Evidence, no difference how conclusive or strong, is valueless. You cannot prove anything.

We have always supposed that some things could be demonstrated as facts. "Objector" denies such a possibility, that is he substantially denies the possibility of proving any specific fact or allegation. What seems like truth may come from your own unconscious "dream-self." He says "you cannot prove that it did not." If so, he cannot prove the occurrence of the most intricate or the most common-place events of life.

I affirm that I do know that the writing that appeared upon my sealed slates was not done by any mortal in a human body. I further affirm that I do know that it was done by some invisible intelligence. I do not know who my departed wife dictated the message. I do not know that the medium's guides did it, the answers were genuine, and gave me information which I did not before have. I had no means of proving it, if it were not for the fact that I was not made to hypnotize either the medium or myself (no others were present).

It is certainly rather extravagant to assume, that because a disembodied

self or spirit "can" do certain things, therefore the embodied spirit can do the same things. This may be true under certain limitations, but the state of each differs in many particulars, and each is governed by a law applicable to any given case. The embodied self writes by a mechanical process. He is conscious when he writes. Others can see his hand move. He can see every movement himself. There is not a case on record where any embodied spirit wrote between slates securely fastened together, if it were possible, he would be conscious of the fact. I do not believe in "unconscious consciousness," consciousness and unconsciousness at the same time is a positive contradiction of terms, and certainly is illogical.

If the "dream-self" theory is admitted, then good-bye forever to all reality, actuality and rationality; life is only a dream.

But this "Objector" evidently is in search of light, I will write another actual experience. At a private seance (only medium and self present) my attention was attracted by a rustling noise behind me. I turned and saw near the ceiling a white object, about as large as a pocket handkerchief, moving from side to side. It slowly elongated from above downward. I then approached the figure, which soon assumed the form of a female, with long, flowing white robes. She began talking to me while seated in mid-air, her feet four or five feet from the floor, where I stood watching the changes. She slowly descended to the floor. I at once took her by both hands and held a conversation with her, then walked across the room to the cabinet over her. She entered and disappeared. Soon after she was called into the cabinet, was directed to hold the medium's hands after carefully scrutinizing the cabinet and contents. No one was then visible but the medium and myself. While holding the medium's hands the white, gauzy object dropped at my feet. It soon began to move, and in a few moments there stood before me the same form that materialized in mid-air; she looked the same and gave the same name. The next she allowed me to hold her hands while she dematerialized. She replied I could do so, and she would try, but did not know that she could do this, as she had never tried the experiment. We stepped outside of the cabinet and she slowly dissolved, until only the upper part of the chest, arms and head remained. In a dim voice she whispered, "let go." I did so, and she vanished instantly. Leaving her outer garment lying on the floor. I picked it up, and dropped it again. It began to move, and within thirty seconds she again stood before me, a full-formed female, and remarked: "I did not quite succeed, but I believe I could do it next time."

"Friend 'Objector' please tell us what kind of a self was this? The medium was a large, fleshy woman, the form that materialized was very slight and slender. All this I saw—it was no dream."

Grand Junction, Colo. O. W.

SLATE-WRITING.**An Answer to Mr. Cooney's "Straight Talk."**

As an offset to Mr. Cooney's audacious challenge that he will "duplicate the work of any so-called independent slate-writer," etc., let me say that Pierre Keeler has been a slate-writing medium for more than sixteen years, beginning in the city of Washington and spending much of his time here, and I have yet to learn that he was ever detected in any fraud. I have had three sittings with him and I know there was no fraud.

Let me tell part of what occurred at my last sitting, April 9, 1894. I prepared four sealed ballots. In one of them I wrote this:

"Dr. J. R. Monroe—Can you write a line for the 'Ironclad'?"

"W. H. Burr."

I sat half an hour and the ballots were never out of my sight. Mr. Keeler remarked: "Monroe does not like to be called Doctor."

"That is queer," I replied, "for he was a surgeon in the army, and is frequently called 'Doc'; and I have always addressed him as Doctor."

"Which of the ballots is addressed to him," I inquired Keeler.

I selected the right one; it contained a bit of lead pencil, and I told him so, with an apology for hoping to get an answer in the ballot itself instead of on a slate.

"Put it in your pocket," said he. I did so. After a while, and before I got any slate-writing, he told me to take the ballot out of my pocket, as it was written on with the bit of pencil, and I would find the pencil worn.

"Shall I open it here?" I asked. "Yes," he said.

I cut it open and found the pencil worn. The answer was plainly written as follows:

"I shall be pleased to write something for the 'Ironclad,' but cannot do it on this paper. If you will sit in an evening circle here I will materialize a hand and write a short article for publication, which I trust will prove up to the standard."

J. R. Monroe.

Then on one of the slates I got a further answer out of my sight. Mr. Keeler remarked: "Monroe does not like to be called Doctor."

"That is queer," I replied, "for he was a surgeon in the army, and is frequently called 'Doc'; and I have always addressed him as Doctor."

"Which of the ballots is addressed to him," I inquired Keeler.

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From the Agnostic Journal, London, England.**REFLECTIONS ON DELITY.**

I give the term "Mainspring" to what might be called the great vital cosmic force, or Delity. The popular name for what is held as the omnipotent is God; I mean by this that it is the appellation given to what the Indians call "Mani-tion" or Great Spirit; the same term (God) is used by the Anglo-Saxons, the Teutonic peoples, and Scandinavians. Now, the term God, which means nothing more or less than god, does not satisfy me. I am inclined to think that cowardly sycophants, to suit their own purposes, applied this name to what I call the "Mainspring," not because they really believed he was all good, or magnum, but in order to ingratiate themselves into his favor through flattery. The Latin term "Deus"—Delity—I like much better, and it ranks second in popularity to words we use among the followers of Christ.

The word "Delity" had its origin, like many other words of similar nature, in WHAT IS TERMED PAGANISM.

It is Arabic, and owed its birth to the phoenician monotone Dee, Deel. This note is the shrill cry of Eastern nations, as high in air at early morn they behold the glorious sun, darting his rays to light and wake from slumber the weary denizens of earth—the sun was the universal Eastern god, thus we find that Deus a god, and Dies, a day, have but one significance.

I find in Italian Bibles dated four hundred years back, that day is printed in Genesis "DI." This is very curious, it would appear that the Bible makers were not so very far removed

FROM SUN-WORSHIPERS, as the word is printed with a capital "D." The modern Italian word for Delity is Dio. Some of the names of the gods of the week in Italian and Spanish, have the terminal syllable spelt de, while the ultimates of the other days are different.

FEASTING DAY.
The Spanish call the word day dias or dia; while Delity they term Dios. Even in the Delity words we use, the original Arabic system, for examples, diurnal, diary, etc. The French word for Sunday is "Dimanche," signifying day of eating or feasting; the word is a corruption, it should be spelt Dimange, from manger, to eat. The other six days of the week all end in "di"—meaning day. Strange to say, I have never yet met a Frenchman who could tell me the etymology of "Dimanche"; but I have met many who have given explanation, it was a revelation, and all agreed that I was right. Although other nations utilize Sunday as a day of fasting, the French are the only people content with the gross name of "Feasting Day," but as I have shown, the significance is lost to them. The Italian, Spanish and Portuguese call Sunday the Day of the Lord.

I said I prefer the

TERM DELITY TO GOD,

and my reason is that God expresses qualities or attributes which may or may not have foundation in fact. Whereas we cannot avail at the word Delity, seeing it conveys no quality whatever, it indicates neither good, bad, or indifferent; therefore I assert it is a most appropriate appellation for that which we know nothing about.

What gave origin to this article was thinking over the ruthless and

WHOLESALE SLAUGHTER of Japanese some time ago by a tidal wave. Over thirty-seven thousand human beings were suddenly wiped out rather washed out of existence, think of the helpless wives and children, besides others dependent upon these hapless victims! But, after all, this is only one of the endless tragedies by which millions of human beings are thrust out of the world without either rhyme or reason. At this present moment we have had a prolonged death-dealing with famine and plague in India, and eighty-one millions of people are being fed by the charity of the nations.

The catalogue of awful calamities produced by what is called

"THE ACT OF GOD," would fill enormous tomes, although we have never heard of one-thousandth part of the famines, the plagues, and the pestilences which have lashed and devastated this globe during the long centuries that man has dwelt upon it.

In northern Italy, some centuries back, the people died in thousands

LIKE ROTTEN SHEEP of plague. The number will never be known. During the great plague in London the people could not bury their dead. In 1770, in Bengal, ten millions of wretches died from starvation, and in 1877 it is estimated that China and India had twenty millions laid low by famine.

On an average one hundred thousand people pass away every twenty-four hours. The groans of the dying make one long

CEASELESS WAIL OF AGONY, while the tears of the mourners moisten the dust of a hard-hearted, cruel and wicked world. The suddenly destroyed are by far the most mercifully dealt with; many miserable beings only breath their last after a lingering agony of twenty years or more.

When a wreck, an epidemic, or disastrous convulsions of nature overtake

POOR HELPLESS HUMANITY, no distinction is ever made; the good equally with the bad perish together—truly we know not the "Mainspring" of the universe, truly, no respecter of persons. Nothing has ever happened on this earth to prove that the "Mainspring" has ethical attributes, but everything tends to show that the Mighty Power has no more feeling than has the mainspring of a watch. Now, granting this, I have no complaint to make against the

COSMIC "MAINSRING."

He is not sentient; so, in the absence of emotion or feeling, he is utterly deaf, dumb, and blind to the convulsions of nature, and has no more to say in the matter than the mainspring of a watch has when the chain is broken. We cannot help believing that we are only atoms in creation. Then, judging from what we see here, in our mind's eye, what endless pictures open out before us when we contemplate the myriad spheres which people the boundless universe. I often wonder if the inhabitants beyond are better or worse off than we are. It is often said,

"THIS IS A WICKED WORLD."

The speaker sometimes gets response by another saying, "No, it is not the world, but the bad people who are in it." "Quite right," replies the first speaker, "I meant that."

Now, without doubt, there must be a great deal of the wicked, or bad, on this globe, I mean altogether irrespective of the human race. We see good parts of this sphere, but there are vast portions where reign darkness,

DESOLATION AND DEATH.

Enormous areas are quite unfit to support any kind of life; these areas few have ever seen, while we know that there are almost limitless tracts that no human eye has ever beheld, or probably ever will behold. A great deal that I say about this globe will, undoubtedly, fit well as descriptive of myriads of planetary spheres. There is not one of them that does not contain within it the elements of destruction; pent up gases and steam accumulations are continually rending, or tearing to pieces some one of these vast bodies. Each one is a

THEATRE OF WANTON CRUELTY, but these forces must have vent in spite of anything. And, all the time, the "Mainspring of the Universe" is powerless to prevent the endless disasters, even if he had sense enough to see what was going on, and felt it was incumbent upon him to stay the ruin.

How beautiful is this world! Yes, some parts of it. How beautiful is a CLEAR AND NOBLE STREAM

flowing between lines of mighty forest trees. But empty that river and we find the bed full of dead and rotten timber, with every kind of putrid filth and slime that can be imagined, and so it is with this globe and every other sphere capable of supporting life. Each will be found to contain vast areas hideous to the sight, as well as utterly worthless.

We are very apt to associate that which is pleasant to look with the good, and that which is ugly with the bad. I consider a great deal that we find in the universe as good, and a very

LARGE PROPORTION AS BAD. We may rely upon it, that the bad laws of nature are by no means exceptional, or it is not at all improbable that man, with all his evil qualities, is just as good as the rest of creation. I think we may reasonably conclude that the wicked or bad elements will be found everywhere throughout the universe.

THE COSMIC MAINSPRING
I estimate as possessing no ethical attributes whatever, his might lies not on the spiritual, but the material side. He is gifted with eternal force, a force that was, so it is now, and ever shall be, world without end.

The Ritual describes the glory in the beginning; there is no logic in such senseless words, for how could that which is eternal ever have had a beginning? Although I grant the everlasting attributes of the cosmic vital force, the Mainspring, I reiterate,

IS DEAF, DUMB AND BLIND; in fact, he is non-sentient, and consequently is irresponsible for the endless cruelties and tragedies which not only occur on this globe, but are found everywhere in the vast theatre of the universe.

This is a bad, ruthless and repulsive world, it always was, and so, and so it will ever continue. The men, the superior and inferior animals, the birds, the fishes, the reptiles, the insects, and all the microbes down to the last discovered—the microbe of the blood—prey, the one upon the other, and in a general way, they are more or less all

THIEVES AND ROBBERS. Wedded, like weakness to strength, like the atom to the mountain, like darkness to the light, like death to life, and like beauty unto ugliness, good and evil are inseparable. Thus it is patent that evil can never be eliminated.

ISE ER HUMAN, JIS' ER ROOMIN'
Dar's er gultvah 'roun' my livah
An' my nerves begin ter jerk,
An' my laigs am gittin' weakah,
So dey falls to do de work,
An' I knows Ise gittin' ole,
But de spark am in my soul
An' I nebber wuz fum duty known to Shirk,
Shirk, Shirk.

Ise er wagglin' an' shil' dragglin'
Out dis weary life befor,
An' I kinder has de feelin'
Dat my time am comin' sho',
Fer my jints am gittin' loose
An' my noggin' haint much use,
Fer ter help eroun' de fambly any Mo',
Mo', Mo'.

Ise er human, jist er roomin'
In dis piece of cullud clay,
I don know whar Ise cum fum,
Ner when Ise gwine erway,
But I knows dat Ise er sperit;
De voice say so; I heah it,
An' I'll be ez white ez anyone some Day,
Day, Day.

DR. T. WILKINS.

UNANSWERED.
Her eyes are closed, were the door
Through which the light had found access
To her sweet soul forevermore
The fair soul-house is tenantless.

Her eyes are closed; yet, in the night
That saw her father life begin
The watchers knew the clearest light,
Just dawned, was that her eyes shut in.

O strangely radiant gates of death!
Could we look past you through her eyes,
Should we, too, lay aside our breath
With such eternal glad surprise?
—Century.

LITTLE BROWN EYES.
Bright little Brown Eyes from Baby-land
Is winking and blinking at me
I feel the touch of a dimpled hand
As he clambers upon my knee;
The tiny fingers tug at my heart,
And I fold him in my embrace,
The sweetest picture in all the world
Is my Brown Eyes' dear little face.

Little Brown Eyes, I am all your own—
Cling fondly to me, baby boy—
Your mother's lap is your kingly throne,
Your subject's heart is all of joy.
Take all the treasures of life away—
I ask not wealth or station grand—
But leave, O heaven, I humbly pray,
Little Brown Eyes from Babyland.
—John T. Burke.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

II. P. Lovering: Q. Is electricity or electro-magnetism valuable in therapeutics; if so, what kind or form is most effective and how applied?

A. At one time, like almost everything else mysterious or bizarre, electricity was accredited with marvelous healing powers, in fact hailed as the sought for fountain of perpetual youth, the cure for all maladies. Many devices or forms of batteries and machines were patented and books published explaining just how the current should be applied, and the position of the positive and negative poles dwelt on with emphasis.

After the trial of years, it is now generally conceded that the value of electricity or of electro-magnetism has been overestimated, and it may be well doubted, if beyond its influence on the imagination (its mental effect), whether it is in the least curative. By strong charges, it may be exceedingly harmful.

In a normal state the body never indicates the presence of electricity. It is constantly thrown off as a result of chemical changes, but this is entirely secondary, and it at once passes off. If the body was perfectly insulated, the health would be affected. There is not the least difference in electricity of the same tension, and the effects, whatever be the source, are the same. In paralysis there may be some advantage in the use of gentle currents long continued. This, however, has yet to be proven.

In applying electricity the current should be sent along the nerves in conformity to the direction which the will takes in coming from the brain. This may be followed by placing the negative pole on the farther side and the positive on the inner. As an illustration, if the arm is affected, grasp the negative pole while the positive is applied to the summit of the shoulder. If the spine is affected, the positive should be applied to the back of the neck or top of the head, and the negative to the base of the spinal column.

E. B. Maulsby: Q. I have had some experience, have been, I thought, mediumistic, but when I look over the field and see many of the stalwarts who do not believe in materialization; Dr. Peck's publishing—a year and a half ago—a horoscope of Bryan, predicting his election; several of the smart set advocating reincarnation; A. J. Davis teaching that the planets are inhabited, except the moon; Swedenborg saying it is, and you that none of them is by any means similar to man; Dr. Davis and you teaching different locations for the spirit-world, and the N. S. A., with a theosophical tilt to it, I scarcely know whether I am a Spiritualist or not.

A. The position of this correspondent is not unique, nor does he stand alone. The conflicting views and interpretations perplex, and where it would be inferred that perfect agreement should exist, there are directly opposing statements. All this, however, is the flotsam on the surface. Because the millions of men do not agree; because they hold to almost as many beliefs as there are individuals, does not prove that the races of mankind do not exist. No more does this conflict prove spirit existence a myth. It simply shows that infallible statement has not been made, and that we have a great deal to learn, however much we glorify the little we think we know. The old belief in the infallibility of spirits, should be among the first of which we should divest ourselves. There are spiritual beings who know vastly more than the best informed men; there are vast numbers who know less. Thousands of men "prophesied" and were so confident of their knowledge that they wagered large sums, and many would have wagered their lives, that Bryan would be elected president. There were as many more equally ready with pledges that he would not be. It is best to "cast a horoscope" after the event. All statements should be brought before the tribunal of reason, and if not demonstrated, held in abeyance until evidence is furnished.

All the disagreements that can be brought to not invalidate the affirmation of a single identified rap or the intelligent moving without human aid of a ponderable object, or identified spirit control.

Lowell A. Mason: Q. (1) Is it not highly probable that the "Jehovah" whose bloody record leaves such a crimson stain on the pages of the Old Testament, was, if we admit the account being true, merely a departed human spirit, ambitious for his own glory and aggrandizement?

(2) Is it not a fact that most Christians confound this improbable tyrant with the Unknowable head of the universe?

A. The theory that Jehovah or Yahveh was an ambitious spirit has been advanced and is a plausible solution, granting the accuracy of the Biblical narrative, but this account is of no more historic value than the myths of Ormuzd, Jupiter or Osiris. Jehovah was the name of the imaginary being evoked by the craft of the priests, and the ignorance and superstition of the people made them slaves to his tyranny.

Jehovah is the one God of the Christian world, as he was and is of the Jews. To say that he is "unknowable" is heresy, for the Bible gives all his attributes in detail.

Allen Hogue: Q. What is the difference between God and Nature? Would it not be more correct to call all Nature, than to use the other name, which has no specific meaning?

A. The physical universe has been likened to the body of which God is the soul. The idea originated in a comparison of the universe with man. Nature is the body acted on, God the acting spirit, power or force. But the most recent conclusion of science is that force cannot be separated from matter. Without its moving energy it ceases to be matter. Hence the creative (nature) is a unity, inseparable—what lies beyond the laws of nature, of the force which impels, we do not know, and the speculations of the most ignorant are as valuable as those of the most wise. The term God has as many meanings as there are those who use it. It may be extended to include nature as is done by the Pantheists, who believe God to be all things. If infinite, this must be true.

On the other hand, Cosmism takes the universe as a whole, making more or less admissions as to God. It is difficult to shake off the superstitions, inherited and educational.

The God question, we repeat what has been already reiterated, is one of the least consequential. Its discussion is only by matching fancy against fancy, with the assurance that all such conjectures are false. It must be also remembered that the nature and attributes of God were not the outgrowth of thought, or given by revelation, but forced on the Christian world by the sword. It must also be remembered that the sword, the flames, the dungeon have been the means of deepening and extending the received ideas of God, and reason has never been called in evidence.

SPIRITUALISTS AND SPAIN.

Reasons Why War Is Sometimes Necessary.

Peace is indeed sweet, but never to be purchased at the price of human liberty. Nor do we use the word liberty in a selfish sense; we mean liberty to the whole wide world. When blood-thirsty Spain rose up and wantonly slaughtered tens of thousands of innocent men, women and children, simply because they dared to think, and because they dared to humbly ask for the right to life, liberty and the pursuit of happiness, it was time that every civilized nation should arise and wipe her off the face of the earth unless she should repent and guarantee equal rights and justice to her subjects. In the language of the immortal Patrick Henry, "Shall we acquire the means of effectual resistance by lying supinely upon our backs and hugging that delusive phantom of hope until our enemy shall have bound us hand and foot?"

Dr. Phelon, in *The Progressive Thinker* of April 30, says that "War will turn back the hands on the dial-plate of the century many years." In this I must disagree with the writer. We have but to glance at the pages of history to see that war has ever been the harbinger of progress and enlightenment. It has been man's only redeemer from tyranny and despotism; it has ever stricken the shackles from the slave and loosened the deadly clutch of priestly vampires who not only enslaved the physical forms of mankind, but also the minds—the immortal souls, and blighted them by the curse of ignorance. The strongholds of this deadly dragon that has for nearly two thousand years sought to strangle the race in its loathsome coils, are now menaced, and may the thundering of cannon never cease until they are stricken down never to rise again.

Irene Ackerman, a Spiritualist lady of New York, has summed up the situation in the following lines of fadless truth:

Off have I asked myself and thought,
What has on earth the most good wrought,
And man raised up to what we find him—
Free in body, free in soul,
Making the heavens themselves unroll
Their mystery before him?

Some say the Bible, some the pope,
While freedom cries, I cut the rope,
When church and state had bound him;
But how was freedom given to man
When kings and church join in one plan
To guide, control and bind him.

And then I turned to history's page,
And there I found in every age,
It was war alone that freed him;
'Twas that which peace doth most abhor,
That poets love and orators—
It was war that freed him.

Warriors struck down the crown,
Warriors tore off the gown
From all who dared to rule them;
Warriors whose only spires
Were the spear-tops and the fires
They raised above them.

These were the men and war the thing
Which to this earth most good did bring—
This freed our land.
We owe to war the greatest praise—
Our flag by it did heavenward raise
By God's command.

Then teach our youth the art of war;
Let all the world, both near and far,
Look here and see
America doth ready stand,
Ever prepared with sword in hand
To fight for liberty.

The fact is, this war was ingeniously planned in the spirit world to further the cause of humanity, and the hand of invisible powers has been manifested through it all.

ERNEST S. GREEN.

THE SPIRIT OF NIGHT.

I met in a starless midnight a Spirit upon the way;
The blood of a brother was on his hands—for God gave him power to slay.
He wandered wild o'er the world of men—chainless he went and came,
Yet lurked from light, with a brow of blight, in a scarlet robe of shame.

He halted grim where a hovel's dim, drear light, like a lamp that gleams
In marble cities of Silence, where the dead are with the dreams,
Beat at the midnight blackness as a bird's wings beat the strife
Of the storm. And he stood where Hunger hugged the dying embers of life.

And the flame died out in darkness, and the life from starved lips fled
With the last cry they uttered to the Spirit's God, for bread.
With the last cry to heaven, that knows what its children feel,
But the voice of prayer was stifled neath the Spirit's iron heel.

And then, to the hills of Pleasure—to the violet, velvet vales,
Where Love was the breath of living and sang in the spicy gales.
And the cheeks of Love grew pallid, and his lips were white with fear,
And he gave him gyves and scarlet stripes, and a crown of thorns to wear.

And lo! where the organ thunders shook the temple, towering high,
Whose cross of gold, cloud-cleaving, was lost in the misty sky,
The Spirit stood in silence—scorned of the saintly train,
But a soul in his clasp grew crimson, and lay at the altar—slain.

But I pray to the God of the Spirit: "At Thy great Last Day to be,
Let not this scourging Spirit stand 'twixt my own and me!
If now thou canst not chain him from wrecking the souls of men,
Let him not, like a flame of fire, blast Love in Thy presence then!

"Tempted, we fall and perish. Yet Thy world, Oh God, is sweet,
With the beautiful flowers of Love, and the print of children's feet.
Shall these go down in the tempest? Shall the Spirit of ancient ways,
Take the babe from the breast of the mother—down the prayers that Thy children pray?

"At Thy great Last Day remember: Thy world is the dream of Thee;
Let not the Spirit of darkness stand 'twixt my own and me!
Or then—if, still all-prevailing, at his feet in the dark they moan,
Let me go with my loved ones waiting, from Thy face to the Night—with my own!" —Exchange.

If your apron becomes untied it is an indication that somebody is speaking of you.

A SPIRITUAL VISION.

Love's Great Sacrifice and Abundant Reward.

To the Editor:—I venture to send you another scrap of my experience, which I would perhaps call a vision, but for the fact that at the time it was given me I lost all sight, sound and consciousness of my immediate surroundings and conditions of life, and seemed to really live through the experience, enduring the pain and suffering, and feeling the joy that came afterwards, as if it were all real.

I have walked through the plains and valleys of an earthly life, such as most of us feel so full of trouble and rocks, and I have not always been able to see my way clear. Now, however, my life is changing; I must look upward, for my pathway lies up a steep hill which I must climb before my feet can rest or my spirit find peace. And so I follow the light that was given me in this vision or experience.

It was a hot day, too hot and still and oppressive to stay indoors. I was restless and uneasy. The scorching wind from the bare plains made one sleepy, yet I could not sleep—at least not in the house.

I took a pillow and went outside, choosing the pleasantest place I could find on that side of the house where sun nor wind could reach me, and lay down on the ground. The old cow stopped chewing her cud and stared at me. The chickens and ducks all gathered around, turning their heads first one side and then the other to get a good look at me, but I heeded them not. The birds in the pear-tree chirped, and hopped nearer and nearer, trying to satisfy their curiosity, and even a grey squirrel, seeing me lying so still, crept slyly up and sniffed at my dress. But I gave hardly a thought to any of them, I felt oppressed, as though something were about to happen.

A great commotion buzzed in front of me, coming almost into my face. His noise irritated me. I drove him away but there he was back again. Then there were more of them—a swarm of them seemed to settle around and buzzed in my ears, coming nearer and nearer and buzzing louder and louder.

Then I seemed to lose sight of the flies and everything, but the buzzing grew louder than ever. Perhaps I had dropped asleep, and I seemed to dream or live through a following experience during the time that I was asleep, if sleep it was; at any rate, the noise in my ears increased each moment, louder and louder, nearer and nearer, till it seemed the air was filled with noise. Louder and louder yet, until it seemed as if all the discordant noises of the whole universe were pouring into my ears at once. Oh! what a noise it was. What a terrible sound; a mighty roar, such as I had never experienced, increasing in volume.

It grew horrible! unbearable! Oh! mercy, it was torture! Would it never stop? What could it mean? Was there no way to stop it? And then a voice like a silver bell sounded clear and sweet above the roar and said: "You can help to stop it if you will."

"Oh! tell me how," I cried.
The voice replied: "You may not wish to do it, when I tell you what it will cost you."

"Tell me, tell me quick," I cried.
And then the silver voice replied: "What tortures you see consist of the discord, the inharmonious, the misery, hate, crime, and selfishness that abound throughout the world."

"The machinery of the world seems to you to be all out of fix. The wheels are rusty and do not run smooth. The cogs slip by, and that jars you. All is confusion, discord, misery, pain."

"You see and hear it on every side, and it seems to you there is no help for it; yet it pains you so you cannot bear it. It is this you hear. If you would help to stop it; if you would bring harmony out of discord; if you would have music instead of this confusion of terrible sounds; if you would have joy, peace and love abound, instead of misery, crime and hate, you must make your life a sacrifice to it."

"Oh! tell me how," I cried.
The silver voice replied: "You hold within you something, which if given to the world will help to bring the result you desire; will help to grease the wheels and make the machinery run smoother, to help lessen the ignorance, the misery and wickedness of the world."

"Take it, then," I cried. "Take all I have, and give it to the world."
"But you will suffer much," the voice replied. "You will sacrifice everything that mortals love on earth. You cannot live for self, but must live for the good that you can do the world. The sacrifice must be great, for you must give up everything that tends to earthlyness."

I cried: "What matters if I ease the pain of others, or prevent pain, which is better still?"
In solemn tones the voice replied: "It will be torture, and 'twill last for years; a lifetime. Your heart will give its life; blood drop by drop till not a drop remains."

"Think twice before you leap, for once your decision made you cannot turn away, but must submit, and do as thou hast sworn."

I bared my breast to show my heart, and turned my face towards heaven, and cried: "Will you suffer and atone in the great universe? Oh! my Creator, what is my life but an unsatisfactory struggle? What has my life been worth so far to myself or my fellow-creatures? I have not been able to create happiness for myself or others. I struggle here alone in darkness, and accomplish nothing. Yes, and all my fellow-creatures are struggling too, and what do they accomplish? Nothing but sorrow. Through my own sorrow I can pity them. Some few—there be I see—who give their lives to bless their fellow-beings. Pure spirits, whose unselfish love gives them the strength to labor on alone and unrewarded, save by the light that shines through them to those in darkness. Oh! let me be one of these. Oh! take me. Use me as thou wilt, so that my life be given in love to bless, to teach, to lead, to lift; that so I help in the divine plan of eternal harmony."

"And if perchance some pain be spared to others for the life I give, Oh! then it will not be in vain."
And then I saw a face.

It only smiled, but such a smile. And then I felt myself lifted and borne away. Soon I began to feel a sense of sinking, of suffocation, and a weight seemed pressing on my breast. It crushed me. Oh! it crushed me till it seemed as if I could not bear it more. But still I knew I was giving, and I prayed for strength to bear. But oh,

the torture; oh, the agony. As though all the fiends and furies were using every torture ever known to fill me full of pain. Yet I did not flinch, for I knew that every drop of my life's blood that I gave would make the burden lighter. And so I gave it, drop by drop, drop by drop, yet after years, a labor of love, that my fellow-creatures might learn to live without pain or discord, without sin or selfishness.

And as the burden grew lighter that glorious face smiled brighter, and brighter, coming nearer and nearer, till it seemed to fill my whole being with its radiance.

And the last drops were given and the world's discord stilled forever to my ears, the radiant face filled me till I stood forth as an embodiment of all its grandeur and magnificence. A being purified and glorified. I felt my soul float upward, in the light which lifted the world out of the shadow into the sunlight of love. For I had become as one with my Creator, as all souls may when they give their lives thus for humanity.

And now, dear friends all, though it may not be such that I have to give, yet will I give it, because I must. And I pray that all high and holy spirits come to me and lead and teach me, and I will do my best.

In love to all humanity.
OVELLA STEVENS INGHAM.

OBSESSION.

Is There Philosophy in Love-Murder?

What is love-murder? Why, is it not murder for love? A strange issue.

Mr. Dawburn, in *The Progressive Thinker* of recent date, has given a synopsis view of "Love Inside and Out." But there is a crude conflict of passion between people when one woman contracts a sort of savage love for another woman; or when one man's bent of regard centers upon another man. It looks so unnatural.

As the old lady said when she heard a wag speak of two young men getting married: "It don't stand to reason."

"The incident of the tragedy between Alice Mitchell, of Memphis, and Freda Ward, of Arkansas, 1891, is quite enigmatical."

A close friendship contracted at school, was renewed and augmented by subsequent social visits. "Following sought an opportunity and sprang upon a fierce and insane jealousy, even more violent than if the two had been of opposite sex."

Freda was visiting her friend Alice in Memphis, but at length grew weary of her and avoided her company. She became jealous. Jealousy can not remain passively jealous very long, it must act. The evil sentiment grew. At length, providing herself a keen razor, Alice sought an opportunity and sprang upon her friend, and with well-aimed strokes cut Freda Ward's throat, and she died to death in a few minutes.

Here is love-murder, also jealous murder. Now, what can be the theory and philosophy of this strange tragedy? For myself I have seen no attempt at its solution. But I believe it is to be explained on the theory or principle of obsession. Obsession is so insidious and deceptive in many ways as to escape detection.

It is itself a mask. When it is admitted that spirit live with abate, act, and move with us in mundane life, our identity becomes perplexingly mixed. Our personality becomes a thing in question. Doubt reigns in perplexity. With this problem before us, enigmas in the drama of life are to be solved in rational terms.

Alice Mitchell being obsessed, as we believe and dominated by a passionate male spirit, would explain all her supposed abnormal acts. She would deport herself in strict accord with the notions of male spirits.

Her sentiments were not her own; they were those of an obtruding man. To my view there is no other rational solution of such conduct.

This matter of obsession is little understood by many Spiritualists, still less by the public. I am confident it has been largely overlooked with regard to the unfortunate inmates of asylums, for the insane are a large number, perhaps well on to one-half of those poor unfortunate in our asylums for the insane, are victims of medically misjudged obsession. No medical man or commission whose office it is to pass upon the mental integrity of the suspected lunatic, is qualified for that duty, who is not a Spiritualist. I was about to say, who has not a full knowledge of spiritual lore. For whoever is endowed with a ripe knowledge of Spiritualism, can be no certain a Spiritualist. Such is my mature conviction for the last quarter of a century.

Without such special knowledge, a medical examiner, in a case of suspected lunacy, is a special ignoramus.

A. S. HUDSON, M. D.
Stockton, Cal.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title declares, it is a veritable encyclopedia of information on the subject. Price \$1.50. For sale at this office.

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

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

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

"Human Culture and Cure, Marriage, Sexual Development, and Social Uplifting." 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.

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REASON AND TRUTH.
Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypocritically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

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Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanism and exposures of fraud and charlatanism.

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Where, when or by whom, aside from former premiums offered by *The Progressive Thinker*, has there ever before been such remarkable offers made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of *The Progressive Thinker* and *Art Magic*, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Bear in Mind.
In sending out *Art Magic* for 20 cents post paid, in connection with a yearly subscription to *The Progressive Thinker*, we are giving to each one a portion of the actual profits of this office. *Art Magic* has been sold for as high as \$25, yet you are getting it for less than its actual cost. Neatly printed and elegantly bound, it will prove an attractive addition to the library.

Art Magic.
As *Art Magic* comes in as our regular premium after the first of June, *Ghost Land* can also be had in connection by paying \$1.50 for the three—*The Progressive Thinker* one year, *Art Magic* and *Ghost Land*. Almost enough with themselves to establish a small library for the entertainment of your literary friends who wish to spend a few hours in spiritual research. If you would educate your family in spiritual thought you cannot afford to waste this splendid opportunity. This book will instruct them in ancient and modern cults, and at least prevent the possibility of prejudice through worldly associations. This of itself is worth the price of the book, which by the way, is almost given to you. If your friends or neighbors are Spiritualists, they should not borrow the books to read, but should at once subscribe for *The Progressive Thinker*, and obtain them and thus become a part of the Divine Plan we are inaugurating.

OUR PROMISE FULFILLED.
We have promised the readers of *The Progressive Thinker*, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

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with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of to-day, large enough to read at night without injury to the eyes.

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We have no aging but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last premium book, *Ghost Land*. We appreciate their eagerness manifest from the first in procuring that most wonderful work,

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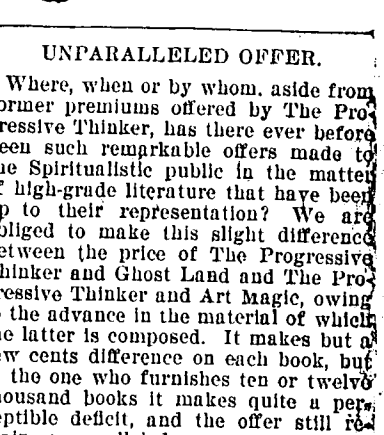
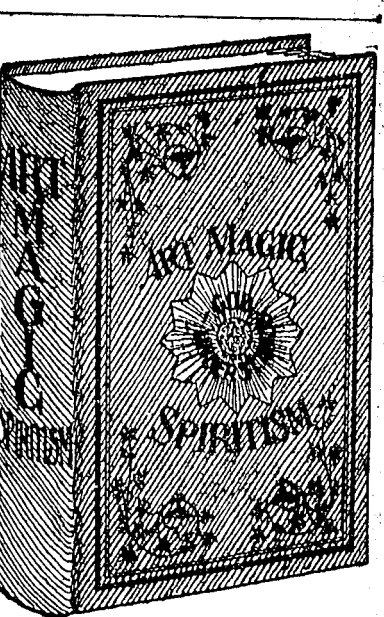
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liberal offers we present *ART MAGIC* to the public with all confidence in its power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of *Ghost Land*.



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He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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DR. C. E. WATKINS,
AYER, MASS.

J. C. I. EVANS' REPORT.
(Continued from page 6.)

have been received from several earnest Spiritualists who stated that if it was publicly known they were Spiritualists they would immediately lose their positions, and others have stated that they would to a greater or less extent and in various ways be placed at a disadvantage should their religious beliefs become known to their friends and acquaintances. Yet, on the other hand, it is argued that if we, professing to be a National body of Spiritualists, an official organization, do not so call ourselves, the intimation will be generally understood that we are somewhat shy of that word ourselves.

While it will, undoubtedly, be to the present disadvantage of some, and prevent them from joining with us, still I believe the time has come when we should announce ourselves clearly and fearlessly before the world as "Spiritualists." Let us make and keep Spiritualism in its true light, let us carry out our principles and the world will very soon learn to respect us and know that the word "Spiritualism" means true humanity.

There are at the present time 120 charter members, representing various churches from Maine in the East, to Texas in the South, California in the West, even from far-off Alaska and from Canada, making the list particularly National in its scope. There have been received from all sources, \$40.97, and the disbursements have been \$26.00, leaving a net balance of \$14.23 in the treasury. The expenditures have been almost entirely in the line of postage and but very little other expense has been incurred.

Before closing my necessarily brief report I desire to express my appreciation of the financial and moral support given me by the members of the Young People's Spiritual Union, of Lily Dale, N. Y., who alone contributed almost one-half of the entire receipts. I am also greatly indebted to the Progressive League, of Chicago, Ill., the Young People's branch of the Church of the Soul and Band of Harmony, the society over which Mrs. Cora L. V. Richmond was pastor for so many years. Nineteen of the members of that society have joined with us, thereby showing their approval of the movement by giving it their hearty support, both financially and morally. The society at Indianapolis, the "Now," has also rendered all assistance possible and gave to the movement its untiring co-operation.

Individually I must not fail to mention the zealous co-operation afforded by Mrs. W. H. Bach, of Lily Dale, N. Y.; Mr. and Mrs. H. D. Barrett, of Boston; Mrs. Lou Porter Moore, of Buffalo, N. Y.; Mrs. Emma D. Bush, of Chicago; Mr. Lester Tregarden, of Indianapolis; and Mr. Walter I. Prentiss, of Worcester, Mass., who, by their indefatigable labors and suggestions have proved themselves worthy of the name of loyal Spiritualists. Last of all, but not least, though hardly appropriate for me to mention, still I feel it my duty to say a kind word for the valuable assistance my good wife has afforded me. Without her support in various directions I would not nearly have been able to accomplish the vast work which has been necessary to do at home after the completion of my official duties. Time and again has she labored with me until far into the night, assisting me with the correspondence, foregoing almost all pleasures and enjoyments for the duty of the hour.

Five months has been but little time for working up enthusiasm in this department, securing suggestions from the young people as to the best and most advisable lines upon which to organize, but with the unanimous support of the spiritual press, to which we are greatly indebted, we have done our best, and submit this report, together with all relative correspondence, for such action as you may decide.

J. C. I. EVANS.

PLAYS CLASSIC MUSIC

Spirits Guide Her Fingers
at the Keys.

Mrs. J. W. Oliver, of Indianapolis, Ind., is an accomplished musician and yet does not know one note from another, says the Chicago Journal. This acquisition of musical ability came suddenly and without previous preparation. It is the result of some mysterious power, an explanation of which Mrs. Oliver is unable to give.

She is not a believer in Spiritualism, and yet she realizes that some power guides her fingers as she sits at the keyboard. Neither does she pretend to know what she is playing nor whether she is playing in harmony or discord. She has no conception whatever, so she claims, of what classical music is, and she has never heard Beethoven, Wagner or Sousa productions, and yet accomplished musicians who have gone to her in doubt report that she is a wonderful performer of the most difficult pieces. She never pretends to read notes of any music placed before her, nor is it necessary that the sheet should be exhibited. All the notes are Greek to her. She only knows that the pieces she plays are what they are claimed to be purely because musicians tell her so. She has never attended a May music festival, for instance, and yet when there is a request for some of the productions these readers, sitting next her with ease on the piano. She can only play the best music. Common-place music, such as hymns, are not embraced in the repertoire of the power which influences her. Every musician who has witnessed her playing pronounces her a wonder. They can not explain her mysterious ability, no more than she.

Mrs. Oliver is the wife of J. W. Oliver, and is nearly 60 years old. In her girlhood days she attempted the study of music, but was unable to master the art. Her voice also proved to be incapable of cultivation, and her musical education was abandoned at an early date.

Her wonderful musical gift is now believed to date back to the death of her son, who just before he died, called her to his bedside, prophesying her a musical development and predicting that she would be the wonder of the world. This is a story, however, of which Mrs. Oliver will not talk.

Mrs. Oliver has reared a family, but none of the children are musically inclined. "Knowledge of the gift came to me three years ago," said Mrs. Oliver. "I was writing, when suddenly my pen stopped, and with my fingers still clutching one end, it beat a tune in the air. A short time after that I laid down my pen for some purpose, and as I did so a strange impulse seized my hands and sent them flying back and forth across the table, performing exactly the same movements as though I were playing a piano, beating my fingers so hard upon the boards as to cause them to ache for some days afterward. These manifestations, although I could not in the least explain them then, nor can I now, caused me to send for an organ. After owning it for six months I concluded I could do better work on a piano, and my husband purchased an instrument for me. I do not know one note from another. I do not do the playing. Some power guides my hands over the keyboard. What that power is I do not know. When I sit down to play I do not know what I am playing."

Mr. and Mrs. Oliver live in a handsome home in Eden place, The furnishings are costly and in good taste, a beautiful piano, finished in mahogany, being among the equipments. One can not help but notice, however, the striking absence of written or printed music of any kind. Not a sheet is to be seen anywhere, not even a hymn-book.

Young People's Spiritual Union.

The list of officers elected by the Young People's Spiritual Union is as follows: President, J. C. I. Evans, Washington, D. C.; Vice-president, Mrs. Lou Porter Moore, Buffalo, N. Y.; Secretary, Miss Anna M. Steinberg, Washington, D. C.; Treasurer, Alfred B. Van Dyke, Chicago, Ill.; first trustee, Mrs. Rozella Lauffer, Van Wert, O.; second trustee, Walter I. Prentiss, Worcester, Mass.; third trustee, Mrs. W. H. Bach, Lily Dale, N. Y.

Above officers to serve until the second annual meeting of the union, the second Tuesday of August, 1899.

THE DOLL'S FUNERAL.

When my dolly died, when my dolly died,
I sat on the step and I cried, and I cried;
And I couldn't eat any jam and bread,
'Cause it didn't seem right when my dolly was dead.

And Bridget was sorry as she could be,
For she patted my head, and "O," said she,
'To think that the pretty has gone and died!"
Then I broke out afresh, and I cried and cried.

And all the dollys for all around
Came to see my dolly put under the ground.

There were Lucy Lee and Mary Clark
Brought their dollys over, all dressed in black.
And Emmeline Hope and Sara Lou
Came over and brought their dollys, too.

And all the time I cried and cried,
'Cause it hurt me so when my dolly died.

We dressed her up in a new white gown,
With ribbons and laces all around;
And made her coffin in a box
When my brother keeps his spelling book.

And we had some prayers, and a funeral, too;
And our hymn was "The Two Little Girls in Blue."

For me, I only cried and cried,
'Cause it truly hurt when my dolly died.

We dug her a grave in the violet bed,
And planted violets at her head;
And we raised a stone and wrote quite plain,
'Here lies a dear dolly who died of pain."

And then my brother he said "amen,"
And we all went back to the house again.

But all the time I cried and cried,
'Cause 'twas right when my dolly had died."

And then we had more jam and bread,
But I didn't eat 'cause my dolly was dead.

But I didn't care on my dollyhouse door,
And then I cried and cried some more.

I couldn't be happy, don't you see!
'Cause the funeral belonged to me.

And then the others went home, and then
I went out and dug up my dolly again.

—Will Allen Dromgoole.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will seek over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

TESTIMONIAL.

B. P. POOLE, Clinton, Iowa.—Dear Sir:—I enclose one dollar. Send Elixir of Life. I have received so much benefit from the use of your remedies that I do not wish to let you hear of them.

Very respectfully,
Eureka, Cal. MRS. T. Y. CLYDE.

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Send for Elixir of Life, No. 1. This is the best remedy known for the stomach, liver, bowels and entire system. I will send one sample (only) to each person, postpaid, for 10 cents. This trial package is sufficient for seven days. B. P. POOLE, Clinton, Iowa.

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The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it is 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

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Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit powers) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading to the most exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

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With best wishes, I remain, your patient,
May 27, 1899. MRS. E. C. HORTON, Amherst, Wash.

Dr. Peebles & Burroughs, Battle Creek, Mich.
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SATURDAY, JUNE 18, 1898.

ALWAYS IN THE LEAD.

It must be plainly discerned by all the Spiritualists of the land, and even of other lands, that *The Progressive Thinker* never does anything by halves. In order to give a full report of the Jubilee and as many of the addresses as might be handed in, we used two issues of the paper, to the exclusion of much other matter of importance.

Although holding the serious objection, previous to the call for a Jubilee, of having the N. S. A. or any of its officers or any one else engrossed in an undertaking so unimportant and so promising of failure, after the call our pages were thrown wide open to the advertisements of every description, and we made a donation besides in cash, to help the sanguine leaders to make it a success. But all our work and all the work of others combined could not more than make it an intellectual feast and a financial failure.

We have published all that has been sent us spontaneously and all from the pen of our special correspondent. We have done more than all other papers combined and are willing to stand the curse and the praise and let one balance the other.

The Jubilee is now a thing of history as an occurrence in the life and movement of Spiritualism. It is now duly recorded as having passed the half-century mark. What will be its progress in the next fifty years?

IGNORANCE AGAINST EDUCATION

To retain the old-time faith of the churches it is very evident a retrograde movement must be made in regard to education. An educated ministry can never preach the religion of hate. It can never antagonize the sciences. It can never believe the Bible story of creation, or of a universal flood. It can't believe the Red Sea was ever divided, so as to allow a struggling band of fugitives passing through on dry land. Neither will they believe the sun was retarded in its action at the caprice of any man; or that the dial of time was turned back by omnipotence that a band of mountain robbers could have a longer day in which to slaughter their enemies. Neither will they credit virgins with motherhood, even to give birth to a God.

And educated laymen can never welcome the doctrine of endless damnation, or purgatorial fires, nor the ransom of sinners by the death of a God.

All the horrors of the creeds were devised to hold the ignorant in restraint to the will of the priest, who professed to voice Divinity. Abolish the whole system of education; relegate the clergy to the Middle Ages, when they were as dumb as the oxen of the East; let the ignorant herd of the credulous go, who profess to have an inspired word of God in their keeping, but it is too sacred for ordinary mortals to look upon, then the church will be in its glory again, and the people will be its obedient slaves.

A NEEDED REFORM.

A very earnest movement has been set on foot to arrest the destruction of our native birds. It has been found that they are decreasing at a rapid rate, and insects are multiplying in a like ratio. Continued for a series of years, and our natural songsters will give place to the pests, which, living, they destroyed.

As the destruction of the forests have dried up the springs, causing the severe floods, making waste our bottom lands, so the farmer and the horticulturist has cause for great alarm, as he sees his co-laborers in the destruction of the enemies of his fields slaughtered. Bills are now pending in both branches of Congress proposing to remedy this great evil. Every reader of *The Progressive Thinker* will gladly lend a hand in aid of this movement.

PAGAN EASTER.

Five thousand pious and godly Christians, labeled Roman Catholics, attended a lion and bull fight on the late Easter Sunday in the city of Mexico. Why not? The bull fights, the cock fights, and the animal contests of every variety are inheritances of the gladiatorial sports of the ancient Romans.

The goddess Eastre was a personification of the opening year, the beginning of spring. It was a period of joy, in which all Nature sympathized. The Persians celebrated the day as did the Romans. It remained for Christians to bring the day into disrepute by fabled exhibitions, in which the clergy joined, teaching from the pulpit stories and legends, with a view to create laughter. It was a day of boisterous joy with the Romans, which grew into license with Christians. Protestants have attempted to reform the use of the day, but in all Catholic countries, it is the same "Sunday of joy" which their Pagan ancestors enjoyed, when the slaves received temporary freedom, and engaged in the general mirth.

PROTEST OF PHYSICIANS.

Two scores of medical practitioners, who believe state supervision of their profession is too severe, met a few evenings ago at the Great Northern Hotel, this city, to effect preliminary arrangements for the organization of a local branch of the National Liberty League. The primary claim of those present was that the public should be privileged to choose who shall minister to its ailments, regardless of license. The objects of the association, when formed, will be to prevent legislation which, in the minds of the members, is derogatory to their interests and to secure the enactment of laws which will protect unlicensed healers. Charles M. Hovey, secretary of the national organization, acted as chairman of the meeting, and there were addresses by Dr. J. H. Randall, Dr. G. B. Charles and Dr. J. N. Gregory. Another meeting is about to be held, at which officers will be elected. Thus reports a city exchange.

It is not true a revolt should be made against the tyranny of legislation in the interest of the medical profession, though falsely claimed to be in the interest of the people.

They who lived seventy years ago knew of but one school of medical practice in America. Blood-letting, blisters, emetics, cathartics and leeches were the principal remedial agents employed. Calomel was an indispensable in the medicine case, and was called into service on all occasions. A few old-school practitioners noted the ill effects of this pernicious treatment, which had hastened if not destroyed the life of Washington, and organized a school of their own where remedial herbs took the place of mineral destructives. This system gradually grew in popular favor; the old school modified its practice; the homeopaths sprang into being with their minute doses, and though warring for years all schools seem to have united to crush out medical reformers, unless inside of one of the legalized systems. They act as power, always does, whether in church or society, to crush all opposition.

If perfection has been attained by either of the three schools of medicine; if there is no possibility of further progress, or if practitioners are so wise there is nothing more to learn, then it may be proper to restrain, by act of law, further attempts to enlarge medical knowledge. But somehow there is a feeling that the utmost truth of human progress in medical lore has not been reached. If so then a great wrong is being done by legal enactments, which, to an outsider, looks as if, instead of discouraging quackery, it is an effort to encourage it.

"The *Progressive Thinker*, in the interest of true science, welcomes this new movement, and sees in it a germ which in its full development may accomplish a vast good.

THE DIFFERENCE.

Two scholars commence a search for the origin of Christianity. One discovers its beginning was a myth. He tells the people so, and produces a long list of facts and quotes authorities, in support of his position. He shows that every step of Christian progress rests on fraud. He details those frauds, and shows they were of priestly origin. He was an honest man, reputed as such by every one before he made his discoveries. Perchance he occupied a Christian pulpit, and stood at the head of his profession as a scholar, a teacher and a moralist. But for no wrong but telling the truth he is branded a skeptic. If he does not voluntarily leave the church he is pronounced an infidel, and, probably, a tissue of falsehoods are invented to tarnish his reputation and destroy his influence. He struggles with adversity; the clergy and their clackings combine against him, and he sinks into obscurity, robbed of his character, perhaps branded an Atheist.

THE DIFFERENCE.

Another, of equal ability and honesty, discovers the same lack of evidence as did his heretical brother. He avoids giving publicity to the truth, but gathers up what he knows is forged evidence and thrusts those forgeries in the face of the credulous as revelations from heaven. He forges interviews between Jesus and Pilate; he manufactures a Monite stone, and destroys it that his fraud may not be detected; he produces letters which he alleges were written by Jesus, and a hundred other on which he represents that myth imprinted the picture of his face; he exhibits pieces of wood which he says are parts of the original cross; he shows the coat of a God, a shirt, too, and the bones of his grandmother's wrist; he makes books and fills those forged books with interpolations as his needs demand, in aid of the general fraud. To detail all his crimes would fill volumes; but he is welcomed as one of the staunchest defenders of the faith; he is elected to occupy its highest places; his purse is always filled with the generous contributions of the wealthy; and when he dies lying epitaphs adorn a costly monument erected to his memory, and a nation mourns his loss as a benefactor of his race, and a favorite of God.

LOSING PUBLIC ESTEEM.

Says the Congregationalist: "The ministry as a divine calling in recent years has been declining in public esteem."

As the people become educated they know the claim of the clergy to inspiration from heaven is a sham, a delusion, a fraud, and when they find the morals of those holy cheats fall below the average of those in other learned professions, almost on a level with the criminal class in wickedness as regards the social relations, a large majority preaching what they do not believe, of course little "esteem" is felt for them. Let the preachers become honest, and truthful, if possible, cease to tell about God's will and plans, and his requirements; teach only what they know, and instead of sinking their manhood and native independence in a creed formulated by ignoramus hundreds of years ago, let them declare the truths of science, then they may regain self-respect and the approbation of those they would serve. Till then they will, and justly, sink lower and lower in public esteem.

AND THOU, ALSO, SAM?

The Rev. Sam Jones gives it as his opinion that every preacher who falls from grace—that is, rejects the holy trinity and an endless hell—should be hanged.

That is a marked improvement on the Rev. Sam's former teaching. A few years ago he would have said "He ought to be damned." This shows that the comedy preacher is preparing to join the great procession of advanced thought.

THE JUBILEE OVER WITH, LET US NOTE THE RESULT.

Should We Not Cease to Play for Glory at the Expense of the Cause.

Spiritualism has much to contend with that seems needless, and it is not all along the line of the phenomena either. To be afflicted with slander on the outside and scandal on the inside is indeed a very serious condition for any kind of an organization, but to this dual affliction add the button-holer, the wily wire-puller, and we have a complicated case on our hands.

The rapid advance of Spiritualism has come from the coveted truth that lies beneath it, and the almost innumerable methods of investigation accompanying it.

Looking back into the remote past through all histories available, Spiritualism is summed up as the oldest and MOST DEEP-DIELVING AND FAR-REACHING

cult that ever puzzled the brain of man or touched the consciousness of spirits.

Mentioned as the Lord, the angel, the God, the meaning is ever the same—"Spirit"—whether it be the embodied ego or the disembodied personality, it is ever the spirit of man.

Prophets and statesmen, and even kings have held to the philosophy of spirit return and in their divergencies and their egotism, in their pent up ambition to rule the ignorant, priest-ridden masses of their day, brought on religious wars, carrying millions upon millions, frenzied to a fiendish thirst for blood and vengeance, into the battles of the most savage nature, to fight and perish for the mere interpretation of a religion, for the vindication of that which was given them for truth.

There are still a few descendants of those wily old patriarchs-roaming about the earth, and some have invaded the sacred possessions of Spiritualism, but the masses are not so ignorant or priest-ridden, except in certain sections of the world, as they once were; in fact the masses are becoming so grandly enlightened that they have little recognition for self-constituted intellectual giants who would herd them as cattle. In ninety-nine cases in a hundred those

WHO SEEK TO RULE

any cause are but the victims of bigotry, of egotism, and a selfish ambition. The man who just fits the place seems born to fit and will arise out of the midst of discontent, out of the nervous desire that prevails among people where necessity is making a demand for its own eternal fitness.

This will be the case in regard to the proper leaders for the successful upliftment of Spiritualism from its condition of divergence, inharmony and financial incompetency. The right leaders are among us, but are yet behind the scene, while upon the stage are a host of actors, stars in oratory and profundity.

Oratory, science and even poetry are often the means for the accumulation of a fortune, but it does not follow that the most accomplished orator, profound scientist, or sweetly poetic person is an organizer, a financier, or possesses any executive ability. Again, one may be a faultless parliamentarian and lack the very trait necessary to hold the forces to be thus controlled in working order.

THIS IS NO WORLD OF CHANCE

or a human world, to be owned and controlled by man, but a universe controlled by fixed principles that know no failure of purpose nor equivocation for the interest of man more than for the beautiful flowers and the rippling rill, the busy bee and the crawling worm. Each is born to fit a niche, and each niche has been drilled by the selfless power of nature, soul, if you please, that is the same in all things, animate or inanimate, for the coming being and is ready when that being arrives. This power seems to be the executor of intelligence or of ideas, systematic, mathematic and at once demonstrable.

As believers in Spiritualism we are taught that in formulating our plans for the highest advancement of man we are ably assisted, if not controlled by wiser spirits out of the body. But these wiser spirits

ARE NOT YET PERFECT,

and often differ as widely upon the proposition as to just what advancement means and what the correct mode of operation, as do those whom they purport to control or who seek their advice.

Again, according to the philosophy, as spirits pass from the body to the realm of spirit, they are born into a higher state of existence, taking with them their education, born of earthly experiences, which differs as much as do all their personalities and experiences, and that by the time they have been unfolded into the wisdom of the higher life they have in a great measure, if not entirely, been born out of all care or concern for the insignificant manipulations of man's material interests or his modes of executing the plans of his own mind.

Nevertheless, spirits who were once interested upon earth in the cause of Spiritualism, and who have more recently joined their spirit guides in the work from that side will, no doubt, for a time give us the advantage of their clearer perception of the best and most efficient methods for bringing about the best general results, regardless of all personal ambition and selfish motives of mortals who imagine they are born and built to fit that niche.

We have had leaders who were efficient, and Spiritualism has grown. We have had misleaders and Spiritualism as an organization has failed, only to again be raised from the ground floor into prominence by efficient men and women. Its strength to rise again has shown plainly to the world.

THAT TRUTH IS ITS BASIS,

and the world is rapidly making its own new discoveries along this line and utilizing those discoveries.

Had we not been burdened with any destructive environments there is no estimating exactly what our growth might have been, and the fact that we have had them and still have them to withhold our more rapid progress is too well known to need comment here, but that they are not all at the bottom, or base, in the phenomena, is plainly evident to all who have eyes.

We have no fault to find with the personnel of the present management of the N. S. A., nor do we make any personal reflections upon their work as officers, although there is an occasional flying rumor from prominent sources as to the inside inharmony and wire-pulling to "oust" some and "boost" others and as to the outside dissatisfaction with the inside schemes.

For five years H. D. Barrett has been the energetic executive head of this institution and has put forth about all his strength and means to make a success of the N. S. A., and by the organization of auxiliaries all over the country as feeders, and by accepting donations and pleading for funds, has kept the institution alive, aided by other similar workers.

But the Association is not upon as good and firm a financial basis as it should be. "For this condition the Spiritualists are themselves to blame, for not taking hold of the matter," we are told; which of itself is evidence that there is either no necessity for such an organization or that the right management has not yet been secured to bring about the success that is desired, is as plainly evident as that two and two are four. No more is it the fault of the president than of the other officers, all of whom have been untiring in their efforts to place the organization upon a solid foundation; but the fact is before us that a change would be in order at the next annual meeting. These officers must be tired of their wearying, worrisome, thankless positions, and it is no wonder. Most of them have been in the harness for several years.

We do not know that any one now in office sought the same, but

THEY HAVE WORKED HARD

and have simply kept up the organization. This is more than has ever before been accomplished by the Spiritualists of this country, and aside from a small resolution adopted by the first convention, it has been accomplished without any special "creed" or "declaration of principles." They have had their by-laws and constitution, and a brainy, energetic, sincere band of officers and ambitious agents, building up auxiliary societies throughout the land, but they have about exhausted their

INFLUENCE IN THIS WORK

and should rest. There are others, and still others who have done but little and are capable of much more they placed where they had to work. This comes not from a spirit of envy or personal ambition for any position whatsoever; in fact none would be accepted under any circumstances, but it is sensed as the best thing to do.

The Jubilee, for the purpose of pausing from our strides of rapid advancement we read so much about, of telling to the world that Modern Spiritualism has reached the half-century mark, was an undeniable success, but the same money laid out in other ways would have given to the world more benefit and the cause a more substantial standing among the important institutions of to-day and among substantial people. Besides there had been local jubilees held all over the country but a short time previous.

Spiritualism, through a superstitious prejudice long drawn out, and from a reluctance in keeping the best and most perfect sanitary condition within its possessions, has lacked prestige, has lacked that quality of business tact to inspire confidence in its power to fulfill the requirements that would naturally accrue to an institution that set forth such broad claims. Here the N. S. A. has filled a niche, but there are other niches farther up. In a business way, or rather, in the material transactions that should put it on a good financial foundation, the cause has been

DRAGGING ALONG IN THE REAR,

as an organization, but its truth has permeated all the religious denominations on earth, and inspired science with ideas heretofore a perfect blank, a stopping place. On, on the force of spirit goes, manifesting here, demonstrating there, and saying to those who hold to their souls the cause most sacredly clasped, "I appeal to all the world! You hold no mortgage on the spirit; that is general and common property!"

Our ideas cannot be too broad and unselfish; neither should we impose upon the health or generosity of those who would step down and out of the harness. There must be others in the ranks as competent, who can step in fresh and vigorous, and move the car of progress another length ahead. If there are none capable and willing, then let it stand that these are the rightful officers and owners of the institution.

CONTINUATION IN OFFICE

any more than we believe in the potency of the royal family and its ownership of the crown for the masses, and know that an occasional change is for the best in all organizations, political, religious or secret. Too long a term is not compatible with our republican form of government, or to the best interests of Spiritualism.

The report from our special correspondent at the Jubilee indicates that the affair was financially a most disastrous failure. To say that the National Association made a serious mistake in inaugurating it, is putting it mildly. The whole project was carried on to its final failure through its instrumentality, and it must alone shoulder the consequences. It was inaugurated when the great body of Spiritualists was under an exceedingly severe financial strain in order to sustain the National Association and local societies, and it seems as if its promoters had lost their heads or common business judgment in increasing that strain to a high tension, when really no especially practical or wise ends could be subserved. Jubilees had already been held only a few weeks previous by local and State societies, and they were conducted in a most successful, painstaking and enthusiastic manner. We allude to the anniversary exercises which occur each year, and which have become a component part of Spiritualism.

The National Association, seemingly inflated with too much confidence as to its influence, at once

ORDERED ANOTHER JUBILEE

to supplement those already held, indicating that it might have a slight touch of "cranial enlargement," which nothing but experience could suppress or cure. It has had the experience, and now it must swallow the results, however unpalatable they may be.

There is no use in disguising the palpable fact, that this failure has already so weakened the status of the present National Association, that a change in its personnel in some respects is being demanded on the part of many prominent Spiritualists. They say they will not calmly consent to remain under a management which inaugurated such a failure as the Jubilee proved to be. It was a dismal failure as to numbers, and how could it be otherwise, when each one who went there, even from near-by States, had to incur an expense of \$50 or \$100 each.

There are several reasons why this failure is felt keenly. It poorly becomes Spiritualists to inaugurate such an expensive project as this Jubilee proved to be, while there is not an endowed home for destitute and worn-out mediums in this broad land; and while there is so little to exhibit to the outside world of philanthropic work in behalf of the poor and downtrodden.

The National Association had conducted with excellent results to Spiritualism large mass meetings in several large cities, and under the impetus probably that they imparted, it wanted to crown this noble work with a grand Jubilee, and thus more securely establish itself in the hearts of Spiritualists. It simply overestimated its influence and capacity, and the financial capacity of Spiritualists, and in a measure has destroyed its influence for good.

IT IS ALL RIGHT TO USE EVERY POSSIBLE MEANS AT HAND FOR THE

EXTENSION AND ELEVATION

of the cause into the higher walks of life as well as the lower, but it is not right to go beyond our means. No one with any conception of the financial condition of Spiritualists should have sprung such an elephant upon them as the Jubilee proved to be.

The *Progressive Thinker* did all to make a success of the Jubilee that could be expected of a paper that could not sanction such an undertaking, that could not see the prudence in such an act, while there is almost a superhuman effort being put forth to support the N. S. A.

It is usually easy enough to ascertain what assurance can be had from the people that there is a demand for a general display or exposition of the advancement made in any department of life, and any financial necessity can be better and easier be obtained with a grand, good time, a big thing for the cause while that "big thing" is in prospect than after the affair is over with. It is unnatural for people to be very anxious to pay for a "dead horse" they had no interest in and didn't need, dead or alive.

We are truly sorry that such a clumsy failure has been made, and presume we shall be criticized by many for this criticism, but had we spoken as we felt previous to the Jubilee we would have been accused of working against the cause, with no proof to the contrary. Private parties have had to be responsible for the deficit. This is wrong; it is a bad precedent; it is an imposition upon the generosity of an able, willing person, but it is an object lesson that the projectors and movers had to have, even at the expense of the whole cause of Spiritualism.

ART MAGIC

"ART MAGIC." Key to Nature's Secrets and the Mysteries of the Ages.

Were it possible to focalize all the wisdom of all the sages of all the ages into one volume, together with all the revelations in the vast fields of psychic or occult science of to-day, we might say that task has been accomplished by the mysterious author of "Art Magic," and the able editor of his work, Emma Harcourt Britten. Although it is by the same author as "Ghost Land," it has no resemblance in character to that book, save in its high literary style. In "Ghost Land," the author gives his almost superhuman experience, when a boy, as a somnambulist for the materialistic European occult secret societies, in which his magnetizers caused his soul to leave the body and visit all parts of the world, communicating with other similar societies, etc., and later, after the death of his strange master, he continued his investigations of psychic science and philosophy independently, in all parts of Europe and Asia.

In "Art Magic" the author has discarded many of the fantastic dreams of his youth, which pervade "Ghost Land," his earlier work, and has firmly placed his foot upon the rock of psychic science, after having studied deeply the works of all the great mystics of the past, and having investigated thoroughly the revelations of Modern Spiritualism, as well, in all parts of Europe, Asia and America.

I have read the 72 chapters on "Natural Magic" by Henry Cornelius Agrippa, "The Master Mystic of the 16th Century," and many other occult works, but I find in "Art Magic" the kernel of them all, with the shucks missing, while vast funds of knowledge are added. Copies of the first edition have sold at as high as \$25 each, and then the supply was not equal to the demand. And no wonder, for it is worth its weight in gold to the true ethical and spiritual student.

The author is not dogmatic, but lays before his readers the result of his life-long researches, in which he has wrested many secrets from the bosom of nature by experience, through which none could have passed but for angel ministry and guidance, and leaves it to the reader to accept or reject any of his teachings that do not appeal to the individual reason. To illustrate how he would have his book read, he quotes from Agrippa's fourth book of "Occult Philosophy," as follows:

"There be four sorts of readers—sponges, which extract all, without distinguishing; hour-glasses, which receive and pour out as fast; bags, which retain only the drops of spices, and let the wine escape; and staves, which retain the best only. Some there are of the last sort, and to them I present this Occult Philosophy, knowing that they shall reap good thereby."

While there will be many who cannot accept all in this rare book as truth, yet it contains a vast fund of historical, spiritual, philosophical and occult teaching which will prove of priceless value to all.

It was my intention at first to write a general review of "Art Magic" for *The Progressive Thinker*, but when I discovered that every page scintillated with the most brilliant gems of new thought—bright stars in the firmament of infinite wisdom—I concluded that the book was not reviewable, unless in a volume at least half the size of itself. Therefore, I must be content to give a few examples from its pages selected at random. In the introductory chapter occurs the following illustration of the author's method of reasoning:

"Oh, how long! how wistfully, and yet in what agonizing yearning for light—light upon the mystery of self-knowledge, light upon the problems of who am I? what am I? whose am I? whence do I come? and whither am I bound?—has the I Am of mortal existence waited? Can the answer ever be rendered? If so, it must come from the realm of true knowledge, the esoteric innermost from whence and to which the exoteric is but a temporary pilgrim. Those who have stood face to face with this esoteric sunbeam, who have beheld it vanishing behind the clouds of matter for the span of a mortal term of existence, but emerging again into the clear noonday radiance of a day which knows no night, a firmament whose unbounded vistas enshroud no mysteries, a realm of being limited only by the capacity of finite perception—such an one surely has the right to say, I know, and such an one writes and alleges he will reveal the order of Divine wisdom as manifest in human existence, and declared by the souls who have lived and struggled behind the veil, broken their way by the sword of death through its misty envelopment, and finally attained to that breadth of vision where cause and effect cohere like pearls on the unbroken thread of destiny, where past and future lie outstretched in the boundless panorama of a never-beginning, never-ending present."

"Any attempt to elucidate the problems of being, conducted in one direction, and by one method alone, must fail.... When every method has been exhausted, and all avenues to the way of light have been carefully traversed,

then, and not till then, can the soul of man venture to affirm, I know; then, and not till then, are we in a position to challenge the biased adherents of a single school, or a solitary method, and say, 'I have entered upon a grander vista of truth than you—follow me!' Emerging from the many branching avenues of knowledge which the study of spirit and matter, fact and theory, intuition and phenomena afford, let us lay out the scheme of the Universe, and then proceed from its underlying principles to such results and actions have given shape and organic life to."

In chapter two, the author speaks wisely concerning theology as a factor or non-factor in considering the deep problem under discussion when he says: "We can accept nothing, learn nothing, hope for nothing, from modern theology; for it teaches no philosophy, owns allegiance to no science, and is amenable to no requirements of reason or justice."

All that is needed is a concordance to make "Art Magic" the Bible of Spiritualism—not an ultimate authority, but as a key to help us to interpret the mysteries of life here and hereafter; or rather, as a key to the interpretation of "nature's divine revelations." "Ghost Land" was but a forerunner of this marvelous work, which is not, like its forerunner, to be read and laid aside, but every chapter should be studied until we can read between the lines all the vast ocean of wisdom which the author seems to have possessed.

He who has mastered the lessons of this book, and who has in addition the weekly illustrations and object lessons of its teachings in *The Progressive Thinker*, cannot be less than a mental giant among men, for he will have attained as new the gates of infinite wisdom as is possible for mortals at the present time. What the near future may reveal, we know not.

Notwithstanding the almost priceless value of "Art Magic" and "Ghost Land," the two are offered in connection with a year's subscription to *The Progressive Thinker*—a triple combination—for the ridiculously low figure of \$1.70. They are worth at least \$100 in gold to any thinking man or woman. This combination should be placed in every home where the Anglo-Saxon language is read, and every Spiritualist should appoint himself a committee of one to aid in doing it. (When I say "himself," I also mean myself, all mankind, of whatever sex, but use the masculine pronoun for brevity, according to custom.) Were these suggestions followed out, then would we behold the dawn of the new day of which sages and poets have sung, when the mists of ignorance shall arise from the world, the morning of wisdom shall dawn and Reason alone shall rule the world as king of kings and lord of lords, for where Reason reigns, there will Justice, Truth and Right abide.

ERNEST S. GREEN.

Off to London, England.

The delegates to the International Congress of Spiritualists, to be held in June, sailed on the steamer Kensington from New York, June 8. The party consisted of Mrs. Richmond (vice-president of the N. S. A.), Mr. Richmond, Dr. J. M. Peckles, Mrs. Jennie H. Jackson and Mrs. M. E. Cadwallader, representative of the First Association of Spiritualists of Philadelphia, the oldest association of Spiritualists in the world. At the late Jubilee at Rochester, it was recommended that the Philadelphia Society send Mrs. Cadwallader as a delegate to the International Spiritual Congress, to represent this pioneer association, over half a century old. The question was put to vote and was unanimously carried. Mrs. Cadwallader goes also as a delegate for the Young People's Spiritualist Union, organized at the late Rochester Jubilee, thus representing the oldest as well as the youngest association of Spiritualists in the United States. Mr. J. J. Morse, the delegate from England to the Rochester Jubilee, was the escort of the party.

CORRESPONDENT.

Description of the Book.

"Art Magic" contains nearly 400 large pages. It is neatly printed on first-class quality of paper, and bound in cloth in exquisite style; in fact, but very few books today are so neatly and substantially gotten up, and yet it is to be sent forth practically as a gift. It will be an ornament to any center table, and its contents will be perused with avidity by all reflective minds, however much they may dissent from some of the opinions presented.

ART MAGIC and The Progressive Thinker One Year, \$1.20. ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.70.

INDEPENDENT SLATE AND LETTER WRITING.

The Laws and Logic of This True Philosophy Clearly Explained.

The following lecture on "Independent Slate and Letter Writing" was delivered in a well-lighted room, at a public seance, which consisted of fourteen persons, at Mr. Board's home in Cedar Falls, Iowa, through the mediumship of Mrs. M. Buchanan, of Marshalltown, Iowa, May 22, 1898, and was addressed to Mr. C. O. Buren (one of the circle, who is president of the First Spiritualist Society of Waterloo, Iowa), by the spirit who wrote it.

The writing came upon paper, which previous to the seance had been hidden in another room, but which was dematerialized by the spirits, and brought to the room in which the seance was held, and there materialized under the table and between the slates (which were held under the table in the medium's hands), by the spirits who wished to communicate to their earthly friends.

This independent writing is placed upon the paper with such lightning-like rapidity that one hundred or twenty closely written pages have been written within eight minutes of time.

This lecture is only one of the many long communications received by members of the circle at the seance above mentioned, and several skeptics received most convincing messages and tests on paper and also on slates, as Mrs. Buchanan also possesses the mediumship of slate-writing.

Mr. and Mrs. M. Buchanan are doing a noble work for the cause of Spiritualism in this State, and the Spiritualists of Iowa are proud of them and thoroughly appreciate the good work these true mediums are doing for the advancement of the convincing truths of Spiritualism.

F. M. SCHNARRENBERGER.

INDEPENDENT SLATE AND LETTER WRITING.

Dear Friends:—The occult phenomena of Independent slate and letter writing is a fact so well established as to defy contradiction. Where then is its logic? What does it prove? Well, I will tell you this:

First, that there is a force outside of this pencil, and human contact, that moves it.

Second, that the force has human intelligence.

Third, that it has memory of the past events, and that it has the mental characteristics of persons that have passed away.

Now, this can be produced in daylight when good conditions prevail. There is no opportunity for deception, or the work of magic, and you know, dear friends, that there is no magician living, and that no one could live, who could not make an inanimate fragment of stone perform an intelligent act.

What, then, causes this well-known phenomena? Science has been unable to explain it. Well, I can tell you all here that there is a spirit world, and these evidences are true.

The soul does live after death, preserving all of its knowledge of earth life, retaining all its love, friendships and memories of the past. Then, the explanation, simple and easy, for who can dare say from any knowledge possessed by theologians or savants that the spirit, that does yet live, why not return?

Spirit life does exist, and it can be satisfactorily proven, that is, by evidence of its actual existence, and this cannot be done by faith and hope alone. Neither can it be accomplished by written or printed page, no matter how much it may be revered as divine revelations.

Science recognizes no so-called "holy" books as evidence in her laboratory. She accepts no theological dogmas, or creeds of churches, in her investigations, but she worships facts with all the ardor of a devotee.

The earthly organization, that once held the soul of your friend, has long since been resolved into dust of its original particles, and the life that lives, and if the mentality which it possesses in the life, depended upon the combination of the thirteen elements, that formed its home while here, when these elements had become dissipated by death and decay, the mind that emanated from that combination would vanish into nothingness. But if that mentality can come back to you and by any means whatsoever write the history of its past by mutual memories, loves and incidents of its earth life, and if they have hundreds of times, you can positively know that the soul you all loved so dearly is not dead, but lives and can communicate with you through the mysterious phenomena of spirit manifestation.

Now, dear friends, this is the logic of this beautiful philosophy. This is the evidence, which we call a demonstration, not only of a future life, but also a continuance of your mental personality.

The phenomena of spirit return are becoming more and more convincing, and it is clearly demonstrated that you are, at times, in the presence of the unseen intelligence that possesses all the characteristics of the human mind, and a most convincing feature of this evidence is that this intelligence, under all circumstances, when and wheresoever it is manifested, it tells the story that is true. "I once lived and loved as you do. I did not die, but only passed into another and more perfect state of existence."

Now, dear friends, may you not logically conclude that the force that causes these phenomena possesses sufficient intelligence to know its own percentage, from whence it comes and why it so manifests itself to inquiring minds?

If, then, it is not spirit manifestation, when sage, savants and scientists are searching patiently for its origin, is it not passing strange that it does not aid them with some slight suggestion of its mundane character?

Of course, like other phenomena, it is governed by natural laws. Why, then, should nature's laws so persistently falsify to honest inquiry by asserting a spirit origin to a force that is only inherent in matter and evolved from chemical combination of the elements of the human organism?

If the so-called spirit phenomena are not from the spirit world, why is it that when the intelligent force is asked by the investigator: "What are you, and from whence do you come?" that it does not point to the crucible, the microscope, the spectroscopic or the alembic and say: "Search for me there and in time you will find me."

But no, if it belongs to this earth and life alone, then with the tongue of Ananias, or Sapphira, it persists in repeating falsehood.

I am a decarnate spirit. Jugglers can only perform feeble imitations. No candid inquirer who will honestly and patiently investigate this phenomena within easy reach of your observation, will fail to discover evidence of the operation of an invisible intelligent

force. What it is or by what certain fixed laws it is governed, is yet a mystery.

It is easy for jugglers and showmen to perform feeble imitations of its wonderful powers. It is impossible for them to produce its actual results. No magician ever lived who could by his art alone, write an intelligent sentence on the surface of two slates, or on paper, as we are doing here to-night. He might as well try to raise the dead, or compel the winds and the sea to obey him.

Immutable laws govern the realm of mind as well as matter, and those laws are falsified to man. You may not understand them, it is true, and for this reason sage and savant may formulate erroneous theories that apparently fit the universe, and yet it is soon discovered that they have clipped the universe to fit their theories.

The most learned anatomist never sees anything but matter at the end of his scalpel, nor the chemist anything but matter in his crucible, alembic or retort, and therefore their theories are as circumscribed as their means of knowledge.

The elements of the realm of mind do not exist alone in the physical organizations, or material forms, but outside of them, while matter is their obedient servant, and moves and acts in accordance with their irresistible demands.

No scientist has ever yet discovered the faintest evidence of mind, or intelligence, existing in matter because of its combination, while the whole universe is a demonstration of the operation of an Infinite Mind that designs, guides and controls it.

If matter is purposeless it is mind alone that has a purpose and directs matter to perform it. The fixed, unalterable laws settling the same effect on the same cause. Could any but a knowing, prudent being cause such motions and assign such laws?

Science has demonstrated that all phenomena are governed by immutable law, that everything that happens, but a link in the great chain of cause and effect, and that while in the Infinite Mind of the universe there can be no succession of events, all past, present and future being eternal, now yet with finite beings there must be a series of incidents, all the events of antecedent causes, and the study of these forms, scientific theories of the various schools of philosophic inquiry and research.

Science has also demonstrated that all matter is inherent, that it has no power to put itself in motion when at rest, or at rest when in motion. This vis inertia can only be overcome by some force external to matter itself, and if it moves in the accomplishment of a design or purpose, it is evident that it must be governed by intelligence.

Dear friends, here to-night, we can tell you that you live beyond the grave, and long after your material bodies have been crumbled in the grave an inanimate fragment of stone could not write the secrets of your past life on slates and tablets as we are doing here to-night. Isn't the evidence enough that it is our living mentality that guides this pencil as it writes these messages to you all here? What else could it be?

All that saint, sage or scientist ever knew cannot account for this strange phenomena, or formulate a theory that explains it, save one, and that is that you do live beyond the grave, and that your dear spirit friends can and do return to the earth when the conditions of our new being are fulfilled. How do you know that you now exist except through your own consciousness? Your spirits do live beyond the grave, and they are governed by the laws that govern them, and their manifestations would be as varied as the conditions that surround them.

In this life you are governed by natural laws, incident to this life alone, and these laws, acting together under such a variety of combination, produce all the different conditions of mankind. Plagues, wars, famine and prosperity, storms and sunshine, poverty, competition and riches are all the effects of natural causes, the offerings and results of circumstances often beyond the control of man. You see the finite effects but not the infinite cause that produces them, and truly, as it has been said, the mysteries of life are before the cradle and not beyond the grave, and this spiritual phenomena must exist necessarily be varied in both condition and results.

It is a scientific axiom that like causes must produce like effects, and the investigation of the claims of Spiritualism must consist first in determining true phenomena, and to-night we can say you have the true, genuine phenomena, and you must appreciate it for it affords your dear spirit friends the privilege, as soon as they come in rapport, to send you all loving messages. Good bye.

What Spiritualism Is Doing.

I see by a secular paper that one Rev. Dr. C. W. Gullitt, of Trinity M. E. Church, in locating heaven, says: "As air penetrates all substances, even the granite, so an ethereal world penetrates this material world. As light passes through and floods the air, so the spiritual flows around and through this physical world. We do not then any more than we see the electricity that carries the message along the wires, but we depart and salute glide about us day and night."

How is this for a Methodist divine? And why are we discouraged when fifty years of Spiritual teaching has so completely revolutionized the sentiment of an orthodox people? What can we expect in twenty years more of rational teaching? Can we not predict a great awakening among the intellectual thinking men and women, touched by the force of spiritual influx of thought which is being directed from the higher spheres of the spirit world? A new heaven and a new earth will then dawn upon humanity; a new heaven because man will be spiritually unfolded to discern a brighter glimpse of the future state or condition of the soul, a new earth because man recognizing the great responsibility which rests upon him in cultivating and guarding the inner or soul part of his being, can then realize that we are all one common brotherhood, all tending to the one common end, and that being eternal progression.

MRS. S. A. CROSSFIELD, Muncie, Ind.

250 YEARS OF INERTIA.

Presbyterians Congratulate That They Have Not Advanced!

On the 22d of May, the General Assembly celebrated the 250th anniversary of the adoption of the Confession of Faith, and Catechism of the Westminster divines, at Westminster, Scotland. The gavel used by the moderator was made of Westminister oak, and was over 600 years old. It was an orthodox gavel and so dry and hard that when it was used to call to order, it flew of the handle and struck a press reporter. It was very significant and emblematic.

It is the desire of The Progressive Thinker to keep its readers posted in the spiritual and religious news of the world, and hence mention is made of this somewhat notable affair. The assemblage of men accredited as wise, learned and profound thinkers, congratulating themselves that they are exactly where there leaders were 250 years ago; that there has been no advance beyond the Westminster catechism, is of itself remarkable. That that catechism which Presbyterian children have been made, all these years to learn, nothing can be more creditable or damaging.

One of the leading speakers claimed that Presbyterianism was the foundation of this country: "The men of the Westminister standard are the men who made this country what it is," and again "The men of the Revolution almost without exception were believers in the Westminister catechism." The amazing "cheek" of these assertions would be amusing, if a large following did not unquestioningly receive them as true.

That Thomas Paine and Jefferson lived and ruled during the Revolution and had such noble following that the Declaration of Independence they wrought was received, is enough to cause such wanton falsifiers to blush with shame. It is not true that this government is founded on the Westminister catechism, or that Presbyterians were especially active in its creation. Our government is due to the "Hundred Years War" of other class, for its form and excellence.

It is true that it made no progress until it broke from the bondage of this same Presbyterianism, and half the energies of the advancing mind has been absorbed in the battle with the doctrines and the effects thereof, of that concrete formalization of superstition and ignorance—the Westminister Catechism.

The climax of self-laudation was reached when Gen. Beaver fulminated a speech. He was more reckless in his statements than the theologians. His definition of "the people," is ingenious: "Who are the people? History has answered that question. Emperors and popes, kings and queens are not the people. They have never been had to the people. The people have always had to stand for themselves. As society is now organized the rich are not the people, they are against the people. Those who disseminate anarchy are not the people. The idle pleasure seekers and paupers are not the people. You can guess now who are."

Who are the people? Why the Presbyterians are "the people," and all the people of the least consequence. The number, according to Johnson's Cyclopaedia, less than a million members of the true blue kind, for slight as the difference may be, the congregationalists and other minor branches are "not in it," and not the people! Then he contradicts himself by saying:

"The people made the Presbyterian church. The obligations growing out of this means that they must stand by the Word of God as the infallible rule of faith and practice; stand by the sovereignty of God and the divinity of Christ; stand by the holy Sabbath and stand by our system of education."

The Presbyterians are the people, and the people make the church, which must stand squarely for all the outgrown ideas and dead dogmas of the jaundiced, blue-eyed theological despotism since Calvin burned the noble Servetus for daring to think contrary to him!

Well, right in the middle of his most astonishing periods, General Beaver fell over in a fainting fit and was carried from the rostrum, not like a warrior on his shield, but like a limp rag, and brought round with sal volatile and smelling salts.

The grim orthodox did not recognize the "hand of God" in this fainting fit. They do not see how weary God must get with listening to the thousands and millions of Presbyterian prayers, and sermons. One cannot imagine a more trying place than God's in regard to that church!

That the general fainting is not remarkable. His recovery after his reckless assertions is rather surprising part, and proves that "cheek," and presuming ignorance are not necessarily fatal.

We call attention to the claim that the catechism made 250 years ago, remains the bedrock of belief. All else has changed. Scarcely an idea in science but has been modified. The Bible has been "revised" until the very texts on which the catechism is based have been revised out of it, yet Presbyterianism has remained unchanged. It ruthlessly persecutes every one who would modify its galling dogmas, and with the complacency born of that egotism which comes from ignorance of the great reaches forward in all directions made by the thinkers of the world, it boasts of its inertia, and plumes itself in being a brake on the wheels of progress.

HUDSON TUTTLE.

OUR LOYAL MOUNTAINEERS.

What mean these strains of martial air? These skies with banners rainbow spanned, This concourse of the brave and fair, Mingling their shoutings o'er the land?

See yonder rising, brilliant star, As it comes drifting from the sea; Its birth from out the throes of war— A child of Mars of high degree.

It shines with an effulgent light; Born of the spirit of the free; It rises from the realm of night To join the hosts of liberty.

"Old Glory" gives to thee her power, Her sympathy on spotless wing. Thy cry is heard, and in this hour She speeds to thee relief to bring.

We send to thee our boys in blue, Strengthened with love, begemmed with tears, None more courageous and more true Than these, our loyal mountaineers.

MORGAN MORGAN, Spirit.

"Arcana of Nature, or the History and Laws of Creation." By Hudson Tuttle. A well-known and most pronounced treatise. Cloth, \$1. For sale at this office.

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

OBSESSION.

A Case That Will Excite General Interest.

DEWEY'S NEPHEW BACK AS FROM THE GRAVE—MYSTERIOUSLY DISAPPEARED FROM HIS HOME, AND AS MYSTERIOUSLY RETURNED.

While Admiral Dewey has been winning fame in the Philippines his relatives and friends in Vermont have combined their admiration for the naval hero with wonderment over the return of a prodigal member of the family. Edward Blackwell, who married a niece of Admiral Dewey, has just turned up after an absence of nearly two years, and spins a strange yarn to account for his mysterious absence.

His return last Monday was as unexpected as was his departure twenty-one months ago. It was as though the grave had given up its dead.

Mr. Blackwell's wife is a daughter of Charles Dewey, Admiral Dewey's brother. He left his home on September 5, 1896. He visited Burlington and Brandon, and then went to Boston, where he transacted business at several places. He attended the theatre with Edward R. Houghton, his nephew, and then disappeared as though the earth had opened and swallowed him up.

Mr. Blackwell was for several years cashier of the Montpelier National Bank, and later was connected with the Thomson-Houston Company, manufacturers of electrical supplies. During his connection with this firm he was instrumental in placing upon a paying basis many electric light plants, which had before been running at a loss. He severed his connection with the Thomson-Houston Company to assume the management of the Consolidated Lighting Company, with offices in this city. His accounts were found to be absolutely correct and his family and business relations were most congenial.

The wanderer's strange story is best told by himself. "Overwork did it all," he told me. "I realize now the words of warning that were spoken to me by my friends at that time, but I did not realize that the brink was so close. I remember leaving home that September day and going to Burlington, Brandon and Boston, but can't recall, only in a vague way, my transactions in the last named city."

"It seems many years ago. I remember going to the theatre with my nephew, and leaving him after the performance, but from that time for many days my mind is a blank. When I came to my senses I was on board a ship in a very hot climate and lay on a mattress placed on the deck of a large ocean steamship. I felt that I had been ill. How I came there I did not know. I was feeble, and my mind was not clear. Those on board the ship were kind to me. They called me by a strange name. They asked me if I had been ill long before I came on board, and I fell in with the idea that I had been ill. Day by day I became stronger."

"I ascertained that we were sailing in the Caribbean Sea, and that the ship on which I was a passenger was bound for Colon, United States of Colombia. When I was able to be about and walk the deck I looked over the ship's books and found that I had been put down under a name that was not my own. The passengers and crew called me by that name, and natural curiosity led me to tell them that I had just recovered from a fit of insanity for which I was giving out any information regarding myself, so I allowed them to address me by the name that had been given on the ship's books. It was not long before Colon was reached."

"My mind was yet in a weak state, and I feared to do anything to excite myself lest it should turn back again to the channel from which I had had such a narrow escape. I remained in Colon a few days, but did not like the country, and, deciding to get back to civilization, went to Panama and crossed the isthmus, going up the Pacific Coast to San Francisco."

"I had about \$200 with me. I was depressed and broken down, but was shown great respect on the way. I believed that I had returned to America to die. My family believed me dead, I supposed, and I was as good as dead to them. My mind was yet in a dazed state, and for fully eight months after leaving Boston I was not completely myself. One of the first things I did with the small amount of money I possessed was to purchase a bicycle."

"With this, during the time I was in California, I traveled more than 4,500 miles. I rode out into the country, because I realized that I must build up my worn-out constitution. I became acquainted with a large ranch owner, and through his kindness remained at his place two months. I took hold and tried to make myself useful about the place, my knowledge of engines and machinery being of much help to me."

"A large part of the ranch was irrigated, and there was a large engine to pump water from a spring. The engine was out of order owing to insecure foundations. I easily repaired this, and the work so pleased the owner that nothing was too good for me, and when I came to go away he was sorry to have me depart."

"This work was the first that I had done. It braced me up to think of doing besides brooding over my unfortunate condition. My next move was to become agent for a magazine. I rode from place to place, taking orders, realizing that out of door work was what I required to rebuild myself. During this time I went under the same assumed name. I became interested in various electrical enterprises in California and Oregon, but owing to the fact that I had no references I could not obtain responsible positions. In one town I secured the franchise for an electric plant. I wore a bicycle suit while canvassing the town for support, and was called by my opponents the 'bicycle tramp.' But I won the Board of Aldermen over, and the company of business men I represent holds the franchise to-day."

"I worked hard to get news from home, without revealing my identity. Business interests that were confided to me gave me my first opportunity to come East, and I left San Francisco about a month ago."

The above remarkable account is from the special correspondent of the New York Herald, at Montpelier, Vt., and illustrates a clear case of obsession. New York City. LUCRETIA.

Prof. Lockwood's New Work

The historical phase of Prof. Lockwood's Objections to Reincarnation and Re-embodiment will be found very valuable to all classes alike, as it outlines those cosmic changes which impressed the ancient Hindu with the ideal of transmigration, and cites the phenomena occurring in nature that gave rise to the omnipotence and omniscience of the Gods of past and present forms of worship. This pamphlet will be on sale at this office.

CHARMING ONSET.

Its Changes, Improvements and Attractions.

The years glide swiftly by, bringing their joys and their sorrows, their hopes and their disappointments, all educational and useful to us if we interpret them aright and profit by the lessons they bring us. This is the twenty-second anniversary of the dedication of Onset by the Spiritualists, and what an immense power for good has been brought to bear during that time. It is predicted by many that this will be the grandest, the busiest and most largely attended season yet experienced. Several who formerly summertime at Onset and more exposed resorts along our shores, we understand, have hired cottages for the coming season at Onset, it being more sheltered from the enemy's guns, should they by any means attempt to carry on a flirtation that might prove more forcible than agreeable.

The management propose to extend the camp-meeting one week longer than last year, commencing the first Sunday in July and ending the first Sunday in September. Some of the speakers engaged are quite new to this platform, making the programme more varied and interesting.

The favorite Bridgewater Band, R. H. Ferguson, leader, will discourse sweet music, as formerly.

Mr. A. J. Maxham will be with us to lead the singing all through the season, instead of the first half as has been his heretofore. Other musical talent will also take part.

We are pleased to announce that Dr. Geo. A. Fuller, a gentleman highly esteemed for his integrity and loyalty to the cause of Spiritualism, has been engaged for another season as the platform president of this camp.

Mr. Gifford will have charge of the Headquarters Book store.

The auditorium has been improved, an addition of more office room made, and a new room for the talent added, also another entrance for the band, which will obviate the necessity of crowding at the entrance.

More ornamental trees have been added to the grounds.

The Onset Improvement society are to hold a mammoth fair in the Temple, the 1st of August, to continue one week, for which the residents have been industriously working through the winter, also others in their several homes, and it is expected a handsome revenue will be the result of their labors.

The same to be used in improving the acoustic properties of the temple, which is very much needed, also to repair and improve the arcade.

The Children's Progressive Lyceum has continued through the winter and is in a flourishing condition. Meetings for lectures and tests have been held regularly at Firemen's Hall.

Since last season the most noticeable of which is that of Mrs. Kate Stiles, of W. Central avenue, which is an ornament to that location.

The steamer Genevieve will make her trips as formerly to Monument Beach and other places of interest. Fishing and sailing yachts will be available at all times. Bathing facilities are numerous, and the bathing good.

The following are the names of some of those who have been called to the spirit side of life during the past season: Miss Harriet H. Miner, whose pleasant face and cheery smile has greeted us for many seasons, passed away in January; Mrs. Wm. Whitwell, a resident medium; Mr. Hiram Tilton, who formerly kept a grocery store here; Mrs. B. Haines, who lived on W. Central avenue; Miss Lydia Atwood, of Onset avenue; Mrs. Fairbanks and Mrs. West, of Longwood avenue.

The Onset Wigwam Society intend to open the Wigwam for free heating and test circles, July 15.

The One-set Harvest Moon Society was the first auxiliary society formed in Onset, in 1883, under the name of the Ladies Industrial Union, which in 1890 disbanded, and reorganized again in 1892 taking its present name and with its former officers; its object being two-fold, viz., to perpetuate the Harvest Moon Festival at the request of its originator, the late Mr. I. P. Greenleaf, and to build a memorial hall with library and reading room, also room for the use of visitors and residents alike.

A place where strangers can be made welcome and feel at home. While it was under its former name much good was done, although a small society, averaging but seven working members, it accumulated upwards of seven hundred dollars. Some of its proceeds were used for buying books and flags for the Children's Lyceum, which was large and flourishing at that time, and also for shoes and clothing for such children as could not otherwise attend the lyceum. It also bought the first street lamps, 25 in number, for Onset, and maintained the lighting of the same for several years; and last but not least this society was the first to entertain and agitate the idea of the necessity for a fire department in Onset, giving the first \$200 donated for that purpose.

A charter was granted in 1895, which time more interest has been taken in the work of building a library, and its membership and finances have increased to such an extent that last fall the society was able to buy two lots for the erection of their library in the near future. A small cottage situated on one of the lots was included in the purchase, where the society proposes to hold its business meetings, sewing circle and library, and also a room for already received upwards of a thousand books, and many more are promised to be collected from those who desire to contribute. This property is situated on Onset avenue, opposite the water company's office.

Onset is a rare spot for a summer vacation. Situated as it is among leafy groves and pleasant scenery, with splendid bathing facilities, and fish of every variety in their season, combining all the attractions the most exacting could desire, it is seldom or never that a visitor leaves without words of praise and a determination to come again. Sailing up the bay the view is delightful. We heard a gentleman say a few days ago, who had just returned from the South, that nowhere did he see anything in his travels to exceed the beauty of Onset scenery. Truly the poet has sung:

"None other like Onset bath charms so entrancing, Unequaled in beauty, this gem by the sea."

"After the Sex Struck." By George N. Miller. Price 25 cents.



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

Casadaga Camp, N. Y.

This favorite place of resort opens July 15 and closes August 28.

Onset Bay Camp, Mass.

Onset Bay (Mass.) Camp-meeting commences July 8, and continues to September 4.

Devils Lake Camp, Mich.

Dr. W. O. Knowles writes that the Devil's Lake Camp-meeting will be held as usual. It has not been abandoned. It will commence June 11, and end July 4.

Marshalltown Camp, Ia.

The fifth annual camp of the Central Iowa Spiritualists' Association will be held at Marshalltown, Iowa, on the same grounds as last year, commencing Sunday, August 28, and closing Sunday, September 18. Several good mediums are expected, and nearly every phase of spirit return will be demonstrated. The grounds are situated about one-half mile from the Iowa river. Circulars will be ready about August 1. Those desiring circulars or further information will receive same by addressing MISS L. P. BEESON, Albion, Iowa.

Mesick, Mich., Camp.

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed program. Address Jacob Bullman, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabce, state organizer.

The New Era Camp.

Their many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Loe P. Prior and Mr. Chas. J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as the "boy orator," is conceded by such a discriminating judge as Dr. J. M. Poles to possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and so solicit the active co-operation of every Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary. The Brockways are at Portland.

Ottawa, Kansas.

The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa, Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.

We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, making two weeks' time, including three Sundays. We have made arrangements to use the fair grounds again, as we can do better there than any other place.

We have no one engaged to speak as yet, but think we will have Will C. Hodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have in our city four Spiritual societies.

T. P. KELLEY, Sec'y, 211 E. Fourth St., Topeka, Kan.

Grand Ledge Camp, Mich.

Grand Ledge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp.

The sixteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31, and will close Sunday, August 28. The best of talent has been secured. Circulars giving full information will be issued about June 15. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.

The Lake Brady Camp will open July 10, and close September 4. Programmes will be printed later. D. A. Herrick will preside as chairman during the session. All mediums wishing their names on the programme, send them to D. A. Herrick, Ravenna, O.

Bankson Lake Camp, Mich.

Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.

The

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC.. THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the mind of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Ervin A. Rice, president writes: "Mrs. Cora L. V. Richmond has accepted the call from the Church of the South, for the month of September, after which she will return to Washington. Possibly we may have her with us later in the season for a few weeks."

Professor Geo. W. Walrod, of the Opera House Block, Denver, Colo., was suddenly prostrated last week with heart weakness and general derangement of the system, brought on principally through overwork. We hear he is progressing favorably towards recovery and will resume public work at an early date. He holds public meetings every Sunday evening at 8 in his Occult School in the Opera House Block, and developing sances every Friday evening.

Mrs. Lizzie Giles writes that Mrs. McGibney deserves honorable mention for the good work she is doing in conducting a spiritual mission on Fulton street, near Reid avenue, Brooklyn, N. Y. The mission is in an orthodox locality, but bids fair to blossom out in a society at no distant day.

E. A. Doty writes from Albany, N. Y.: "The cause of Spiritualism is not in any flourishing condition in this city as I had hoped to find it, when coming here a few months since. The Unitarian church society seems to have absorbed most of the old-time workers in the spiritual vineyard. Under the able leadership of Rev. Wm. M. Brundage, a former Methodist, the cause of Liberalism is growing rapidly. Rev. Minot J. Savage occupied the rostrum a few weeks since, and delighted his immense audience, which packed Odd Fellows' Temple, where the regular meetings are held. A few evenings afterward, at a church society meeting, a paper was read on 'Immortality,' after which Mr. Brundage requested each one present to give his or her best reason for a belief in immortality, and stated that he had talked with Mr. Savage when here, and that he (Mr. Savage) was a believer in the intercommunication between mortals and the so-called dead. Some of the Spiritualists present availed themselves of the opportunity and gave their reasons. Last evening Rev. B. Fay Mills, of Boston, formerly a Presbyterian minister of this city, occupied the pulpit and gave us a magnificent discourse on 'Twentieth Century Religion.' During the delivery of which he was frequently applauded by his large and appreciative audience. In the last conversation with Rev. Mr. Brundage he assured me that more than one-third of his church membership were Spiritualists. Are we being absorbed by Liberal Christianity?"

J. W. Brinton writes: "I had the pleasure of attending the services at the Spiritual Hall in Marion, Ind., on Sunday evening lately. A large audience greeted the speaker, H. C. Andrews, who is now serving that association. Subjects were handled the speaker by the audience, and the service which were handled in the usual easy and able manner by his guides. For a closing subject, some one gave the doctor a white rose with the request that he should improvise a poem from it, which was done in a manner beyond the ability of my tongue or pen to describe."

J. S. writes from Louisville, Ky.: "During the month of May Mrs. Josephine Ropp, of Indianapolis, Ind., occupied the rostrum at the People's Spiritual Church of Louisville, Ky. Her tests were given in quick succession, with the names of all concerned, correct and convincing, giving undoubted satisfaction to the audiences."

W. C. Mann writes from Louisville, Ky.: "Mrs. Josephine Ropp, of Indianapolis, Ind., has just closed a five weeks' engagement with the People's Spiritual Church of this city. During the five weeks she was with the society she gave 129 tests, and all but six were recognized. She can be found at her home, 1414 Washington street, Indianapolis, Ind., for the present. Mrs. Annie E. Thomas, of Newport, Ky., has been engaged for the month of June. She commenced her labors in this field Sunday evening, June 5, to a large and intelligent audience. After her lectures she gave some fifteen tests, and they were all recognized."

Mrs. Virginia Barrett writes: "I am open for engagements with camps and societies as test, musical medium. I will make positively satisfactory terms. I want to say to the friends that I shall be glad to send them a circular of the 'Grand Psychic Circle Association,' to those desiring to become members. It is a great international circle. I am honorary secretary for the State and elsewhere. Address me at 615 East Sixteenth street, Indianapolis, Ind."

J. D. Adams writes: "The Englewood Spiritual Society, though only three months old, has set a pace in its march of progress which many thinkers have heretofore pronounced impossible, and we hope to see many others get up a little more steam and come alongside. Every other week at 2:30 in the afternoon we give a trumpet sance in the public hall and each alternate Sunday evening at 7:30 we give a materializing sance in the same place. Our success has been beyond our expectations. May 29th Mr. H. P. Coats gave a trumpet sance which was well attended and many messages recognized. Mrs. True-dell, our pastor, feeds our souls on spiritual manna on all other occasions. Our feast of good things is so diversified and abundant, that many who are hungering and thirsting will come to us to be satisfied, and our hopes in the life to come are breaking away from the churches of the season. The society will hold the following engagements: Cassadaga, N. Y., June 17, 18, and 19; Maple Dell, Ohio, July 29 to August 5; Grand Lodge, Mich., August 6 to 11, inclusive; Lake Barby, Ohio, August 17 to 21, inclusive; Haslet Park, Mich., August 27 and 28. They would be pleased to make other engagements for time not taken, and are also open for monthly engagements for the coming year. Address them at 416 Newland avenue, Newstead, N. Y."

Carrie Fuller Weatherford conducted the services at Summerland Beach, O., Sunday, June 12, and the Columbus society added to the pleasures of a Sunday outing an out-door service of lecture, tests and improvised song.

James F. Raymond writes to the Spiritualists of the Northwest: "Receiving, as I do, from day to day, letters making inquiry relative to our usual camp-meeting, I am, much against my inclination, compelled to say that the Northwest Spiritual Society, which will hold no camp this year. Another year, however, we are in hopes will bring things about in such a shape that our annual gathering will take place, with the customary attending happy results."

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This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

John Price, Ellitsburg: Q. I send you a printed sheet of 1860, written by Andrew B. Smolnekar, in which the following prophecies occur; as I think you maintain the power of prophecy possible, I would like your opinion of these:

"There will be a great destruction in this country as there is in Europe, if it shall not be stopped by receiving and spreading our mission of peace. According to our knowledge, whoever is elected president he will be a curse to this republic without a knowledge of what has been performed in our mission to the nations. The measure of iniquity is so filled in this country, that if it does not break out before, it must break out during the next presidential administration, if not prevented by elevating the people from the existing degradation and corruption upon the platform of this message."

A. Dr. Smolnekar was elevated by his critical studies to a high place as Professor of Biblical Literature in the Catholic church. Like many others susceptible to spirit power, he was pushed on, out of that church into Protestantism, and then he stood alone. Like all others who have thus come out of the churches, the old forms and methods of expression cling to him, the wine of new thought is retained in the old goat skin bottles. Yet of his mediumship, and the correctness of his forecast of events there can be no doubt. That there was a great and prolonged effort of a band of spirits to avert the awful struggle of the rebellion has been again and again reiterated in spirit communications. In Abraham Lincoln they found a mind they could in a great measure mould to their great purpose, and through and by him they nearly reached the mark of their high aim. His death was the direct result of countervailing forces which at the last moment gained ascendancy.

Geo. A. Wood: Q. (1) When did the orthodox religion originate; what was the beginning and what did they call themselves?

(2) How many different religious beliefs are taught in the world to-day?

A. (1) The church at Rome, arrogating, falsely, to have been founded by Peter, and by its situation in the imperial city, reflecting the prestige of the capital, claimed to be the central church, and its bishop became known as papas, and at length as pope. It also set up the claim that its doctrines and power made it more than Roman; it was the universal, or catholic church. When the patriarch of the Byzantium began to assume equality of power, the dissensions of the churches of the east and west, hastened as much as any other cause the downfall of the empire. Until the eighth century there was only one acknowledged head of the Christian church, that of Catholic Romanism, although there were numerous schismatic sects. Then with the division of the empire came the division of the church, and the Greek church became almost as strong as the Catholic.

The name Protestant came into general use in 1529, after the Edict of Spire, as designating all those denominations which protested against the pope.

(2) All denominations or sects differing from the Catholic, are called schismatics. The more noted in the early times were the Ebionite, Novatian, Militant, Arian, and these continued until the consolidation of Catholic power enabled that church to crush all who doubted or opposed. Since the Reformation the activity of thought caused by its liberation has given rise to almost countless sects, differing on slight shades of doctrine, yet vindictively opposing each other the more as the differences of faith were less.

The number of these may be stated from one to three thousand, as the distinctions are given greater or lesser weight. However, there is not more than a dozen great and well-beaten Protestant thoroughfares said to lead heavenward. The others are slight deviations drawn from the forced or ignorant rendering of scripture texts. All these Protestant sects, in the eyes of the true and only Catholic Christian church, the church that retains all the traditions of the fathers, and the early beliefs sacred, as having been supposed to come in unbroken descent from the apostles themselves—are damnable heresies leading direct to perdition.

About all there was of the primitive Christian church, the church as it stood consolidated by the centuries down to Luther's time, was the very principles he and his Protestants protested against.

T. N. Travis: Q. (1) Is Father Chiniquy yet in the body?

(2) Is Molly Fancher yet living, and how is life maintained in her case?

(3) Does Theosophy deny spirit visitation, and does it teach that Spirits lose their individuality between periods of reincarnation, and also lose all the experiences gained in a former embodiment?

A. (1) Father Chiniquy is yet able to do earnest battle against the superstition of the ages as embodied in Catholicism.

(2) Molly Fancher yet remains a mystery to the medical profession, and setting to naught the theories of science. She is a demonstration of the superiority of spirit over matter. Her life is maintained because there is such a slight draft made on the functions of her body, although her spirit is intensely active.

(3) There is such a wide difference in belief between those calling themselves theosophists, that it is not possible to define their belief as a whole. Many are Spiritualists, while others are not. The spirit must remain the same individual, and retain its former experiences, or the purification and progress for which this reincarnation is performed would be defeated. All recollections, however, between the states is lost. This must be held in order to rebut the evidence of the senses. Many claim, however, to have more or less faint memories of former states, when they were famous personages, kings emperors or vagabonds. Sometime, in the last embodiment, all the experiences will come back to memory and make up the final character. In the parental Theosophy, this last state is reached, at the same time the spirit meets final absorption in the bosom of infinite nothingness.

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

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

FOLLOWED BY A VOICE.

An M. D. Relates a Very Curious Experience.

I was raised near the town of Ottumwa, Iowa, and until almost eighteen years of age I had not been out of the county of my nativity. During the summer of my eighteenth year, 1886, I went to my uncle's place near Council Bluffs. In the fall of that year I was aware of being followed by an invisible something which flitted from tree to tree, or bush to bush, making a noise similar to a katydid and somewhat louder at times.

This noise was incessant and uneasy. I found by a close search that it was not a bird or a katydid, or any other thing visible. This made me think of ghost stories and I felt uneasy and nervous. So at the beginning of winter I went back home.

I remember that winter of hearing that noise in a leafless tree in which a bird could not have hidden, and neither could such a thing as a katydid have been there; this was double proof and it quivered me.

The noise ceased then for the winter; it always did that way, and began next spring. It got louder and louder as the years went by.

In 1889 I went to Texas; during that year I experienced a trance. It was near 9 o'clock at night, some time in August, that I was lying on a cot, wide awake, when I began to feel strange. I placed my hand over my heart to see if it was beating regularly, when it made two or three hard beats and stopped.

I then experienced the sensation of dying. A warm sensation passed over my body, then came a chilly sensation, oh, so cold. Then I was unconscious for an instant; then it seemed that I became conscious but separated from my body, and some unseen power ushered me into a strange desert country, where the light was dim like starlight.

On that desert plain I saw an uncountable number of black rocks. As soon as I had noticed these things there came a bright, sun-like figure rising above the eastern horizon. Before it had reached the zenith it had changed to a human form. This figure said with a loud voice: "Arise, dead." Then all the rocks on the plain assumed human form. They were as black as coal. I was held by an unknown power far above the plain, and at this juncture was forcibly returned to my body.

I slept none that night. Under the strain of this vision I joined the Baptist Church in 1890.

I returned home that year, my parents living in Missouri at the time. During the summers of 1891 and 1892 my companion, the "voice," grew louder. I hoped to get away from so ghostly a companion, so I went to California in December, 1892, thinking that such a long ride would carry me away from that strange noise; but no, it only seemed to aggravate it.

In the summer of 1893 the Christians (Campbellites) were holding a revival in a tent in Anaheim, California. I went down there one day and joined them. I was working that year for a farmer, W. J. Smith, some four miles from Anaheim. On the evening of the day that I joined that church I rode from the farm in a road cart with a friend to the camp-meeting. All the way along the road I heard the "voice" flit from tree to tree and from bush to bush, uttering a warning cry. However I went right along. When I came to the tent door I saw a large crowd of men and boys outside about the door of the tent. The "voice" angrily and warningly flitted to the top of the tent. I found a seat in the crowded tent and sat down. The "voice" suddenly became as loud as a mocking-bird or whippoorwill and assumed a position right above my head about ten feet from the ground.

The crowd outside suddenly became quiet; most of them left. The people sitting near me became pale with fear, and it seemed as though my heart was in my mouth. This noise lessened when I started away.

I came back to Missouri in 1894. In 1895 I began studying medicine under the instruction of a doctor who used to live near my present postoffice. One evening while I was staying at the doctor's house, he being gone, his wife and I were alone, she heard the "voice," and noticing that it was uncommon, she asked me: "What kind of a katydid is that?" But I quickly turned her attention from it, for fear she would become scared.

At the medical college at Keokuk, Iowa, during the term of 1895 and 1896, I became acquainted with two students to whom I told my psychic experience. One of them borrowed a book from the town library, called "The Law of Psychic Phenomena." I read the book and saw that my case was like that of Socrates and his daemon.

During the last two winters "raps" or knockings have "evolved" in my presence until lately they are tolerably loud. They make no replies to questions.

I would like to know how to get sensible answers from the questions I ask them.

Ever since the memorable night in Anaheim, I have grown suspicious, and at last disgusted with the church. Finally went over to freethought. I have my own ideas about these strange things.

I could tell you of several other strange things. Other people may tell stories, but I know that the above experience is true.

B. S. M.

SOME SIGNS AND SUPERSTITIONS.

If a slat falls out of the bed, it is a sign of coming riches.

When working in pastry never cut the dough with a knife.

Many icicles hanging from your house are a sign of wealth.

If you sing while making bread, you will cry before it is eaten.

To forget to put coffee in the coffee pot is a sure sign of a prize.

If a cork pops out of a bottle suddenly, you have an unknown enemy.

When one breaks a pair of scissors it is a sure sign of a divorce in the family.

If the door key persists in getting rusty, some friend is laying up money for you.

If a knife be thrown off the table and falls on its back, it is a sign of a wedding.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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

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

SOURCES OF FRAUD.

Laws of Cause and Effect in Deception.

To the Editor:—The war waged against fraudulency and deceiving mediums of late assists greatly in purging Spiritualism of pretenders, and a great deal of misunderstanding entertained by church-goers in general; but the question has never been raised: How did these instruments in the hands of the angel host (the media) ever lose caste and practice dishonestly? Now the dishonesty practiced in most cases are effects, the causes of which we may try to trace; and such causes hold good in materializing as well as in other trance mediumship, to-wit: As a rule, a trance medium is at first unconscious, or nearly so; then what is given is subject to the control of the sifter, the media and the ones controlling and in most cases where truth is sought, truth will be given. Later on, said medium becomes more conscious under control, and the sifter may be overanxious to obtain full data and tidings, and tests extremely explicit; and the communication given partakes of the channel it passes through. Still later in the experience of the medium he or she becomes nearly conscious of all that is said, and at times feels that the communication given is unsatisfactory to the sifter; but in order to satisfy, the medium in trying to explain or enlarge in flowery words may add inferences which may not be intentionally misleading, but at times prove effectually so.

Again, this medium has to earn a living through the course his or her destiny or the angels would have pointed out, and advertises to that effect; but stated in an unfavorable surrounding, conditions becoming a bar to spirit control; still it was advertised, and there is bread and butter to earn, and said medium will give what is termed "impressions"; and here the first great mistake is taken, for the bright, truthful control will be supplanted by spirits of a lower order, who do not think that the prevalence of their work is a lie. These spirits then, with unexpressed medium that they deem slight prevailances harmless, and the medium in turn draws his or her control from that class; hence we have mediums who are very reliable at some times, and very unreliable at others; but if they are once deceiving, they must bear the stamp of fraud.

Now if our test mediums were paid by Spiritualist organizations, and the orthodox preachers are treated, and not having the guile of hunger standing at their doors, then there would be no excuse for deception. Mediums, as a rule, when caught of what is said, will try to please; and I hope that only few use deception from love thereof.

For more than 30 years I have been an earnest student of Spiritualism, without the least shadow of having found the above facts to tally, but with the other; and also found that mediums as a rule, have more to contend with from phantoms in Spiritualism than from honest orthodox investigators. These first-named ones are the ones who in first mediums with misleading questions, and they invariably receive a lie in return, or the same material they brought; and then they cry "fraud!" I pity a falsifier more than I condemn; but who can wonder that deception is so common from these mediums at times, when many of the ones visiting them are teeming with the wild restlessness of the stock board, the modern courts and bars, the legislative halls and the tricky politicians' dens; and remember, that each one brings his own spirit friends, be they ex-gamblers, preachers or thieves.

I thank my destiny's star that I was never blessed with any perceivable mediumistic gifts for the unthinking one to ridicule, and for pharisees to despise. All I wish to impress upon the reader is, "Search for truth, and you will find it"; and if you have outgrown the eating of dead dogs, dressing for show mainly, valuing gold above honor, partisanship above patriotism, defending a criminal offering a big retainer, doing good for reward only, thinking yourself better than you are, and using policy in your dealing with your fellow-man, then throw the first stone.

C. J. JOHNSON.

Pocatello, Idaho.

Presented at a reception in Boston, by Dean Clarke.

With honors due, we greet our brother As brethren should greet one another, And as a tribute just to pay, We offer him this humble lay.

An unpretentious, modest man, He has achieved what few men can, And well deserves the high regard Which is true manhood's just reward.

Though long deprived of outward sight, He now has ample toward light, And though the paradox seems queer, He is in fact a wondrous seer.

Kind spirit friends, who love us all, In his misfortune heard him call, And in his youth came to his aid, And soon, of him a speaker made.

His inspirations high and grand, Have made him noted through our land, And he must be a stupid wight Who does not hear him with delight.

His words are not mere empty sound, But symbols are of thought profound, Yet, though his thought has range immense, All that he says is common sense.

Although he wields a mighty hammer, He never breaks the rules of grammar, Hence, he as speaker, always "draws," And is an honor to our cause.

Though not a preacher, church-installed, He sure is one whom God has "called," And one whom angels now employ To preach "glad tidings of great joy."

With "spirit gifts" most richly blest, He ranks as speaker among the best; And what was best in Nature's plan, He's more than speaker—he's a Man.

No blessings need we ask to fall, For many of them come from all, Whom've listened to his silver tongue On which with rapture they have hung.

The angels who are with him now, Have twined their chaplets 'round his brow; So let us mortals bring a crown Of well-earned honor and renown.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with the higher intelligence, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

CATHERINE LINYARD.

She Conducts an Investigation.

SHE RECEIVES A COMMUNICATION FROM THE OTHER WORLD THROUGH THE MEDIUMSHIP OF FRED P. EVANS, THE NOTED SLATE-WRITER.

The Sunday Telegraph's photographic studio is the scene of many strange experiences, but nothing more odd than an incident which happened the other day has probably taken place at any gallery. Catherine Linyard was one of the figurants and the other, Fred P. Evans, a psychist from the Pacific coast.

Miss Linyard is not a believer in Spiritualism, but consented to pose with Mr. Evans in a demonstration of slate-writing before the camera. Several who have claimed to give an expose of slate-writing have given their version of the matter before the camera, but this is probably the first time that any one claiming to produce the manifestation has consented to do so under conditions permitting of photography. The scene took place under the usual glass skylight, which excluded only the direct rays of the sun and seemed to render impossible any attempt at trickery.

As a first step a number of ordinary slate-boards produced from which Miss Linyard selected two, which she carefully cleaned with a cloth after examining carefully for any trace of writing. One was laid on the table and placing thereon a small piece of pencil, Mr. Evans covered it with a second slate, fastening the two together with a rubber band. He then directed Miss Linyard to write upon a slip of paper without permitting him to see it, the name of some deceased friend from whom she desired a communication. This was done, and the paper slipped, writing side down, under the band. After a short pause, during which the sound of writing was heard, the slates were unfastened, and it was found that one side had been covered with a communication, incomplete in itself, and again slates were fastened together and subjected to the same test. This time, when the slates were again examined it was found that both sides were covered with writing completing the communication begun on the first, which Miss Linyard declares treated of matters which could not have come to the knowledge of Mr. Evans, and signed by the friend whose name she had written on the slip of paper.

These more slates were fastened together, and this time a general communication was received, done in several colors, and later a message purporting to come from Edwin Booth, was found on another slate.

On the first slate the message was written in an easy, flowing hand, and however it was produced, certainly induced an uncanny feeling in those present in the gallery, for the surroundings certainly not conducive to manipulation of the slates, and as far as communication from the spirit world were open to no suspicion. Miss Linyard in particular was greatly amazed at the success of the experiment, for she had previously expressed her skepticism at any practical results being secured under these or any other conditions, and when she began the sentence, made many laughing comments on the foolishness of attempting to secure any communication from the spirit world with an unbelieved camera looking on.

—New York Telegraph.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Leonora Palmer Shall passed to spirit-life, from her home in Allen county, Ind., on Sunday, May 29, 1898, aged 55 years and 8 months. Deceased has been an ardent Spiritualist for many years. She leaves four children to mourn her loss in the physical form, but conscious that she is often near them in spirit. The writer officiated at the funeral.

F. D. DUNAKIN.

At Downey, California, May 22, 1898, Jesse Scott passed to spirit life, aged 75 years. Funeral services by Dr. Andrews, of Los Angeles. He was buried in Greenwood Cemetery, with his comrades soldiers.

WM. B. MORRIS.

A. W. Pierce, of Londonderry, Vermont, threw off the mortality to put on immortality, May 30, aged 79 years, 11 months and 4 days. A close student of nature, he early embraced the teachings of our harmonical philosophy, and became one of our most earnest defenders. He leaves a wife and ten children, all honored members of society, scattered over Vermont to California.

Alonso Hubbard of Tyson, Vermont, an inspirational speaker, brought words of cheer and consolation to heal the wounded heart and cause us to realize that death, so-called, was robbed of its sting.

D. D. WAIT.

Passed to spirit-life, May 28, at her home in Northville, Mich., Mrs. Menervia Smith, aged 60 years, wife of Mr. Asa L. Smith. It was the first Spiritualist lecture ever given in the place, and a large audience assembled to listen to the funeral services conducted by Mrs. Anna L. Robinson.

XX.

Passed to the higher life, from his home in Hardwick, Vermont, May 22, 1898, C. N. Shedd, aged 79 years 9 months and 4 days. He had added to his faith, knowledge, he and his wife having been true Spiritualists over forty years; so he was fully prepared for the change that awaited him.

He has passed through years to a ripe old age.

In the book of his life there's no blot on a page, And in heaven they placed another bright star.

When he passed through the gates for him left ajar, 'Twas only transition to heaven from earth.

When he awakened and found 'twas his new spirit, he had dreamed of a land in the land he had dreamed of—a land just above.

Where all are received and greeted with love.

O, sing not a requiem, one chord that is sad, But join with the angels in feeling so glad.

That a mortal has stranded his barque on their shore, Where the pains of the earth-life can reach him no more.

S. S. N.

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

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of the two spheres. By Hudson Tuttle. Price, muslin, \$1.00; paper, 50 cts.

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

VOL. 18

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NO. 448

A HIGHER SPIRITUALITY.

Its Demand Is That "Thou Shalt Not Kill."

A Comprehensive Lay Sermon in Reply to Jenkin Lloyd Jones' Recent Discourse.

SUBJECT OF FLESH DIET—KILLING OF ANIMALS FOR FOOD IS HELD TO BE INDEFENSIBLE—SCRIPTURAL INJUNCTION HAS BACK OF IT THE WELL-BEING OF THE HUMAN RACE—BY C. M. LOMIS.

There is enough earnestness in Mr. Jenkin Lloyd Jones' sermon, as printed in *The Progressive*, to counteract any seeming error into which that gentleman may have fallen. Probably no more able or thoughtful discourse was ever preached from the rostrum. In one sense Mr. Jones is right, in that he speaks his convictions; wrong in the minds of certain of his hearers, in that his argument fails to recognize some of the finer truths relating to the present development of the human race. To justify the killing and eating of animals, because beast eat meat, is to be objectionable. It is only to that portion of the sermon that I wish to call attention; there is much else of fact contained therein that is unanswerable.

With the speaker personally I have no quarrel; with some of his principles I certainly take issue. But when the great edict of manifestation went forth from the One who is eternally ordained that as the human instinct should be evolved, mind should oppose mind, force strike at force, the whole to be as the strike in the hopper, a necessary grind to refine and help subdue the wayward spirits of earth. Therefore, when minds meet, while there may be a fever heat, there must be absolute tolerance as well. Thus do we invite and foster progress.

THE FORCES OF NATURE.

Though at the present time the meat eaters preponderate in multitudes, there is a steadily growing sentiment against flesh-killed food little dreamed of by those who are uninformed. No more striking fact was written in Mr. Jones' sermon than that man's (imperfect) interference is necessary to keep in balance the needed supply of animal life. As soon believe that the turning of the planets can be regulated from Lake Geneva, or that the kinship of human love can be annulled or preserved by the divorce courts. Mr. Jones tells us that "obviously there is confusion somewhere, and a confusion that lies at the foundation of much of our thinking and feeling." To the man or woman who has been emancipated from the thralldom of gross appetites, engendered by flesh eating, there is no confusion. The confusion comes from our imperfect attempts to be consistent. A thinker who goes into thrones of despair because miscreants go out and shoot birds to deck women's bonnets, and yet eats the flesh of slaughtered birds and animals, and wears self boots, must needs expect "confusion." It is true as stated, that no short-cut edict can be laid down for all. I do not claim this. But I do say that he who has so appropriated the forces given him by nature that he is content to take his food from the supply first-hand, instead of waiting until it passes through an organism more or less diseased and impure, is more nearly a servant of God and a factor of human progress. It is said to have been cured of meat-eating by seeing the cook cut into a full-grown absciss secreted in a quarter of beef. Other vegetarians stoutly declare that man should not feed upon the same kingdom to which he belongs; theoretically that he is man, a creature endowed with attributes above the animal. If he is manifestly above the beasts and birds, and can abstain directly upon the generous abundance of earth—as thousands have proved by actual experience—must there not be some forthcoming rescue for us from the time-worn habits of our fathers? We are progressive beings, come what will. The race is becoming refined. What was once right and justifiable may not be right now. Change is the law of the universe. We see change in every atom—everything is moving, nothing is permanent. This is evolution. Then, of all things, must it be supposed that man, still a creature among creatures, can at his best presume to help regulate nature's law of supply and demand? Though Darwin may have figured out that "the sea itself would soon become one solid mass of codfish if the law of propagation were not interfered with," who let me ask, interpose with that law of propagation? Does the infinitesimally small number of fish taken by man's net and hook make any possible difference? It is most assuredly nature's own mastery interference—among the animals for animals, and if you will, among the human family for the human family. To the most devout thinker in the cult, it is a perplexing fact that from nearly every nest of birds, every litter of pigs, and every school of fish, only a small percentage of the progeny reach maturity. And yet, that it is so, we must for the present be content. Birth and blight go hand in hand everywhere, and we must console ourselves with the unalterable belief in the "survival of the fittest."

MAN VS. ANIMAL LIFE.

The fact that animals sacrifice their lives to animals of the higher orders, stops right there as a fact. Draw the line we must, for on earth there is no higher order than man. In the astral currents about him there are doubtless pernicious influences from which man is warned, lest his individual selfishness be devoured or obsessed. It is a faulty parallel, and a meager credit to man, to suppose that he must subsist on flesh

meat. My experience has proven that it is not at all necessary. Here is my one important reason for abstinence from meat. The instant the animal is killed the refuse matter throughout its organism, and which is on its way to be excreted, is stopped, and, of course, the impurities in each fleshy cell goes into the human stomach for better or worse—some intestines to receive and cast off said impurities, others to permit the taint to find its way into the blood. Incidentally I am of the opinion that all flesh eating is a mistake, handed down to us along with many other errors of the past. But be this as it may, a dozen years of abstinence in my family has served in an incalculable degree to encourage cleanliness of body in other ways, until now it would be a sacrifice of both our moral and physical welfare to eat that which we no longer crave. Ask the vegetarian if it is not more Godlike to take his food in all its purity direct from mother earth—grounded in the sun and free from animal taint—and he will smile that such a question should even suggest itself.

THE WONDERS OF SCIENCE.

Mr. Jones' premises that the "lower orders in water and on land feed on the coarser or more elusive materials, refine and incorporate them into their own being, and then pass it along to the nourishment of the next higher order," is a physiological verity so far as it goes; but my plea is that the titillable soil on earth can produce one hundred times more sustenance than the human family needs, therefore the stomach civilization of the beast above alluded to need not enter into human necessity. Already we have a cooking fat made from cocoanut and cotton seed far superior to lard, wholly vegetable and quite as cheap. It is said that science has produced a sole leather made wholly from wood fiber, and were we to be deprived of the hides of beasts there would soon be found a way to produce ample foot coverings by scientific discovery. In other words, all that is contained in the animal organism can be gathered from vegetation, combined, chemicalized and transmuted to supply our needs, and because of our discoveries, doubtless come to us in far superior quantities. I believe we have only an inkling of the wonders of science. If certain properties of nutriment are contained in the cow's milk, were the supply stopped, need we wonder soon demand, and there would be produced a carefully prepared substitute for the babes. True, there is a warming, wholesome companionship between the farmer boy or girl and the dumb creatures upon the farm, and I say that to foster that I would use my every effort—foster it by omitting the killing thought entirely, and thus observe the commandment "Thou shalt not kill," in all its simplicity of dictum. Because only two of the hundred thousand come to maturity, must we argue that ninety-eight out of every hundred babes born must be destroyed to keep in balance the law of propagation? Speaking of the slow-breeding elephant, which in a few centuries might overstock the earth, does not Mr. Jones know that there is a far-sighted evolution going on in the animal kingdom of untold interest to man? That the mastodon of old exists not to-day, and that the smaller species are growing larger, smaller, while man is growing larger in soul-stature? In time the elephant will be extinct also, not by man's efforts, but by divine law. The savagery of the animal kingdom will abate by divine law also, the same as it has abated among mankind. We are in a great cycle of refinement. Many examples are there of people who have progressed beyond the habit of flesh diet and do not know it, and who are suffering from dyspeptic ailments in consequence. Let them put aside the old habit for one year, and I dare say that in a large number of cases the unwelcome ailment will take flight.

EFFECT OF EASTERN ASCETICISM.

Mr. Jones' reference to the people of India is not new. But a later cult has explained the terrible famines and other sufferings that periodically sweep over that land. It is not that "this law of succession of life" is not recognized, but because of the exclusive thought and associations of the people. Thought has a dynamic force which is just beginning to be understood. Shut in the inhabitants of a commonwealth and deny them a liberal intercourse with the outside world, and the sterility of their thought breeds devastation, of course. In America we are constantly enriching our blood with the blood of other nations. Is it any wonder that we are advancing as no other nation ever advanced? The foreign element acts as a fertilizer to our physical and mental soil, else we would, with our rapid strides of civilization, soon grow fane and impracticable. The people of India have encouraged asceticism and they must take the consequences. Right here's where we and the whole world must recognize the coming leveling of caste, and the establishment of the universal brotherhood. That all evolution tends to universality is already apparent, and the nation which depends upon lineage and family blood for its rulers will not survive in the past. Refinement, yes, and along with this must be a mixing of the races, a cutting away from animal instincts and animal diet, that the great master plan of progress be not delayed. Whether animals are bred and killed in India or not, has nothing whatever to do with the question of plagues. When we enter the great laboratory of change we must constantly take on new condi-

tions, meet new difficulties, accept new physicians, and live new lives, even as the chemist rejects the fact of yesterday for the discovery of to-day.

It was only a few weeks since that our city papers chronicled the case of a pig-killer at the stock yards going stark mad, so that it took several policemen to overpower him. Is not all this consistent with the man's calling? Calous as may be the human perceptions, somewhere in the butcher's consciousness is a pang of remorse of every act of killing. We have no right to take a life which it is not in our power to restore. We go out and slaughter the beast—not in anger or in self-defense, but deliberately—and to that flesh food has been transmitted its murderous taint. Our son eats of that flesh and perchance goes out and kills a neighbor. Should we wonder at this? With brain finely organized, he may be thrice susceptible to the taint we have put into the flesh, and unable to master himself he commits the crime in a moment of irresponsible frenzy. Ask him why he did it and he will tell you he does not know. We, the parents, are the ones to blame for the atrocious act.

NO USE FOR THE HOG.

Cease raising the bovines and the hog, and when the superfluities demand does not exist nature will kindly regulate the supply. How beautifully said Edward Bellamy alluded to this subject in his book, "Equality." In the period of which he writes, nearly 100 years hence, there is an absence of the former extensive hay fields in Massachusetts. Why? Because the animal, no longer a beast of burden, nor is he eaten, has ceased to be raised, and therefore the vast fields have been turned into vast acres of flowers and useful vegetation. The human family is at peace, and the love principle has at least triumphed. When that age arrives Mr. Jones' doctrine of sacrifice will be greatly modified, because we shall have contented ourselves with the merely natural laws of use and conservation.

But we have need to be the most tolerant since we are aware that only those who have become emancipated from the meat-eating habit know the freedom thereof. I mean truly emancipated, not acting under the lash of duty without conviction. There is less passion coursing through the veins of vegetarians; they are cooler in summer and warmer in winter (I speak from personal experience); they think they sleep better, have better health, while appetites for strong drink, so prevalent with excessive meat-eaters, is unknown among them. Mr. Jones admits that, cruelly to animals has existed among shippers of cattle and hogs. Cruelty? Ay, and why, even in the slightest degree? Confine 100 cattle in a car, panting, thirsting, hungering—is it right? See the crates of fowls that are cruelly upon wagons down on Water street, a custom so common that it does not provoke a remonstrance from any one. Must not every human soul account for these barbarities in the great reckoning? I believe they must. I would not dare, with my present views of right and wrong, to give pain to a single creature. Since I put aside meat diet, my attitude toward the animal has changed; see in the great mastiff's eye the devotion of a human saint, and in the face of the motherly cow a trace of sublime affection. But when I was pursuing the dumb brute to kill him I saw not these things. I was blinded by the race thought which commands us to do as our ancestors did before us, regardless of conscience or sentiment.

QUESTION FOR INDIVIDUALS.

The assertion made by Mr. Jones that he does not "presume to solve the physiological problem as to whether man had better eat pulse or beef" is a mark of worthy prudence. Nor do I. It is well to leave of solution of the problem wholly to the individual—not to the physician, surely, for I contend that a person's wisdom of his own bodily wants is all that needs to be consulted. If he has not that wisdom, then let him suffer in ignorance. With all my settled convictions upon vegetarian diet and the other habits of cleanliness, I would not turn my hand over to make one more creature, because all attempts to discard meat before the race thought of the past has been overcome and voluntarily is in vain. There comes a time when a reform is imperative, when the physical and mental growth demands it. Then, and only then, must the summons be heeded, the same as we cast aside a religious conviction, because it gives us pain of mind or body or heart. It is certainly astonishing how new and timely phases of belief come along to supplant the old; how new methods of training for the young, new and formerly hidden forces are discovered, just in their right time to match the scientific progress we are making. Then ought we to take it upon ourselves to reform mankind by process and fiery-worled arguments? Certainly not. All reforms are inevitable, well-timed and necessary, though we speak not a word of moral suasion.

TRANSFORMATION OF VEGETARIANISM.

"But," says the meat-eater, "you are taking life unconsciously every breath you draw." True, so we are. But unconscious are we then of a motive to kill; hence there is no violation of the moral code. It is when a man says, "I must stay this creature; its wonderful organism must be torn asunder and the God-given life-essence be driven out, that my hunger shall be appeased"—an act of violence, mind you, back of which is the thought of the destroyer—that the wrong becomes manifest. What is the reverse of this? The abstainer says, "No pain shall I inflict, no thought of taking life shall possess me, and on the most nutritious foods given me by nature will I subsist." Truly, there comes into the soul of such a one a peace which transcendeth all things. In my immediate family the transformation has been complete. My daughter, now nearing 13, has grown up without meat, and has a most remarkable physical and mental physique. We have no desire for nor do we use tea or coffee, tobacco, nor stimulants; we keep no

medicine chest, nor have we a family physician. Before the change from a meat diet I was the victim of ill health and was scarcely out of pain a moment. For years past we have had health in abundance. The time has gone by for the belief that vegetarians must necessarily be a cadaverous looking people. I am, I refer to the above to show that what I have written is not merely theory, but the results of actual every-day experience. And yet, because of our discovery, we do not wish to found a sect, nor do we wish to promote a fad, or abridge one iota the liberties or diet of other people. We merely offer our testimony for what it is worth.

FLESH DIET EXCITES TEMPER.

While Mr. Jones rejoices in "the skill that can make a hundred pounds of beef out of twenty bushels of corn," I rejoice that with no boasted skill whatever, and by following the mere instinct which my stomach and moral sensibilities are endowed, I can get along with one-half the food consumed by the meat-eater, have no taste for condiments, very little for sweets, and none for tobacco or liquor, and yet keep my weight, my health, and my temper, and in a measure, woo to my aid that elixir of youth which the learned alchemist of the past has sought to invoke by mechanical transmutation. It is surprising when we come to know just what a normal appetite is. When food is properly assimilated, few delicacies placed upon the table, and when a natural stomach craving comes to us regularly at meal time, only a meager amount of food is necessary. It is our attempt to depart from simplicity that damages our vitality. Our back-of-the-neck propensities and animal passions are increased by a flesh diet. Necessarily, then, the habit is a gross one. Witness the inflammable temper of the tiger, the lion, the hyena, and other carnivorous animals. Then recall to mind the docility and wonderful endurance of the camel, the remarkable memory and unwearying kindness of the very elephant, the faithfulness and fortitude of the horse or ox, the sleekness and beauty of the deer, the harmlessness of the sheep or goat—all herbivorous animals. Can we ask for better evidence as to the degrading tendency of a meat diet? If flesh diet acts thus upon the beast, so it must in some degree upon the individual who humors his appetite for flesh. All the efforts and preaching of temperance advocates do no good so long as meat is eaten. Meat is a stimulating food; with some temperaments it creates a taste for stimulating drink. A sad verdict this, since so much time, money, and prayers have been spent in the drunkard's behalf. Has any person ever discovered a saloon within the boundaries of a vegetarian community?

The very thought is incongruous and ill matched with the sobriety of meat abstainers.

The laws of sacrifice may differ from the laws of cruelty, and yet as the world advances sacrifices will become a soul and not a body offering, and cruelty and barbarity will exist only upon the pages of past history.

A PRIMARY LESSON.

The Development of Spiritual Perception.

Much may be done in the development of spiritual perception, and its practical realization, by regular and systematic exercise of certain qualities every day. These qualities will build reliable channels, by which the various territories of the soul may be brought into communication. They are the following: The cultivation of receptivity. This is to be acquired by the practice of self-surrender; namely, emptiness of thought, feelings, coupled with willingness to receive, not anxiety to hold, and get—but simple willingness, unopposed by any pre-existing desire or prejudice. The second quality is absolute faith or expectancy, which is the attitude of a child toward a loving parent, who gratifies all wholesome needs. The third quality is persistent patience. Try again and again to achieve the innermost truth, the highest conception of good, which can be framed in the thought. Seek for truth, not only for self-advancement, but for universal helpfulness.

This is the recognition of that unalterable law of good, the unity or oneness of the many.

Through efforts based upon these underlying principles, knowledge of our innermost self may be acquired, and courage too, that will meet and conquer the stubborn foes of passion, led by ignorance and selfishness, and met in all the daily walks of life.

Ask of the "Over-world," and of its teachers. Ask in trust and purity of purpose, and lessons will be learned, that will shine like light in darkened ways.

The great map of the soul, and its inheritance, will be unfolded, and as little by little, you acquaint yourself with its geography, you will conquer space limitations, and pass out into unexplored regions. An exaltation of spirit will lead you into fields of truth, unfettered by bond or limit.

If you seek for tests, you will find therein the manly logic of your own consciousness; a thousand fold more wonderful than the external phenomena expressed through other individuals.

If you ask for guidance, in the complex ways about, listen to that voice that speaks within the templed house of your own soul. Out of the soundless silence will give you counsel.

Prove all things by your own highest measure of truth and justice. It will never fail you.

Around you, and about you, as close to you, as breath itself, are the answers to your questions. Be ready to receive them. Apply them to universal good, and countless more will wait to do your service.

ELLA DARE.

Austin, Ill.

No subject can be too sacred to be understood.—Ingersoll.

VAIN IMAGININGS.

"A Great First Cause" and "A Beginning."

To the Editor:—Many people in their extremities of thought, and not having sufficient knowledge of the proof, fall into vague and erroneous conceptions, and inconsistencies; resort to vain imaginings, presenting them as conclusive arguments, thinking thereby to bolster up some untenable position they may have fallen into, without due consideration of the facts in the case, and the blighting influence of such conclusions on the following generations. Such positions generally are taken by that class of people who are semi-enlightened, and in fact some of the more enlightened, misled, erroneously taught, and whose limited minds are filled with obsolete and antiquated ideas, handed down by some equally dark and benighted mind antedating their own.

We often read about and hear such expressions as "A Great First Cause" and "A Beginning." The one implies that there existed prior to, and preceding all subsequent causation, a causation force, or power, that antedates all cause and results, and is the prime causation of all subsequent phenomena.

The other, that there was a positive, indefinite time fixed, that the whole universe was ushered into a tangible existence from an unlimited chaos, from an absolute nothing, and filled an unlimited vacuum with a tangible matter, by the mighty wand of some deity, or power, in these rush days of the present age, intelligence, the pioneer of, and keeping pace with, all progress, and all old fossilized ideas and theories that had their origin in past ignorance and superstition are being relegated to the past, and all results are traceable to legitimate causes, and within the bounds of rational solution.

Now it is an undisputed fact that there was and there never can be a result without a legitimate cause, and that cause within the limits of possibilities, and that will stand the crucial test of the closest investigation. It would be a very short-sighted and inconclusive mind that would take a stand and argue to the contrary, in these more intelligent and enlightened days, in fact for any one to advance the theory that there was a "great first cause" or "a beginning" to all universal nature, without presenting a philosophic cause, would be pusillanimous imagination, and conceded assumption.

It is self-evident to all that the boundless universe, with all its material solar systems, of radiant luminaries, twinkling stars, flashing comets, are in existence. No mortal man, no immortal spirit, of whatever name or grade, can trace its origin, or call themselves highly educated, teachers of the public, who still hold to such preconceived and antiquarian ideas. But the critic will say: "From whence the ponderous material universe, with all its intricate and controlling laws?" To which I reply: We stand face to face with a result, or fact, an actual existence, the origin of which is a profound problem to solve. Now as this result is beyond the scope of any known intelligence to locate a cause, it stands to reason that its existence is eternal in its nature. Now, as the result must be like unto the producing power or cause, so the producing power or cause must be like unto the product. Thus the result and the cause correspond—which is, an eternal existence.

Now the life principle in all the material universe is Spirit, and we, being the denizens and offspring of the earth, which is a small portion of the vast whole, which is a compound of spirit and matter, are consequently endowed with the same eternal living spirit, or principle, that has existed from all eternity, and thus will continue to exist in a never-ending eternity. Thus immortality. But, he says again, that such a position taken, would obliterate, or annihilate, a creative cause, which would be rank infidelity. Can't help that, there is yet no proof that such a power does exist, or ever did exist; imagination will not obtain in this case, consequently nothing to disprove.

It is a lamentable fact that error, superstition, false teaching, early training, and misconceived ideas, with their traditional effect, are so strongly entrenched and grounded in the minds of the people, brought down from ages past, by the law of succession, that ages yet in the future will have to be lived out and passed before such teachings will become eliminated and eradicated, and Truth gain preponderance and a universal sway of the human mind.

C. P. MITCHELL.

Moline, Ill.

The impartiality of history is not that of the mirror, which merely objects, but of the judge who sees, listens and decides.—Lamarine.

No man upon earth can have the least spark of love for a God who holds in reserve eternal, hard, and violent chastisements for ninety-nine hundredths of his children.—Jean Meslier.

Not a true thought, a pure resolve, or a loving act, has ever gone forth in vain.—Robertson.

HER SIGHT RESTORED.

Milada Cerny, the Wonderful Baby Pianiste.

Four-year-old Milada Cerny, the baby pianiste of Chicago, is a strange child of fortune. Scarcely two years ago this infant prodigy sprang into visibility with her perfect interpretation on the piano of master compositions. Without warning the precocious child, a real nine days' wonder, was suddenly struck with blindness, and the short tour planned for the larger Eastern cities never came to pass. The little musician disappeared from public view as mysteriously as she had made her miniature bow, and wondering critics soon forgot to discuss her seemingly superhuman powers.

In the meantime Mother Nature, ever kind to the offspring of art, gently touched the sealed eyelids and sight was partially restored to the little one. Within the past fortnight this child wonder, whose coming career assumes a strikingly interesting aspect, has been fully given her second sight.

This young musical marvel, whose tiny legs dangle almost all day long from the piano stool, is a direct descendant of Cerny, the famous composer. Her father, the president of the Bohemian Conservatory of Music, is a struggling musician, who lives in a tiny way down in the Bohemian quarter of the city.

ONLY FOUR YEARS OF AGE.

The child, who is extremely delicate in health and looks no older than three years, is seldom shown to visitors nowadays. Her father wisely wishing to give the little Bohemian genius every chance to make a secure start on the highway of success in the course of a few years.

The repertoire of this tiny tot, whose baby fingers find such sweet melody in ivory keys, includes twenty-four high-class compositions. When she gave two recitals for the best musical circles in Chicago, before her first appearance, the pieces played were "The Slumber Song," "Gipsy Rondo" and "Bohemian Air," by Merv; "Tarentelle," by Pitzowsky; "Sonatina," by Clementi; "Bohemian Dances," by Ondricek; "Grand Fantasia," by Wanaus, and others of equal pretensions. The critics marveled much at the extraordinary rendition, perfect in every particular, and prophesied great things for the infant musician. Then came the sudden blindness and the future seemed dark for the little one.

This tiny blue-eyed, flaxen-haired baby shyly hangs her head at the approach of a stranger and only answers in low monosyllables at the urging of her father.

"Are you going to be a great musician some day?" was asked the little genius the other morning.

"Yes," was the sole but reassuring word whispered by the baby lips after much coaxing.

MUSIC IS THE CHILD'S LIFE.

Music is the life of the little one. The restless fingers of the child are always moving, awake or asleep, as if playing the piano. She thinks or dreams of nothing but melody. The toys of the nursery are nonsense to her, and her sensitive little soul is satisfied only when the tiny fingers are making music on the big piano or when her father is giving a lesson to some aspiring pupil.

Then Baby Milada rests by in naptime, and the lesson finished, clambers upon the stool and repeats with precision the piece just executed, probably for the first time in her hearing.

Not long ago the child was playing a Hungarian melody for a visitor when a single small mistake was made. The little performer pulled her hand away from the instrument as if burned. She pointed after the fashion of much older musicians for a few minutes and simply would not be consoled. Finally she was induced to try again and played so perfectly from first to finale that the baby face was wreathed with happy smiles.

"The child is altogether so cranky for music," said the proud but perturbed father at parting the other morning, "she actually cries if by in naptime, she should have perfect rest at this critical time, but we simply cannot keep her from the keys. What the outcome will be I don't know, I'm sure. But we hope—we do hope so much."

And there suddenly came a glad light into the eyes of the struggling father of this little genius.

WEIGHING HEARTS.

In this world in which we're living, and where each one plays his part, And where all our life-deeds measure the largeness of the heart, Should there come some day a judgment, and a test should then be made According to their lives on earth, each heart should then be weighed, What think you of the weighing, as each one's heart is scaled? Of those who who success in life, Of those too, who had failed? Would there not be some changes, surprises to us all? For some would have their hearts enlarged, and some have none at all.

There would be the hearts all selfish, whose only thought through life, Was greed and gain, and selfish aim, crushing others in the strife, How disappointed they will feel, when to the scales they go, To find the heart that beats for self, weighs but an ounce or so, And still more humbled they will be, to find those they despise, Who lived for others, doing good, with hearts just twice their size. So make your life-work here below, one of kindness and of love, And then your heart will scale all right, should it be weighed above.

BYRON STILLMAN.

No man can tell whether he is rich or poor by turning to his ledger. He is rich according to what he is, not according to what he has.—H. W. Beecher.

DR. BIRKHOLZ, HEALER.

Arrested by Order of State Board of Health.

To the Editor:—The intelligence of every progressive thinker is again ignited by the autocratic State Board of Health in the arrest of Dr. Birkholz, and cures the sick of all manner of diseases that many of the best medical doctors in the world have given up as incurable.

Mr. Barnes is the attorney for the Board, and he made the complaint upon which the doctor was arrested. He had read carefully the hundreds of testimonials in the papers wherein it was stated, under oath that the patients had been treated by many, sometimes a score, of the best physicians that money and influence could obtain, and yet grew worse and were given up as incurable, but when treated by Dr. Birkholz they were restored to health and were as well as ever. All those testimonials the attorney for the board had read and he believed them. He also knew that Dr. Birkholz used no medicines nor knife in any of his treatments; and yet he argued to the jury in the (in)justice court that Dr. Birkholz was "practicing medicine" under the statute of 1887, that says: "Any person shall be regarded as practicing medicine, within the meaning of the act who shall treat, operate on, or prescribe for any physical ailment of another."

That act was passed in 1887, when there was not enough "treating" of patients for bodily ailments "without the use of medicine or knife" to be noticeable, and hence such treating was not in contemplation by the legislators when the act was passed; but was meant to cover the "treatments" of physicians by the use of medicines. It is a very natural expression, "What physician is 'treating' you?" and none but the vulgar would ask, "What physician (or doctor) is 'doctoring' you?"

Then it will be conceded by every right-minded person that to "treat" meant the prescribing of medicines. And Mr. Barnes holds that it included treatments in any manner, even with or without the laying on of the hands and no medicines. And I heard Mr. Barnes say that "even if Jesus Christ should come to Illinois and heal the sick, he would have him arrested for it, unless he applied to the State Board of Health and obtained a license to practice medicine."

I would now request the State Board of Health: In or on what would you examine such an applicant? All you know is what you have learned from books. There is no formula in any book in existence that prescribes the manner for healing in the way that the Christ did. Hence it would be an impossibility to get a license even if applied for, and "healing" in the only natural way would have to be forever under the medical doctor would compel the sick to be "treated" by them or die—and the most of them die, anyway, if "treated" by the "regular" physician.

I was in the (in)justice court when the State's attorney went through the farce of a trial of Dr. Birkholz. The doctor was not present in court. Mr. Barnes introduced the sworn statements and other testimonials before the fact, and introduced the "treatments" of patients in the city of Chicago. Then a detective was sworn and stated that he was in the waiting-room of the offices of Dr. Birkholz, and saw patients go in and come out of the treating-room, but took no treatment himself, and came away after talking with some of those who had been treated. That was the evidence that was introduced, and you under the claim of Mr. Barnes, the jury found that Dr. Birkholz was practicing medicine within the meaning of the statute, without a license from the State Board of Health.

The court then fined him \$100 and costs and immediately, without demand for the payment of the fine and costs, the court issued a mittimus and had the doctor arrested. The State's attorney then went to the Supreme Court at Springfield and applied for a habeas corpus to test the constitutionality of the statute under which he was arrested; but the Supreme Court sent him back to the circuit court, to try that issue, and, if beaten, he would have the right to appeal to the Supreme Court. The doctor then gave bond for his appearance in the circuit court, and left the matter in the hands of his attorney, to be taken up at the convenience of the court, which, probably, will be in October next; and Dr. Birkholz is now under bonds and resting at his summer home at New Buffalo, Mich.

But when his vacation is ended he will again open offices in Chicago and continue to "heal" all who come to him for "treatments," just the same as he did before his arrest, for he holds that men and women who are sick have "rights" which even the State Board of Health are bound to respect, and that is an inalienable right to be cured of their infirmities by whomsoever they may elect to "treat" them, whether with or without medicine.

Hence, September 1, will find him again in commodious offices, "healing" the sick of all manner of diseases and ailments, in the city of Chicago, and the sick may not die, but recover in spite of the medical doctors who know nothing except they have read it in some book, and can repeat that to the State Board of Health and for which repeating they get a license to "treat" the sick. CHARLES HOWELL.

People's Institute, Chicago.

A Michigan pastor recently surprised his congregation with this announcement: "Remember our quarterly meeting next Sunday. The Lord will be with us during the morning service, and the presiding elder in the evening."

He surely is in want of another's patience who has none of his own.—Lavater.

A Christian isn't really much of a Christian, unless he's a Christian when there is nobody watching him.

Considerations on the Causes for the Prevalence of Intemperance.

BY THE HON. WARREN SMITH.

Drunkness is a prominent sin of the age. It corrupts governments, degrades officials and inflicts upon the masses all the evils of maladministration. It bankrupts the prosperity, peace and happiness of homes, and substitutes in their stead strife, destitution, want and misery, and I honestly ask the devotees of the Christian Church what they have done to eradicate it? That many of them have sacrificed money and effort to promote the cause of sobriety I am willing to admit; but the question is, What have they accomplished? Take Chicago, with its hundreds of churches, missions, Salvation Army barracks, Young Men's Christian Associations, W. C. T. Unions, Bible classes and Sunday schools, and how stands the whiskey traffic? Under the shadows of the church steeples flourish over six thousand saloons.

The late lamented Mayor of Chicago informed me that these saloons could not pay rents, insurance, gas bills, county and municipal tax on an income of less than thirty dollars per day. That is, each saloon would have to receive that amount over its counter every day or close business. That they continue business and seem to flourish, is evidence that their receipts on an average is in excess of thirty dollars. Taking this as the minimum, thirty times six thousand is one hundred and eighty thousand dollars spent daily in the church and saloon-ridden city of Chicago to promote poverty, crime, degradation and misery. This fact proves Christianity another failure as a reformatory system. It may be a howling success as an antidote for the effects of sin in another world, but it is an utter failure in preventing crime in this world. In fact, instead of preventing vice and crime in this life, evidence indisputable goes to prove that it only aggravates and increases them. One hundred and eighty thousand dollars to pay the whiskey bills of Chicago for a single day! What a showing for Dwight Moody's boasted system of salvation by faith, alternated with regulation doses of "savin grace!"

Mr. Moody not long since asked that a season of prayer be held for the "conversion of moral men." What does this mean? To convert a moral man into a modern orthodox Christian, would simply signify an exchange of the moral man's honesty, integrity, sobriety and generosity, for the Christian's hypocrisy, fanaticism and small-fry meanness.

That pestilent clerical renegade, Sam Small, in a sermon preached in Farwell's Hall, Chicago, February 24, 1886, declared that he would prefer a drunkard as a teacher in the public schools to an infidel, and his Christian congregation heartily applauded him. I do not blame Sam Small for expressing a preference for his kind, but his congregation did an indiscreet thing in giving a public expression of his free whisky sentiment.

But then, what better can we expect from people who believe the Bible that promises its devotees immunity from the consequences of sin, without any regard to their own merit. "By grace ye are saved, not of works lest any man should boast." "To him that worketh not, yet believeth on him who justifieth the ungodly, to him his faith is counted for righteousness." "Man is justified by faith without the deeds of the law." "Whosoever believeth on him shall receive remission of sins." "David describes the blessedness of the man to whom God imputeth righteousness without works." Here are doctrines that forestall all right doing and destroy all necessity for moral action. A short and easy route to heaven without encountering the manifold stern duties of life. How extremely accommodating to the men and women desirous of enjoying the broadest license of action, without regard to its quality.

Evangelist Pearson said, in a sermon preached in Nashville, Tenn., May 10, 1895, that the sin of unbelief is the greatest and most damning sin in the whole long catalogue, and the most pernicious. It is the black upon a tree that overtops everything in the dark forests of hell. Thus we see that moral qualification and action are entirely ignored and not considered a necessary factor in the Christian scheme of salvation. This fact is proven by the criminal statistics, beyond refutation. The prison records of America, recently scheduled, go to show that within a period of ten years, nine hundred and eighty-seven priests and preachers had been incarcerated for crimes committed, and this is not a tithe in number compared to the clerical crimes perpetrated and never found out, or condoned and concealed by the church.

In the month of June, 1887, Bishop Hogan, of the Kansas City diocese, exposed thirty priests who were guilty of drunkenness and shameful liaisons with the ewe lambs of their several flocks, and for thus exposing the private practices of God's anointed, Bishop Hogan was arraigned before the Pope and severely disciplined for giving to the world the professional secrets of the church and interfering with the secret privileges of his subordinates.

There is no moral [Bible] reason why a Christian cannot get drunk as often as he chooses and stay drunk as long as he pleases. Noah and Lot, of Bible fame, were guilty of the most beastly intoxication, and we learn from the Bible that Noah was a "preacher of righteousness," while Lot was the only "righteous" man in Sodom, and the New Testament writers specially refer to him as "righteous Lot," and to his soul as a "righteous soul." Only think of this brace of disreputable old bums being represented by the Bible as exemplars of "righteousness!" And honest men and women laying claims to respectability, approving this outrage against clean morals and decency; how deplorable! And then our innocent Sunday-school children are encouraged to sing about "good old Lot" and "good old Noah." Oh, shame! where is thy blush?

Solomon is the Bible paragon of wisdom, and as such he is a Christian standard of instruction. Several years ago there was kept in New Orleans a celebrated dive and joint called the "Clipper Shades," and the proprietor formulated a popular card to increase and extend the patronage of his place. On one side of this card was the name of the dive, with street and number; on the other side was the following:

OLD TESTAMENT:

"Give strong drink to him that is ready to perish, and wine to those of heavy hearts, and let him drink and forget his poverty, and remember his misery no more."—Prov. 31:6, 7.

NEW TESTAMENT:

"Drink no longer water."—Paul to Tim.

"He who loves not wine, women and song, remains a fool his whole life long."—Martin Luther.

When a celebrated brothel and drinking saloon can find appropriate precepts in the Christian's Bible to advertise its man-polluting and woman-destroying business, we would decide it high time to call a halt on the Bible circulating business. We defy any Christian to put his finger on one sentence in the writings of those two illustrious infidels, Thomas Paine and Thomas Jefferson, or any other infidel writer, that can be used to encourage vicious or depraved habits. The Bible and doctrines of the church are a standing menace to the honesty, candor and virtue of mankind—virtually a lock on the wheels of man's intellectual and spiritual advancement; and yet thousands of honest men and women candidly believe that if it were not for Christianity, the world would soon go to the demimoon bow-wows; and are also deluded with the idea that it must be sent as a safety measure to the heathen. Eternity alone can reveal the appalling wrongs and frightful outrages the heathen has suffered at the

hands of the Christian nations, especially from those two direful curses, the slave and liquor traffic.

Archdeacon Farrar, in the Contemporary Review, of July, 1889, gave the following statistics in regard to the accursed outrages perpetrated against the heathen by Christian commerce:

"Liquor annually exported from Christian nations to heathen lands: From England, 622,328 gallons; from America, 921,412 gallons; from Germany, 7,136,263 gallons; making an aggregate of 8,680,003 gallons, all of which was shipped to Southern Africa. The natives, unable to control their appetites, perished by thousands. The chiefs protested and in vain appealed to the English authorities to stop it. The profits realized on this traffic of death was 700 per cent."

William T. Hornaday, in his "Free Run on the Congo," says: "We have opened the rivers of Africa to commerce, only to pour down on them the raging plague of alcohol, and no river of Africa is more accursed." What a record, and yet Christians have the brazen effrontery, or inexcusable ignorance, to claim for their system of injustice, depravity, falsehood and hell, qualities of healing for the nations and reformation for the wayward.

That clerical fishmarket slang-slinger, Sam Jones, in one of his vulgar and indecent tirades delivered in Nashville, Tenn., March 16, of the present year, stated: "I once said that more than half the liquor sold in Nashville was sold by members of the church. The papers jumped on me, but investigation proved that eighty per cent of the saloon-keepers are members of the church." If such be the fact, why does Mr. Jones advocate the church as a reformatory institution? Eighty per cent of the saloon-keepers church members! The reason of this is obvious, for they know the awful responsibility of their deathful traffic and to insure against their just deserts they embrace the church's cheap, easy and convenient method of salvation. I can assure Mr. Jones that, while 80 per cent of the saloon-keepers are church members, the remaining 20 per cent are sincere Bible believers and get much sweet consolation from contemplating the characters of "Good Old Noah" and "Righteous Lot."

I have just received a letter from a devout "mother in Israel," in which she states that she has adjured God to "convert me at once, or send me to hell and stop my soul-destroying career." If the Christian's God and hell were not myths, it might result in something a little inconvenient and slightly uncomfortable; but under the circumstances the adjurations of the sisters do me no harm and afford them much sweet comfort; and hence I do not object to the consolation they derive from their hell, as it now constitutes their most important stock in trade.

(To be continued.)

LOSING GROUND.

A Leading Presbyterian's Admission.

To the Editor:—What better evidence can we get of the disintegration of creeds than that furnished by their own adherents—by credulists. The following is clipped from the sermon delivered by Rev. Dr. Jackson, the retiring moderator of the General Assembly of the Presbyterian Church, in session at Winona Park, near Warsaw, Ind.:

NEED OF A NEW BAPTISM.

In the neighboring city of Omaha stands Machinery Hall with wheels innumerable, shafting by the mile and machines bewildering in their complexity, but all is motionless. They wait the touch of the electric button that communicates power and starts life. Thus the boards, the machinery through which the church works, are in splendid order—fully equipped and competent to conquer this land and the world for Christ, but they are not doing it; they wait the application of divine power—the baptism of the Holy Spirit.

Not only is the church not advancing all along the line, but it is not even holding its own. In places it is retreating; needed re-enforcements are not furnished; consecrated men and women, separated by the Holy Ghost for mission work, are not and cannot be sent for want of funds. Missionaries who through heroic self-denial have pushed forward the work have been compelled to fall back for want of supplies. Some churches have been closed; some young converts remanded back to heathenism; some native catechists won and trained through years of patience and expense turned adrift; some of the children of the church in the newer settlements denied gospel privileges are making shipwreck of their souls; some new and growing centers of influence left without the molding and restraining influences of the gospel and a "remembered Sabbath" are laying the foundations of future socialism and anarchy. Many talents are hid in napkins and buried; many stewardships are unrecognized and many Christians are robbing God by withholding a portion of the offerings that are his due; the church, through her boards, is in debt, and the cry of the missionaries suffering from "deferred payments" and "reduced salaries," ascends before the most high God. The cries of church members scattered as sheep without a shepherd—the cries of your children going down to destruction—are heard all over the land. They reach to heaven, they are as solemn as eternity.

To your closets, O church of the living God! The great and overwhelming need of the hour—of our country and church—of our souls, is the fresh and immediate baptism of the Holy Spirit—a baptism which shall set every heart on fire of God to possess this land for Christ. At the close of this century we face a future of great unrest—of reconstruction—of marvelous and rapid changes. And the church must lead and control these changes or be overwhelmed by them. We are living in one of the great crises of the world's history. The age demands consecrated men and women; consecrated time, consecrated energies and consecrated wealth. Shall it have them? "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now here-with, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

"Begin to possess, that thou mayest inherit the land." X.

WEALTH MUST LEAVE YOU AT THE TOMB

Why not be contented with the little you possess, And just give the world the richness of your bloom? Why not give your surplus to your kindred in distress? For you know your wealth must leave you at the tomb.

Why should you breed sickness in accumulating wealth When it only brings the soul eternal gloom? Why not be contented with your labor and your health? For you know your wealth must leave you at the tomb.

Why not stay the hunger of your starving fellow-man, And thus pay the world the rental for your room; Feed them with the surplus of your fortune while you can? For you know your wealth must leave you at the tomb.

When to gain a million ever means to rob and squeeze, You must know the crime will seal your spirit's doom, Then be up and seeking pain and sorrow to appease; For you know your wealth must leave you at the tomb.

There are threads of gold and silver for your soul to wear, When you weave them on your own life's honest loom; But the ghost of hoarded wealth will haunt you over there, For you know your wealth must leave you at the tomb.

DR. T. WILKINS.

WE MUST CO-OPERATE.

Colonization Advocated as the Remedy for Ills and Dangers.

So profoundly am I impressed with the supreme necessity of practical co-operation, instant and immediate, among Spiritualists, that I feel strongly inclined to say, for the moment let all else go. Let all look as with the eye of one man just now to the work of devising an un-failing plan of action, of laying a foundation deep, firm and broad enough to take in the race of man for all coming time. The material of this building consists of that essence of human sympathy that compels co-operation. It can be done!

As it is now, every one of us is fairly cursing our wretched hard times, and howling at his neighbor: "Why don't Spiritualists co-operate? What a glorious thing it would be!" Yet this is as far as we go toward mending the condition. We take no step in that direction, beyond shouting for its necessity. While this is true, we are whirling along in the other direction as fast as the rapidly growing adversity can carry us. We are drifting in the turbulent stream of competition which still compels one to thrive (if at all) at his neighbor's expense. We are already in the eddying whirlpool of physical (financial) destruction and swiftly approaching the fatal vortex whose depth is all the more deadly because hidden beneath the placid surface of secret pride and vain delusive hope!

What a picture! Individually we listlessly dream that sweet dream of the home of the soul in the great beyond, where all is harmony, peace and love. Collectively we go on drifting, already sinking together, each fairly cursing the fate of all, yet each shouting censure and execration against his neighbor for not co-operating! In the name of consistency, I ask, when shall this senseless clamor for the impossible be changed into a well-directed energy which shall result in the rescue of our helpless little barque and tow us safely to land? Echo answers, when? The answer should be in the language of Brother Loveland's proclamation of a year ago, "Now or never!"

I have already stated that the only way possible out of this mad world of death and destruction is to colonize upon the general plan of mutual reciprocity. Wherever distance, locality and numbers are such as to justify the founding of a colony, let that colony be formed at once, or with as little delay as possible; not forgetting that the preliminary business, to be well settled, is to determine what special line or lines of industry can be best pursued in that particular colony when in working order, all things considered. The very fact that we are Spiritualists is evidence that we are gifted with the faculty of recognizing the truth when it is plainly presented. Argument on a proposition like the above would be superfluous. The disease which afflicts us is competition gone to seed, ingrained, sprouting out in great sores all over the body politic. The remedy is co-operation that co-operates. The disease, so long as we suffer it to torment us, compels us to devour one another in order to exist. The remedy is to start us in the way to aid one another in order that we may live. The disease has been foisted upon us by the unhappy element of greed ranking in the human constitution from time immemorial. The remedy consists of love, the mighty conqueror of greed within us. Spiritualism develops this well-spring of love. This greed spirit has manifested itself in two phases of activity. First, the grasping propensity that seeks to rob all with whom it comes in contact, as shown in the career of the unscrupulous "financier." Second, the instinct that grips and hugs the gold as only a miser knows how. When these two powers blend in the same person, then and there we behold greatness. Such a one is great in infamy.

In dealing with these facts which stare us so plainly in the face on every hand, it is necessary to use plain language. The time has gone by for timidly touching the enemy with gloved fingers. We must now beard the lion in his den. Where is this enemy, Greed, that we may find him? How shall we attack him and wage the battle with relentless vigor, till victory, glorious and complete shall crown our efforts? This victory over greed must be won, or our success is hopeless. Is this deadly enemy of the human race, this monster greed, found only where great wealth exists? Is it possible that none love gold except those who are "rich"? This question is best answered by asking another, how many of us are "poor" from choice? Not one in ten thousand. Put a pin here, my friends. The proverb is as true to-day as in the olden time; the love of money is the root of evil. This fire burns every one who tampers with it. The "rich" and "poor" alike. This fire is illicit love of gold. It warps the character. It crushes the soul; squeezes it into a compass so small as to leave but little capacity for enjoyment "in that Home of the Soul" in the "Sweet by and by."

Manifestly then, the "rich" alone cannot be accused of this spirit of greed. In a certain degree it is inherited by us all. Right here the great test of Spiritualism comes in. Right here the real battle is fought. If I love my gold more than I love humanity, let me dismiss at once and forever the sweet dream that I am or ever have been a Spiritualist. This test holds good, remember, whether I am rich or poor. For one rich miser there are ten thousand poor ones; for a miser is one who loves gold—not that he necessarily has it in abundance. Show me the "poor" miser and I will show you a case of misery compounded—rubbed in to the bone and marrow! My moneyless friend who reads this, how is it with you and me? Ah! they tell me thoughts are things! Yet a hell like this is more fervid than the furnace where the three men walked unharmed. It seemed the angel was there to shield them. The Angel of Love must dwell with us in our dire affliction to-day; for the oppression is none the less real, even though our love (or desire) for gold may not be excessive!

The "rich" miser knows well that he can not take his riches with him to the spirit world. The philanthropist whether "rich" or "poor" on earth, will be rich over there. While writing this page I have heard and felt the raps come tap, tap, tap, on the under surface of my table, as if to urge me on to still plainer talk. Volumes might be written concerning covetousness and stinginess, which are but the positive and negative poles of the same propensity, perverted to illegitimate use. But what are volumes and libraries of argument by the million when arrayed against this giant power of evil and oppression, till now carrying everything before it, laughing at every appeal of starving humanity imploring it to stay its hand; stifling the voice of conscience within, impelled by the fierce excitement of success to still more deadly plots and schemes of plunder in the vain effort to satisfy this now thoroughly savage lust for more! It is enough.

Spiritualism has come to tell us, we have now reached the beginning of the end of this system of unmitigated savage robbery. We cannot hope to recast the old and hardened criminals of our time, grown callous from long experience, but our glorious literature issuing from the spiritual press and echoed from a thousand rostrums, like good seed, will grow—is growing—is bearing rich fruit in molding thought and instilling aspiration in millions of the rising generation, already catching glimpses of the divine law of eternal progression.

Now, as has been many times told in the various periodicals, the great bulk of Spiritualists are poor in purse.

To bring this matter home, therefore, and deal with the subject directly on its merits demands a few more plain words to the "rich" brethren. In the times in which we live, colonization is utterly impossible without money. This is not primarily an appeal to your generosity. It is a test of your philanthropy. What kind of a heaven is possible for you, either here or hereafter if you are not a philanthropist? Remember now, please, we are keeping in mind the one thought so dear to us all, the

material prosperity of all Spiritualists. This means your continued prosperity with the rest. We do not mean to hint that you shall materially suffer, in order that your poor neighbor may thrive. This material prosperity of all Spiritualists can only be brought about by the co-operation of all who love the cause in general, and of all philanthropists who are blest with material wealth in considerable quantity in particular. The successful financier who is a real philanthropist is blest far beyond the common lot of humanity. Like Solomon of old, his store of wealth is threefold: wisdom, honor, and last and least, riches. The wisdom which can amass a fortune honestly (?) in our day is a mark of real greatness, for it is not inconsistent with true riches. When true philanthropy accompanies this greatness, then the honor is merited and comes to him from many admirers, as golden sheaves of grain in harvest time.

The practical question, then, is how many rich philanthropists are to be found in the world to-day? and how many of these are to be found in the ranks of Spiritualism? On you we must depend for the beginning of this work of colonization. Right here we must lay our plans. On this ground is the Waterloo of savage competition. You, my rich brother, are the Wellington, and this day is to be made glorious by the victory to be won by the vigorous action of the rank and file who shall fight most valiantly under your generalship. Who is this Wellington? Who assumes the tremendous responsibility? I answer, your name is Legion, for ye are many.

Oakland, Cal. THOMAS H. B. COTTON.

GRAVE OF OSIRIS DISCOVERED.

Orthodox Theology Knocked Out and History to Be Revised.

It is well known to students that the Christian Bible is composed almost wholly, both Old and New Testament, of focalizations and plagiarisms of the teachings of Osiris, Confucius, Buddha and other great reformers who have been deified in later ages. So great were the similarities between the stories of the Bible and the teachings of Osiris, that Christians have ever consigned Osiris to mythology, denying that such a person ever existed, and declare that the Osirians have borrowed from the Bible when the reverse is true. But the recent researches of such men as Flinders, Petrie and De Morgan have settled the question.

The San Francisco Call recently devoted two-thirds of a page to an article on these discoveries, the essential features of which are as follows:

M. Amelineau has eclipsed all previous discoveries by his excavations at Uf Uxor (ancient Luxor), where he asserts that he has found the actual tombs of Osiris, Set and Huros. The earliest date assigned to Menes is 5702 B. C., but, according to the Egyptian list of kings, more than 2,000 years passed under the divine and semi-divine dynasties, so that this latest find takes us back about 10,000 years ago, the time preceding the earliest of the so-called prehistoric tombs found by De Morgan. M. Amelineau's researches, if confirmed, prove that Osiris, Isis, Set and Huros walked the earth, breathed, married, ruled, fought, died and were buried.

This discovery must affect the history of all nations, more or less, for the same tendency of elevating the king first to the position of a hero, then of a demi-god and finally of a full and complete divinity, has gone on among all the peoples of the earth from China to Scandinavia. The Chinese show us precisely how much of this process of apotheosis must have begun in cult of ancestor worship. Horus avenges the death of his father Osiris by dethroning the usurper Set. The sufferings of the great king who had given Egypt art, science and law made his memory all the more sacred. He is first revered, and then it is an easy, short step to worship. Isis, his devoted wife, becomes the name for wisdom and faithfulness, and is symbolized by the dog star.

Later she is confused with Hathor, until the two goddesses are merged into one with an infinite variety of names and attributes. Horus becomes in turn a popular god, being accepted as the chief figure in the widely prevailing worship of the sun. Temples are erected in various cities to Osiris, Isis and Horus, the human quality is lost sight of in the divine, the gods have lost all similarity to human beings.

This sketches the progress of the idea of divinity as it must have developed in Egypt, now that the tombs of the god kings have been found. It is a natural and simple process, which explains itself and upsets at a single blow the numerous theories which have been set down as the "science of religion," or the development of "religious concepts."

Volumes have been written upon this subject, evolved from the inner consciousness of the writers, often regardless of facts. Many of these works have been branded as more fanciful than the myths which they attempted to explain, but nothing could so condemn their fancies as the discovery of the old stone sarcophagi of the gods—hard facts, too hard to be denied.

The priori savants, who draw their theories as the spider spins his web, from their own inwardness, will be rather tangled up in this web by M. Amelineau's discovery. It is rather difficult to reconcile the tomb of a king with the theory that there never was such a being, and that the personalities Osiris, Isis, Set and Huros are nothing but personifications of the forces of nature. This is the way the theorists went to work. They took all the legends of the Egyptian gods and noted that one divinity is spoken of as "God of the Nile," another is the "Sun God," another is the "Dog Star," and they jumped to the conclusion that all of the traditions were pure myths, based upon nature worship. They forgot that the great cemeteries, the necropolis at Abydos, for example, had as their central idea the burial of a great god king, and could not see that there must have been some great facts behind the myths—not merely the facts of sun, star and river, but the more concrete facts of a human king.

If we could go to Luxor and see the massive ruins of the temple, if we could dig beneath the sands of Abydos and see the hundreds and thousands of tombs of great men and small clustered around the tombs of the god kings, we might be convinced that these kings were once upon the earth. Here are the countless mastabas, or truncated pyramids, built for the reception of the ancient dwellers in Egypt. Some of the less wealthy were satisfied with mere wells, into which their coffins were lowered. Others had their mausoleums built in the shape of grottoes, where whole families were buried. In later times the tombs at Abydos took the shape of small pyramids, with a more elaborate interior arrangement. A stele from Abydos, now in the Leyden Museum, belonged to "the hereditary prince, and the prince, the nearest friend of the king, the high priest, with the right to wear the royal apron, the judge and prophet of Ma'at, the great priest of Osiris," buried here near his god.

Now, through the latest discovery the true "history" is imparted to us, and we know that Osiris was not a "mere allegorical character." Herodotus may have misled many Egyptologists by his statement that the "Egyptians ridiculed the Greeks for pretending to derive their origin from deities." But this is not the first instance of misleading on the part of the "Father of Lies."

The broad effect of M. Amelineau's discovery will be a revision and rewriting of the history of ancient Egypt, especially of its earliest section. There will be a still greater result in making the scholars of the world more tolerant and open minded toward the most ancient legends.

ERNEST S. GREEN.

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A Scientific and Philosophical Treatise, by Thos. P. Fletcher. A most valuable work, showing how the development of man can be achieved through science and philosophy. It is a most valuable production, and is a most valuable addition to the library of every Spiritualist.

Paine's Theological Works. Age of Reason, Examination of the Prophecy, etc. 10th edition. 2 vols., 622 pages. Cloth, \$1.00.

The Science of Spirit Return. By Charles D. Warren. Price 10 cents.

LIFE IN TWO SPHERES. Have you promised yourself the rare pleasure of reading this beautiful work by the great old-time Spiritualist, Andrew Jackson Davis? It is a most valuable production, and is a most valuable addition to the library of every Spiritualist.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

H. S. Mitchell: Q. You say in answer to a question in *The Progressive Thinker*, "The result of all forces and substances concentrated in an individual, produces that complexity we call a spirit. As such it did not exist before," what I would like to inquire is this: At what point of growth is immortality reached?

A. The only reply that I can give is by quoting from the "Arcana of Nature," where the spirit authors have replied:

"A spirit is not necessarily immortal, but can become gradually extinguished like a lamp burning for a time and then going out. Such is the condition of the lowest races of mankind. They exist after death, but with them there is no progress, no desire for immortality, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit-essence, as the spirit of the animal is immediately after death. If it be asked at what age the spirit of man retains its identity, it may be said in reply that no certain date can be given, for it varies with the development of the parents."

Ira Smith: Q. Are you in favor of ordaining lecturers, etc., to have supervision of our spiritual affairs?

A. The ordination of ministers, presupposes that those who ordain have special power and right conferred by God to do so. In the Church of Rome, it is claimed Christ gave Peter, the first pope, the keys of heaven and hell, and he has conferred the same power from pope to pope in an unbroken succession, and they through bishops to every priest, so that every one is ordained by Christ. It is all a fraud, but is superstitiously believed by the devotees.

The Protestant churches feebly ape the rites of this tremendous assertion, in their ordinations of preachers by other preachers, having no more authority than they, except that other preachers have ordained them. They do not claim any succession of preachers from the apostles, and if they did would at the reformation, have to trace it through detested Catholicism.

A yet feeble attempt has been made at ordination by spiritual societies, which amounts simply to the endorsement of the speaker by the society. This has been conferred with such careless levity that we hear of the most ardent rascals gaining the confidence of societies by "certificates of ordination," from national societies.

The only "ordination" that is valid is the power to instruct, to entertain, backed by a righteous character.

There is no danger of an "ordained mediumship," set to control the great spiritual movement. Those who attempt to lead in that direction will find scant following.

And yet it is pitiable to observe how superstition for the old lingers; how "reformers" delight in aping the ways of the churches; putting their thoughts into old forms of speech; calling their speakers "pastors," their lyceums "Sunday-schools," their organizations "churches," opening their services with prayer—softened into "invocation" and closing with benediction. It gives a sop to the orthodox world, that the orthodox world rightly accepts as weakness. Oh, it is difficult to cast off that Old Man of the Sea, and stand up free and independent.

Inquirer: Q. Rev. J. B. Atwood, the Presbyterian minister here, made the assertion last night; that Col. Robt. Ingersoll went down on his knees and prayed to the Lord, once when crossing the ocean and the ship seemed to be in immediate danger of sinking. Kindly apprise me through the columns of *The Progressive Thinker*, if the above assertion is true or not.

A. This story has been given wide publicity and has become a part of the stock of preachers and evangelists, with the falsehoods about Paine and other freethinkers. Two years ago a revivalist told the story in identical words, at a meeting in Milan, Ohio. Mr. Fred Fish wrote Mr. Ingersoll, and received a letter in reply, from the famous infidel, saying that he had not been on the ocean in twelve years, did not take passage in the ship named, in short that the whole story was "an orthodox lie!" The letter was widely published, and no one can plead ignorance. The ministers knew the truth. They know that the story is a willful falsehood, repeated for the purpose of deceiving their hearers, and libel a man so far transcending them that they cannot comprehend him. Yet they will go on repeating it, as they do "the awful deathbed scene" of Paine, which they also know is absolutely false in every detail.

It is a satisfaction to deny these slanderous falsehoods, but if anyone expects the ministers will stop repeating them, even if the evidences are before their eyes, they will find their mistake.

"Student," Manchester, Eng.: Q. Is the theory of Professor Schenk, of Vienna, in regard to determining the sex of children according to the desire of the parents, true? I ask this question in the light that you have previously said that sex was an "accident."

A. Sex is an accident, because thus far it has been beyond control, and no theory has been advanced which was supported by the facts. The embryo starts with the capability of becoming either male or female. What may be the cause of its taking one or the other form is almost absolutely unknown. As in the case of twins, the conditions are identical, yet they may be of opposite sexes. This single fact completely refutes Professor Schenk's theory that sex is the result of food consumed by the mother. Virchow, one of the greatest biologists, says that the theory is not proven, and all attempts to solve the problem have failed.

The primal cause must be looked for at the very beginning of embryonic life, and any attempts to determine sex thereafter must be futile.

Simon Emery, Bangor, Me.: Q. Sitting by the stove, warming myself, I fell into a drowse, from which I was suddenly awakened with a strong impression that some one was standing by my side, and in a moment I saw what appeared to be a hand and wrist of a person. It remained a few moments and then disappeared. Did I see this with my natural eyes, or spiritual?

A. The natural eyes can only see natural things, and hence the spiritual must be perceived by means of spiritual perception. At the moment between sleeping and waking, is often a highly impossible condition, which is taken advantage of by spirit friends. The recipients being conscious, stoutly affirm that they were awake and hence must have received the phenomena through the bodily senses.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

THE YOUNG PEOPLE.

Special Features of the Young People's Spiritual Union.

As superintendent of the Young People's Department of the Jubilee, and as president of the newly formed organization, it becomes my duty to report for the benefit of those who were not present on that auspicious occasion, what was accomplished at Rochester by the young people, and what plans they have formulated for the future.

There were about twenty-five charter members present, and to them is due the great praise for their earnest co-operation in the work, for they devoted almost their entire time, often laboring far into the night, looking over the numerous suggestions that were offered, harmonizing one thought with another and endeavoring to effect such an organization as would be not only satisfactory to all, but one that will ultimately be beneficial to humanity in general and Spiritualism in particular.

General legislative meetings or conventions will be held annually on the second Tuesday of August, at some one of the various camp-meetings, place of meeting to be designated at each previous annual meeting. The first will be held at Camp Cassadaga, Lily Dale, N. Y., August 9, next. Such conventions to last at least three days. This plan of holding the conventions at various places was adopted, as it was considered best not to confine the meetings to any one locality. It is also expected that special mass meetings will be arranged for at all the camps and at various cities.

It is intended, of course, to have the organization become an auxiliary to the N. S. A., and to work not only in entire harmony with that association, but it is expected the ultimate effect will prove to be especially beneficial to the parent body. As it appears to be impossible for the two bodies to affiliate at this time, it is intended at the coming N. S. A. Convention to have the matter thoroughly considered by committees which it is expected will be appointed by each body, and their action to be ratified by the conventions of the respective organizations.

The constitution of the National body of the Young People's Spiritualist Union (that being the name adopted), was formulated as far as practical at the time, but several important features were necessarily referred to special committees for further investigation.

One of these features was the question of incorporation, the point being raised as to whether it would be possible to incorporate under the laws of the District of Columbia and to have the annual executive conventions held in various localities. This latter feature was deemed so essential that, if possible, the articles of incorporation must allow of such latitude.

Another feature referred to a committee, consisting of the board of trustees, was that of proxy representation. The fact is well understood that those parties living most remote from the place of meeting should be accorded equal representation with others, and the opposition to proxy representation being generally due to the possible abuse of that privilege, this question was referred with the general understanding that such representation was to be provided for, but with such safeguards that abuse would be impossible, and which should grant equal privileges to those residing most distant with those near the point of meeting.

Individual membership is to be granted until the second annual convention, August 8, 1899, the annual dues of such members to be fifty cents, therefore all those who desire to join with this movement should do so without delay, and thus have a voice in the meeting to be held at Lily Dale.

Societies desiring to join may do so in conformity with the constitution of the National body, initiation dues being \$2, with annual dues of 25 cents for each member thereof, who shall be within the specified ages of 16 to 40, inclusive. Societies now extant, some of whose members are above or below the ages specified, may join with the National such members as are outside the classified ages being simply debarred from any voice in the official affairs of the national and local societies, and that thereafter no persons excepting those within the specified ages should be admitted to membership. All such persons reaching the age limit to be considered as honorary members.

The young people decided unanimously in favor of having an official organ, and a committee of three was appointed to confer with various publishers of Spiritual papers, for arrangements having in view the designation of one page of such paper for the exclusive use of this organization. This committee is to report at the next meeting, in August.

Programs for the annual meetings will, as far as possible, be published a month in advance, and every effort made to make such conventions ultimately beneficial, not only to this organization, but also to the camp where the meeting is to be held, therefore it will be to the interest of all camp associations to at once correspond with the secretary of the union regarding the facilities they have at their disposal and such concessions as they desire to offer in regard to places of holding the meetings, etc., for consideration of the National body.

The question of by-laws, and also the adoption of a model form of constitution, by-laws and plan of work for the local unions, will be carefully considered during the August meeting.

Copies of the constitution as at present adopted will be available about the first of July, and copies may be secured upon application to the secretary or any of the officers.

To our beloved Brother Frank Walker is due unstinted praise for planning such a department and in doing so much for its ultimate success, and even if nothing else was accomplished at the Jubilee, the organization of the young people far more than repays the entire work and expense of that occasion, and will add to Mr. Walker one more degree of endorsement by all persons having the true principles of Spiritualism at heart. The young people were particularly enthusiastic in the work of their department, and have every reason to believe in great success. They will be frequently heard from hereafter, for it is to be hoped they will continue to work hand in hand, establishing local unions everywhere, each gaining from the experiences of the others, benefiting one another and the cause by their united efforts for individual and universal advancement.

We request all societies now organized, and all individuals in sympathy with the movement, to join with us at once and thus assist with their influence and wisdom in making the organization a power of strength. Let our universal cry now be, "On to Cassadaga!"

Washington, D. C.

I. C. I. EVANS.

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

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

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"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.

NOW YOU SEE IT!

And Now You Don't See It!

SCIENCE TEACHES AND PROVES THAT THINGS NOW IN EXISTENCE HAVE NO BEING AT ALL.

It will startle the average busy person to be told that almost every belief he engages his mind with is a mere delusion. Yet such is the dictum of science. It is proverbial among the advanced thinkers of this, the latter end of the nineteenth century, that all popular beliefs are delusions. Herbert Spencer has demonstrated to the satisfaction of not a few deep intellects that the majority has no real existence whatever, and Lester F. Ward, in his admirable work, "Dynamic Sociology," has proved with mathematical precision that "in a universe of unchanging law there is no room for free will." It is no hazard to assert that all but a handful of the 70,000,000 human inhabitants of this country not only believe but think that they know that majority rule and free will are both absolute facts. Yet we have Spencer asserting that the former is a delusion and that the latter is a delusion.

Delusion and illusion are not synonyms. Delusion is a distortion of things—a mental process in which one thing or fact is mistaken for another. An illusion is a fabrication of the imagination, having, in most instances, only the old images in the brain for its basis. A delusion has always a basis in fact, but the fact may be quite different—even essentially different—from the delusion. If there ever was a state of mind, delusion may be described by that particular definition. So much for what is meant by the word itself.

Were a philosopher or a scientific man to stand upon the stage of a great hall and tell a cultured audience that all—positively all—of their cherished beliefs were delusions, he would probably be hissed down or passed by as a lunatic. But I think I could find a number of persons who would assent to the assertion if there was occasion for them to do so. Thus the choice is flatly put to the people: Put down science as ignorance or give up all your beliefs.

We are accustomed to laugh at the popular beliefs of many great nations of the present time. But when we are brought face to face with our own "plain" science, yet in every case in which science has been an opportunity of inquiring into the material basis of popular beliefs she has found every one of them false. It has been found that there are no gods on Olympus; that the earth is not flat; that the sun and the stars do not wheel about the earth; that fire, water, earth and air are not elements; that there is no such thing as a vital principle; that the spirits of dead kings do not govern the affairs of mankind; that kings have no "divine right to govern"; or otherwise; that "witches" have no more power than other people; that slavery is not a divine institution; that the "sky" is not round and solid and fixed; that the dream of a great ruler has no more importance than the visions of a typhoid fever patient. And we have found also in many other cases mighty beliefs are all false to the core.

But science, mental and physical, has a way of not believing in what comes down to date and attack beliefs that are at present widely adhered to. If kings have no divine right, neither has a number of kings nor a number of people, and your analyst will tell you that "the voice of the people is the voice of God" is just as bad philosophy as the delusion of which it is the child. People generally believe that there is a "force" or a "supreme power" "behind" the workings of nature. Science teaches that nature is composed of forces as real as electricity, and that there have no plan at all—that evolution is perfectly planless. People—so-called educated people—believe that a natural law "operates" and "brings events about" by a sort of force. Science teaches that natural law is a mere statement of fact and does not "operate" at all. People believe that there is a "force" or a "supreme power" "behind" the workings of nature. 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IMPORTANT!

DR. C. E. WATKINS,
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Send age, name in full, and two-cent stamps and leading symptoms, and we will send you

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and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any doctor or even to express an opinion. We know some doctors do so, but we do not.

The day of old-fashioned prescriptions is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires

SPECIFIC DIAGNOSIS.

He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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A Book on "Chronic Disease" Sent for 2-cent Stamp.

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Rural Health Home.

This is in fact a large Sanitarium; only been opened a short time, yet it is most pronounced success. DR. B. W. WATKINS, the greatest healer the world has ever had, has joined DR. WATKINS in the grand work, and let the Home six days in the week. Write us and we will tell you all about our new methods of cure that we use at the Home.

DR. C. E. WATKINS,
AYER, MASS.

BOOK REVIEWS.

Healing, Causes and Effects. By W. P. Phelon, M. D., author of "Three Sevens," "A Witch of the 19th Century," "Esoteric Vibrations," etc.

The study of "vibrations" in the line of mental and spiritual force and action has in recent years assumed much importance and engaged the serious and most thoughtful attention of philosophic minds.

The action and interaction, the relations and interrelations, of the physical, mental and spiritual attributes of man, of this mortal sphere afford matter of great import to human welfare and progress, worthy of the most ardent research, closest observation and critical analysis, by the noblest and wisest minds.

Dr. Phelon has long been an interested student of the Esoteric side of Nature, including Human Nature, and especially the fine processes involved in the operations of healing through the action of the silent invisible forces that may be used, guided, controlled and directed by the instructed mind of man.

The table of contents of this booklet shows a fine bill of fare, comprising chapters on Physical Force vs. Spiritual Force; Aural and Magnetic Force; Man's Aura; Unseen Forces; Unseen Helps; Polarized Atoms; Self-Poise; Adepts; Mediums and Sensitives; At-One-Ment with the Universal Currents; Projection of the Astral Body; Fear; Instructions; Admonitions.

Within the compass of 100 pages the author has condensed and yet perceptively treated more important and instructive topics than are found in many a large unwieldy volume, such as the "regulars" of the medical profession are addicted to writing; and, as to the quality and value, this small book may well be said to comprise more of genuine good to man than whole libraries of the regulation lore of the medical colleges. And why? Because it is on a higher plane and takes hold on the spiritual nature of man; whereas the ordinary line of medication, and the study of medicine, is on the line of gross materialism. It is a remarkable fact that medical men of the "regular" schools are not conversant with the influence of material forces of the character of their training and education is probably responsible for it. Anatomical operations, cutting with knives and digging and tearing with pinners in physical tissues, muscles and bones, to the neglect of the higher and finer forces which cannot be subjected to the scalpel of the physical anatomist, are not conducive to a true understanding of the qualities and forces of the spiritual nature of man. In the "regular" medical education, therefore, these finer forces are measurably ignored, or at most made merely subsidiary to the materialistic element; when in fact they should be regarded as of prime importance, as principal factors in the being of man, and in the pathological and the therapeutic views of disease-giving and the health-giving agencies, to be studied and understood in order that the physician may be properly and thoroughly equipped for the wise and successful practice of his profession.

"We make a distinction," says the author, "between soul, spirit and body. The vital spark of Divine Intelligence is spirit. This is the inner of the inner, of the soul, being clothed with the astral body on the outer. The astral body is of light. Had we a bit of phosphorus, in oxygen gas, hermetically sealed in a glass tube, and this immersed in a glass of water, the light given out, by permeating every part would illuminate the water. In like manner the spirit shines through, illuminating the soul, and permeating all the atoms of the body."

Not all Spiritualists will accept the

should to avail themselves of the good in his book.

The fine spiritual tone of this book

"It is better always, for man to move up and on to the higher plane. There he can perceive the theories of all vibrations, movements and unfoldings, from the lower to the higher. Thus by transmutation of the lowest, by the release of vitality, by the new vigor and strength that must come, and is intended should come from the lower planes; the transmutation of all these into realms of the higher, obtains for the best results. Redounding the most to advancement and progress are these results."

"It is the victory of overcoming, by using the result of transmutation, that man can expect to find food for his continued investigation along the lines of the spiritual. Man stands in his relations, a spiritual entity, surrounded by material conditions, he can draw all that is brutal and gross, yet strong and vehement, and making for himself that which it is best he should be."

The science of spiritual meditation or healing is worthy of earnest and deepest study, and Dr. Phelon has here made a fine, unique and valuable contribution to its elucidation.

Price, paper covers, 60 cents. For sale by the author, W. P. Phelon, M. D., 4006 Grand Boulevard, Chicago, Ill.

The Heterodox Marriage of a New Woman. By Mary Ives Todd.

Crisp, bright, sparkling, and radical in thought, this is not the right book to take in hand if one wishes to send himself or herself off to sleep.

Rae Raymond is declared to be a typical Chicago girl, and as such, of course, has decided notions and ideas of her own. The advanced thoughts of "the new woman," free from the ruts of orthodox conventionalities so much made-of by the ordinary class of society women, are hers by right of discovery or conquest, as the case may chance to be.

Of course in her repertoire of new ideas adapted to the "new woman" of this most modern and up-to-date age were included the latest "advanced" reformatory views of woman's natural equality with man, her equal natural rights to life, liberty and the pursuit of happiness, and the means of securing thereto. The rights of woman involve the question of marriage, and her equality in marriage relations.

Of course, as an advanced "new woman" Rae Raymond's ideas will clash with the notions of the conservative old-time woman whose views of "the proprieties" are the outgrowth of ages from the time of the Jewish patriarchs and priesthood, down through Paul and his successors, to the present. Her classing women as "unclean," as not fit to be teachers, as beneath man—a sort of secondary grade of human beings, created, like the beasts of the earth and the cattle of the fields, for man's use and pleasure!

She condemns the regulation marriage ceremony because, as she says, "It requires us to promise what we cannot be sure of fulfilling."

Rae's marriage is heterodox, because it expressly omits the obligation binding "till death."

The character of the sentiments of the book are sufficiently indicated by these remarks. As the readers' sentiments may differ, so will their estimate of the book; but even those who most object to the radicalism will agree that it is sprightly, instructive, and entertaining. The price is \$1. Published by Robert Lewis Reed & Co., 63 Fifth avenue, New York.

PAASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

In the town of Hampden, Columbia county, Wis., May 22, 1898, Geo. W. Tripp passed to spirit life. He was a native of New York, and was 1845 a citizen of Wisconsin. In 1857 he became an inspirational speaker of the most exalted type, for two years giving his talent to an audience seven miles from his home. Being in poor health, he afterwards labored in private circles, an honor to society and an ornament of home.

MRS. M. R. THOMAS, Fall River, Wis.

Passed to spirit-life, June 7, from his home in Merrimack, Mass., Wm. Jones, aged 68 years. A son and daughter preceded him to spirit life. His wife has been a medium for many years, and they have had the blessings that the truth of Spiritualism brings to all, to gladden their lives, ever since the transition of their daughter. He was of a kind and loving nature; his genial disposition won for him many friends.

Many beautiful floral offerings were brought by loving friends. The services were conducted by the Rev. Mr. Todd, assisted by the writer, closing with the beautiful services of the G. A. R., at the grave.

AMANDA A. CATES, Haverhill, Mass.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Because it is a spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, with the mind outward into the purest sphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., L.L.D. A compact and comprehensive view of the subject; historic, analytic, and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherefrom to sweeten words of love and enjoyment. Price \$1.00. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

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

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

"The Prophets of Israel." By Prof. C. H. Cornell, of the University of Königsberg. A scholarly and appreciative historical review of the prophets of Israel and their times. For sale at this office.

SHAKER SPIRITUALISM.

Interesting Information Concerning the Same.

To the Editor:—I think J. M. Peebles did well in mentioning the Shaker manifestations, but he should have stated the thing seven years, instead of three, that they were in constant exercise throughout all the centuries, after which somewhat of a decline, although never an entire discontinuance.

The work was spontaneous, no sitting for "development," nor particular hours for "sessions," nor any "dark circles" held. Nor was there any money-making in the work, it was all free, and the mediums felt grateful for the privilege of being instrumental in bringing forth blessings from the higher life to mortals below; happy that through them the visible and invisible could hold communication with each other. The "gifts" amongst all our people were truly appreciated, and were considered to be a special outpouring from the higher heavens, and the mediums especially chosen for the work by the hand of "God himself," and very seldom was there the least fraud made manifest.

The materializations were never witnessed among us, only through outside mediums many years later. Nor did we ever have the table-tipping phase, until brought in from outside, and then it was only practiced for a short time (although many mediums were capable), for the leaders did not greatly appreciate this movement.

I was eight years old when the manifestations first took place in Tynningham, Mass., which was in 1837, and they continued until 1844 without intermission, then the decline, but never an entire cessation. And in this case it was only a revival of what had always more or less been a marked characteristic of the Shaker order, from the time Mother Ann Lee was first made cognizant by angel influence of the divine mission to which she was called—that of establishing a "new church" in this land of liberty, free America, to which she immediately retired, leaving behind her own native England, and working with zeal and without the least misgiving, as the angels directed, until her mission was fully and faithfully accomplished.

JULIA H. JOHNSON, Los Angeles, Cal.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for "The Progressive Thinker" and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that "The Progressive Thinker" should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult Library by subscribing for "The Progressive Thinker."

TESTIMONIAL.

B. F. POOLE, Clinton, Iowa.—Dear Sir:—I find enclosed one dollar. Send Ellixir of Life. I have received so much benefit from the use of your remedies that I do not wish to be without them.

Very respectfully,
Eureka, Cal. MRS. T. Y. CLYDE.

DO YOU WANT HEALTH?

Send for Ellixir of Life, No. 1. This is the best remedy known for the stomach, liver, bowels and entire system. I will send one sample (only) to each person, postpaid, for 10 cents. This trial package is sufficient for several days.

B. F. POOLE, Clinton, Iowa.

PRICE OF THE "SEQUEL."

The price hereafter of this number of "The Progressive Thinker" will be as follows: "Three cents" for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

BEAR IN MIND.

In sending remittances to this office write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money and a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

Faith and Hope Messenger

A thoroughly first-class Monthly Magazine devoted to Philosophy and Philanthropy. Edited by W. J. Colville. This wide-awake periodical keeps in touch with all the latest questions of the times, and it is a most valuable family companion. Subscription, 50 cents per year. Two sample copies sent for 5 cents. Address "Editor," 242 Huntington avenue, Boston, Mass. 449

OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick and is skeptical, show them the above ad, and I may convince them of the truth of spirit return.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

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

"The Infidelity of Ecclesiasticalism, A Menace to American Civilization." By Prof. M. Lockwood, lecturer upon physical, physiological and psychic science. Demolisher of the molecular or spiritual hypothesis of matter. Scholarly, masterly, trenchant.

Dr. Peebles & Burroughs

POSITIVELY CURE CHRONIC DISEASES

THIS is an important statement. Its importance is due to its truth. Thousands have testified to their personal knowledge of its accuracy. From week to week we have printed voluntary testimonials in the columns of this paper, believing that the

of our patients would appeal with greater force to sufferers than anything we might say, no matter how stated, nor with what fidelity of word-painting we portrayed the facilities possessed by us for the cure of these cases.

This is a day of facts. People do not care for theories. It is the man of knowledge who is in demand. Our success in

CURING CHRONIC DISEASES

has made repeated enlargement of our offices necessary, until to-day we possess the finest and largest offices devoted to the treatment of Chronic Diseases. Our work is now carried on with a promptness and accuracy which is surprising, considering its magnitude. We possess

EVERY IMPROVEMENT AND FACILITY

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The success of our work is best portrayed by the voluntary statement of our patrons. A few follow:

Dr. Peebles & Burroughs, Battle Creek, Mich.

Dear Doctors:—My brother is well. I think he doesn't need any more medicine. Thanking you for what you have done for him, I am,

Respectfully yours,
Miss LIZZIE SWANK, Ft. Benton, Montana.

May 27, 1898.

Dr. Peebles & Burroughs, Battle Creek, Mich.

Dear Doctors:—I have not written for a long time. I feel well and do my own work, which I have not been able to do before in over three years. I do not need any more medicine. I am so thankful for what you have done for me.

Very respectfully,
Miss C. S. PAYNE, Webster, S. D.

May 27, 1898.

Dr. Peebles & Burroughs, Battle Creek, Mich.

Dear Friends:—I am feeling so well I want to thank you again for what you have done for me. Since taking your medicine I have done up so I find it difficult to get my dress to fit me.

Yours respectfully,
Miss A. MORANO, East Port, Me.

May 27, 1898.

Dr. Peebles & Burroughs, Battle Creek, Mich.

Dear Doctors:—I have been taking your medicine for one week and feel one hundred per cent better. Your respectfully,

A. D. EDWARDS, 849 Prospect St., Cleveland, O.

May 27, 1898.

Dr. Peebles & Burroughs, Battle Creek, Mich.

Dear Doctors:—It has been some time since I wrote you a letter. I have improved wonderfully in the past few weeks. I thank you most kindly for what you are doing for me.

With best wishes, I remain, your patient,
May 27, 1898. Miss H. C. HURROX, Amador, Wash.

Dr. Peebles & Burroughs, Battle Creek, Mich.

Dear Doctors:—The treatment came to hand Thursday evening, and at once commenced to use as directed. By Sunday morning I saw a great change in my condition. I was so much better in every way that I cannot find words to express it. I must say it is wonderful.

Respectfully yours,
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SPiritUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPiritUALISM

VOL. 18

CHICAGO, ILL., SATURDAY, JULY 2, 1898.

NO. 449

CURED AS WE SLEEP

Thought Suggestion as a Curative Agent, in a New Form.

HYPNOTISM LOSES CASTE—NOVEL PLAN FOR THE TREATMENT OF VARIOUS COMPLAINTS—NERVOUS PEOPLE, INEBRIATES, AND BAD CHILDREN MUST BE SOOTHINGLY TALKED TO AS THEY SLUMBER.

Little more than a year ago the attention of psychologists in America was first called to the development of a new agency in education—viz., the extraordinary power of a person in a condition of natural sleep to accept suggestions or ideas impressed upon his mind during that sleep.

The general opinion is that a person asleep is, for the time being, dead to the world, but a knowledge of the extreme weakness of the subconscious mind should make us careful of what we say in the presence of a sleeper.

The process of education, and of curing certain diseases, during natural sleep was first detailed by me in an article published in the Journal then known as the Hypnotic Magazine, now the Journal of Suggestive Therapeutics. Some comment was created at the time of the appearance of the article, and since then several experiences, bearing out the results claimed by the originator, have been published. First a mother announced that she had cured her child of a minor complaint by talking to the little one during her sleep at night. Then followed accounts of experiments of a similar nature, conducted by parents, by means of which idle and disobedient children were rendered industrious and obedient, without punishment—without, in fact, any suggestion by the parent to the child.

Quite recently, Dr. Paul Farey has written an article in the Revue des Hypnotismes, Paris, the great authority upon matters of psychological import, setting forth his opinion that suggestion during natural sleep is superior in efficacy to hypnotic suggestion, and giving examples of cures made in some cases of insanity by himself with this method.

ANALYSIS OF THE PROCESS.

Suggestion during natural sleep is thus attaining a world-wide significance. To give all the facts of research is a long story, and difficult to condense, but perhaps I can make plain the salient points of this treatment; the reason why; the results to try for; and how to proceed. When the simplicity of this process is understood there will be no hesitation in accepting it, and it may thus do much good.

1. Why should an idea suggested during sleep have more weight than the same idea impressed upon the waking mind? Surely, because during sleep the consciousness is narrowed down to a point of concentration which is rarely arrived at during the waking state. The sleeping, or subconscious mind is receptive, because it is fixed upon a single idea. There is no diffusion of attention, as in the waking state. Useful education is simply the engraving of certain ideas upon the mind, and the evil form is simply the opposite. In the first case an improvement in the form of knowledge is the result; in the latter case there is also knowledge, but scarcely improvement. It is necessary, then, in order to break up the habit, to drive out, not the knowledge itself, but that cannot be done, but the attractiveness of the knowledge; to make it repellant, and to turn the thoughts of the child or man to something higher. Good and evil are only relative terms, and in this work, without regard to, or molestation of, any one's faith or religious belief, we go upon the principle that evil is by no means the natural heritage of the child. Evil to us is merely absence of good, or ignorance of good. An evil may, therefore, be voluntary or involuntary; its presence indicates absence of right thought.

Children are trained to distinguish between good and evil at an early stage in their careers by persuasion, admonition, or punishment. But our present methods of education of the young result in the serious blunder of impressing upon the child's mind that it is wrong to be good, whereas it is right to be very bad. This is both unfortunate and untrue, because by the child both good and evil thoughts are acquired, not inherited. Having learned, however, that it is hard to do right, the child, like all other activities in nature, follows the line of least resistance, and forms bad habits. Evidently it would be wisdom to prevent the formation of bad habits, and thus avoid the after-necessity of correcting them, but, accepting the fact that the habit is formed, let us see how it is generally checked.

ILLUSTRATION OF THOUGHT SUGGESTION.

For illustration, here is a child, a girl 7 years old, who bites her finger nails. Her mother rebukes her, perhaps punishes her, and thereafter, while in her mother's presence, she bites her nails no more. But when alone and plunged in abstraction the child will revert to the habit unconsciously; or, when alone and free from observation, she will bite her nails because she knows she will not be found out. These are the two examples we need of voluntary and involuntary habit. Now the mother, by her rebuke, has made an impression, but not a very deep one, upon the child's mind. The mother's views have been impressed upon the child, but the child's own powers have not been called into play to break the habit. The mistake lies there. Had the impression been deep enough in the first place, the views of the child would, of course, have been merged in the views of the

mother, and the habit would have been broken, but it is well to remember that our greatest ally in this work is the quickness of the child-mind to appropriate to itself, as a part of itself, a love of good and distaste for evil. The mother's suggestion to the child should therefore have been, not a rebuke, but a positive suggestion, which would set up an entirely new train of thought, such as:

"You will not bite your finger nails again because you will not want to. It is not a nice habit and you do not like it. You don't wish to do things like that."

Then is established in the child the thought that she herself dislikes to bite her finger nails, and very naturally she will not do what she dislikes to do. This breaks the habit.

The evident reply of the skeptic to this will be that the child will promptly answer, either to her mother or to herself, that she "does like," and that the suggestion will have no weight on that account. But the skeptic's observation is superficial, because it is evidently merely a matter of driving into the child's mind the idea that "she does not like," in place of the idea that "she does like." In other words, success or failure is determined only by the depth of the impression made, and it is imperative to know how the deep or permanent impression may best be made.

To go back a moment to the first part of our illustration, I said that the child, during a period of abstraction, would perhaps revert to the habit. This means that the mother's rebuke, while powerful enough to influence the waking mind of the child, was not powerful enough to impress the subconscious mind. During a reverie the child is oblivious to surroundings, and is only conscious of the working of her imagination. She is in a waking dream. She has not quite lost touch with its own fancy and memory pictures, and the outer world is forgotten. During this reverie the subconscious mind is active and independent. It is attending to her breathing, to her footsteps, to the processes of digestion and assimilation, and to certain automatic actions, to wit, to the performance of the act of biting the nails. Here, then, is the clew to the cure of the habit. The impression, to be effective, must be deep enough to reach the subconscious mind, in order that the habit may be neither voluntary nor involuntary.

DIRECTIONS FOR THE EXPERIMENT.

The child's attention during sleep is fixed upon the dream-pictures evolved by herself. She is not, therefore, at first in a condition to give heed to the spoken suggestion of her parent. It is necessary to gradually draw her attention away from her own field, and fix it upon the thought to be suggested. Naturally, if one were to speak sharply and loudly to the little sleeper, she would return at once to waking consciousness. That must be avoided. There are two consciousnesses: The consciousness of waking life, and the consciousness of sleep. We desire to reach her sleep-consciousness, and the method to be pursued is as follows: Before the child goes to bed the mother is to say:

"I shall talk to you to-night while you are asleep, and you will answer me without waking. You will hear me, and understand what I say, but you will not wake up."

Children, as a rule, betray great interest in this experiment, and sometimes declare that they will keep awake "on purpose," but a child's sleep is sound and swift. After this preliminary preparation, and when the child is fast asleep, the mother must go to her, and sit quietly by the bed for a few minutes, stroking the child's forehead. This will have the effect of accustoming the sleeper to her presence, and the speech which follows will be less likely to disturb the slumber.

Then begins the talk, the mother calling the child softly by name, and saying distinctly but in a low tone:

"This is mother talking to you. Sleep quietly. You must not awake. You can speak to me without waking. You are perfectly comfortable and quiet. Sleep sound. Do you hear me talking to you? Say yes. You will not wake up. Now touch your lips with my finger, and you can speak. Say yes." In many cases it is very difficult at the first attempt to get this answer from the child, but at the second or third it is easily given; generally with a long-drawn-out, hissing sound that makes gravity difficult to sustain. Should the child stir uneasily, and open her eyes, the mother must not relinquish her attempt, but close the eyelids with her fingers, and suggest, "Sleeping quietly. Nothing will disturb you. You can hear me," etc. Then follow the special suggestions directed to the case; biting the nails, disobedience, idleness, untidiness, untruthfulness, or whatever the fault may be. They should be forcible, positive suggestions, couched in terms the child can readily understand, thus:

"You will remember what I say to you. You do not like to bite your nails. You will not wish to do it any more. It will be hateful to you. I want you now to promise me that you never will." Repeat this once or twice, and the promise so given will be kept.

AN INTERESTING EXPERIMENT.

Although it has nothing to do with curing a habit it may be well here to give the outline of an experiment which will convince any mother that she can, by these means, enter into relationship with her child during the latter's sleep. The experiment is common, one in suggestive therapeutics, but is probably new to most persons. When the child makes her answer, but not before, the mother must say, before proceeding with her suggestion:

"Now, you're going to have a lovely dream. It's a beautiful day, and the sun is shining, and you're so happy, because you're out in the woods, picking flowers. See here they are all around you. Violets and great big primroses, and daisies, heaps of them. Now you're picking a large bunch to take home with you. Aren't they beautiful?"

The child says, "S-s-s-s-s." The mother goes on:

"You're so well and strong and happy. My little girl will wake up when I count three, and tell me all about it—where she's been, and what she's seen. Then she'll go fast asleep again, and you'll remember to bring a bunch of flowers home with you. One, two, three, wake up."

The child wakes, puzzled, but smiling, and seeing her mother, wonders. The dream memory comes to her, and she looks about for her flowers. Not finding them, she wonders again, but breaks forth suddenly into a narration of her dream, which is yet something more than a dream to her. It is curious to note that these suggested visions are far more intense than the usual dream. Remember that the child has not been acting her dream; she has been lying perfectly still with her eyes shut, and sometimes only a change in the breathing will denote the images crowding her mind. Not until she wakes will the mother know how firm a hold the things she has said have taken upon the child's mind.

USEFUL IN SEVERE ILLNESS.

You may gather from this how much a mother might do by directing her child's dreams during any sickness under which the latter might be suffering. How easily the fevered head might rest if the mothers knew how to talk to their children to sleep and how to talk to them while they were asleep. But these things are mysterious to most people.

To continue the first experiment: On waking in the morning the child will have forgotten the whole matter. That simply means that it is not within the memory of the waking mind. But the necessary impression has been made upon the subconscious mind, and its effect will be noticed during the day. This treatment should be repeated every night for a week, but I have seen cures resulting from one treatment.

Some readers may harbor the opinion that it will be sufficient for the mother to think these suggestions, without uttering them aloud. I am afraid I can not agree to this. Thought projecting, or telepathy, is a very doubtful and capricious agency, and not to be relied upon at all. It is necessary to secure the child's attention through the avenue of the physical sense of hearing, and to be assured of the child's attention by her word of mouth. Thought projecting seems to me to be about as useful in this connection as praying for rain in a land where irrigation is a necessity. This work is wholly practical, and takes nothing for granted.

ITS EFFECT UPON INEBRIATES.

With regard to the application of this method of suggestion during natural sleep to adults addicted to intemperance, I have not made any experiments along this line, because of lack of opportunity. But such a task might be safely undertaken by the wife, and it is very reasonable to suppose that intemperance may be cured by hypnotic suggestion. The hypnotist does not, during his superior will power, magnetism, or any nonsense of that kind, compel his patient to abstain from drinking. He merely rouses in the latter's subconscious mind, by his suggestions, an antipathy to alcohol, and that is precisely what the wife might do by suggestion given during natural sleep. There is one very important limitation to this method which must be regarded when dealing with an adult, namely, that a suggestion which is objectionable to the waking man will be objectionable to the sleeping man, and will not be accepted. Unkindness and vicious habits are due to mental conditions, but they can be cured by suggestion, when the patient has fully agreed in his waking condition that he earnestly desires to be cured, but has not sufficient will power to break off. Suggestion will supplement his will power. It would be useless, therefore, for a devoted wife to approach her husband with a view to securing in this manner the price of a new bonnet, because the suggestion would not be regarded with favor.

In just the same way as subconscious and conscious thought influence our actions, they influence the condition of the body; and there are many nervous diseases which can be cured by simple suggestions given during natural sleep. It is only necessary to call attention to the fact that a depressed condition of the mind will result in a morbid condition of the functions of the body; to prove how near is the relation existing between mind and matter, and suggestion during natural sleep is very valuable in breaking up neuralgias, headaches, and all nervous irregularities of function. These things here spoken of are yet in their infancy, but they should be proclaimed upon the house tops.

TESTIMONY OF THE DOCTORS.

V. Xavier Sudduth, M. A., M. D., Reliance building, is a Chicago physician, who has made an exhaustive study of psychological subjects, and has published several theses upon the relation of mind to matter. When asked for his opinion upon the value of education during natural sleep, Dr. Sudduth said:

"I have been testing this agency for several years, and have found that suggestions given by the mother or nurse to a sick child during natural sleep have been most useful in assisting the

usual medication to re-establish conditions of health. In one case the suggestions were given entirely by the nurse, and were successful in breaking up the distressing habit of enuresis from which so many children suffer. But especially in the correction of such habits as temper and insubordination in children is suggestion during natural sleep to be employed by parents or guardians. This is almost an unexplored field, but its importance can hardly be overestimated. Natural sleep is not a condition of insensibility to external impressions. It is rather a condition of inattention. The sleeper hears, but he does not heed. It is not difficult to introduce ideas to his consciousness which shall make a permanent and deep impression through his sleeping or subjective mind upon his objective or waking mind. This, in fact, suggestion during natural sleep accomplishes. It makes a deep impression. I have not applied this method in the case of grown persons, but under my direction, the results attained by mothers in checking bad habits in children, upon whom no impression had been made by punishment or admonition in the waking state, have been most successful."

INDORSSED BY DR. BURR.

From Albert H. Burr, M. D., adjunct professor of the practice of medicine, at the Chicago College of Physicians and Surgeons, a similar endorsement of this method of treating stubbornness and bad habits in children, and even the gravest mental irregularities, was received.

"It is most reasonable that the mind should be amenable to suggestion during natural sleep," said the doctor, "seeing that external suggestions are continually modifying and varying the dreams of the sleeper. For instance, the striking of a clock is accepted in a dream as the strokes of a church bell; a constrained position fixes the attention of the sleeper upon pains resulting therefrom, and a sense of pain in the limb affected is incorporated into the dream. These are simple every-day happenings, and they show those who heed the signs that the mind of the sleeper may be influenced both from within and from without. I have been working for some time along these lines, and believe that by suggesting a certain dream, for example, to an inebriate, a dream which would make a powerful impression upon his imagination, we might succeed in instilling into his waking thought a dread and horror of alcohol. As a corroborative instance of this possibility, a patient whom I am now treating by suggestion for the cure of inebriety was actually broken of the habit of taking morphine by a dream. He dreamed that his mother's spirit stood by his bedside, and the effect upon him when he woke was such that from that time to the present he has not touched morphine. In a dream evolved by the sleeper himself has such power, how reasonable it is to assume that a dream suggested by some one in relationship with the sleeper would be equally effective, knowing, as we do, that we can hold the attention of sleeping persons by quiet speech, and that they will realize to an intense degree the vision suggested."

—SIDNEY FLOWER, LL. D.

OH, WHY SHOULD WE MOURN?

When the spirit has flown to the great unknown,
And the loved one lies still and calm,
Oh, why should we weep, or the senses steep
In the sorrow that knows no balm?

She was not there, I was well aware,
For those pale lips could not speak,
And the tears fell fast as I gazed on her last,
And kissed the cold, dead cheek.

Oh, could we but know when these fountains flow,
Of the joy of the angels there,
O'er the spirit's birth from the scenes of earth,
Into regions divinely fair,

Then our eyes would beam with a joy supreme,
And we'd dry those bitter tears,
And the heart would yearn for the glad return
Of the loved ones of former years.

We'd be willing to stay in this house of clay
And battle the world alone,
For that hour that awaits at the beautiful gates,
Till the summons shall call us home.

Then we'll open our eyes to the glad surprise,
That awaits our coming there,
When we meet with our lost, who the rived crossed
And left us in deep despair.

In that beautiful world, when our ban-
ner is folded,
And the battle of life is won,
Then we'll soon forget the sorrows we've met

When our journey on earth is done,
G. E. NEWCOMB, M. D.

"God Bless Our Home."
I never see the above familiar prayer in frame and hung upon the wall of the family residence, but I am reminded of another prayer not any more exclusive if more selfishly expressed, which runs as follows:

"God bless me and my wife,
My son John and his wife,
Us four and no more—Amen."

These prayers illustrate better than any words of mine can do the selfishness of the Christianity of to-day, which seems to have very little if any of the spirit of Christ in it. I would be glad to see substituted for the motto which heads this article, that other motto, which needs no ornamentation, a prayer which, when placed upon the wall unadorned, is adorned the most:

"God help us to observe the Golden Rule."

I am inclined to believe that if the "Golden Rule" was observed by every family in the land, God's blessing on the home would follow as a natural result. I may be wrong in this, but I give it as my honest opinion.

H. Y. SWERINGEN.

MT. PLEASANT PARK.

A Delightful Resort—Its Summer Population.

PERMANENT BUILDINGS AND OTHER IMPROVEMENTS BEING MADE—PERMANENT HOMES—THE MEETING.

Year after year goes by and the beautiful Mt. Pleasant Park, in the west part of Clinton, grows more dear to the hearts of the members and visitors of the Mississippi Valley Spiritualists' Association.

Nature adds to its beauty. Oaks are growing sturdier, with broad reaching limbs supporting unbragging foliage; the sodded slopes grow prettier; the glens more attractive; the city sweeping off 'cross the lowlands toward the grand old Mississippi from the foot of the bluffs on which rests Mt. Pleasant Park, increases in its magnitude and beauty. On the ridges and hills of the park, the evidence of improvement by human agency is more marked. Broad walks and graveled drives, leading up the principal avenues—Grand avenue, Maquoketa avenue, Glenn avenue, and others, while the lawns, in front of substantial cottages, bordered with beautiful flower beds, creeping vines on sturdy oaks, or draping broad verandas, lend much to the beauty of the scene; yet residences give it dignity and speak of the great civilization of the age, telling of comforts of home to be had in this bit of otherwise natural forest.

"They are called cottages, but several reach beyond that and to greater dignity, for a three-story building is not unusual, several being already occupied, others in course of construction."

Just as you enter the main gate, past which the electric cars run, you will find on the right a rather substantial frame of a two-story cottage with basement, being erected for Mrs. McKidney, of Springfield, Mo., who is coming here to reside permanently. She has kitchen, in basement, then dining, parlor and other rooms on second and third floors.

N. G. Olmstead is furnishing his cottage at Glenn and Grand avenues, making it a permanent building, with stone basement, where is kitchen and other rooms, with two stories above plastered and finished ready for occupancy. He now resides at Tama, but may conclude to come to Clinton permanently. He is one of the park trustees.

Dr. J. S. Cooper, who is just across the avenue, has been here all winter, and his spring care of flowers and yard are quite noticeable.

Miss Alida, who for twenty-two years has been engaged in business at Dixon, with her husband, has just returned from Chicago, to her spacious residence at the head of Grand avenue, and vines are springing up around the broad porch, flower beds show attention, and other evidences of home are seen about this popular cottage.

Dr. J. C. Blodgett is busy with Liberty Cottage, on Grand avenue. Masons, carpenters, plasterers and painters are busy. Broad plate windows, heavy doors and other modern improvements are being made in the second and third stories, while the first is being fitted for a splendid kitchen. Mr. Blodgett is a commercial man, but because ill on the road a month ago and was compelled to go under the care of physicians, but he is again about, about twenty-five pounds lighter, that much happier, and thanks to good nursing, is now able to sprout potatoes, mix mortar or eat a good dinner Mrs. Blodgett prepares.

Mr. Jackson, who has lived on the park several years is in very feeble health. He was sitting up Friday, but seems to be failing. Mrs. Cole is still here, but expects to return to Chicago shortly and then come back if her father fails.

Mr. and Mrs. Prindell, of Chicago, arrived last week and have taken possession of their cottage for the summer.

Mrs. H. C. Stafford, of San Francisco, is at the park temporarily. She is a great traveler, and speaks pleasantly of the park, but thinks there is no place like the Pacific Coast. She has been to Australia, Labrador, through South America, Mexico, the West Indies, Alaska and all the States, so must be a competent authority. She is now returning from Washington to the West.

In all there are ten families, several boarders and roomers at the park, while arrangements are progressing to fill the forty residences, and the many tents that are in use during the summer season of the association, which opens the last Sunday in July and continues until after the first of August following.

Dr. Phillips, who has charge of the park, is very busy getting ready for this meeting. The park is in splendid shape, and the program being arranged is an attractive one.

Noted personages in the field of Spiritualism will be here. The famous Bangs Sisters, whose fame increases, being among them. By the way Dr. Phillips is showing two remarkable pictures, by one—of Rev. Dr. Brooks, and one of Feather Brown, an Indian chief. Close inspection is what the pictures bear best—whether of crayon or water colors or oil work, one is confused in deciding. They are said to make them in closed card caskets, set in the center of the room, on canvases furnished by one, and, stranger of all, they not being near the casket, which is securely closed.

By the way, it has been just fifty years since the famous Fox Sisters first got spirit rappings at Hydesville, near Rochester, N. Y., and the occasion was celebrated from May 25 until June 1.

The park is open now to visitors, and offers a pleasant terminus of a stroll Sundays.—The Age.

Never let a man imagine that he can pursue a good end by evil means. The evil effect on himself is certain.—Southey.

If manners are superficial, so are the dewdrops which give such a depth to the morning meadows.—Emerson.

MAMMON,

As It Is in the Church.

EDITORIAL IN THE CINCINNATI LANCET-CLINIC, JUNE 18, 1898.

The Cincinnati Lancet-Clinic is not exactly a church organ, but its editor is to some extent interested in the religious work of churches. This work sustains such intimate relationship with that of the medical profession that it is utterly impossible to divorce them, even if such a proceeding were desirable; the bonds are indissoluble. Hence it is that the church is deeply interested in medicine and in the medical profession, while physicians are correspondingly interested in religion and churches. It is a representation of the temporal and spiritual going along together with a Siamese-twin attachment holding them together.

These thoughts are brought out through a call from an exceedingly pleasant gentleman who handed the writer a business card of the "Western Methodist Book Concern, Printers, Engravers, Binders, Electrotypers," 200-222 West Fourth Street, Cincinnati. The introduction being through, the gentleman said he was canvassing for the mechanical department of the Book Concern, and would like to have an opportunity to bid for the work of the Lancet-Clinic. The writer suggested that possibly the Methodist Church, which conducts and owns the Concern, was desiring from the line of legitimate church work when it went out and sought through solicitors the commercial patronage of the public; that the work of the church was supposed to be mainly of a spiritual character, and devoted to a salvation of souls through conversion of the unconverted and a bettering of the condition of the poor and helpless, instead of going out into the highways and byways in search of business that was of a purely mercenary character for the financial profit there is in it, they competing with working people in business. It struck the writer that the church was getting into the Mammon field pretty far when such methods were being adopted.

For the church to have its own office and work-rooms for the printing and disseminating of its own church and other religious literature no exception can be taken, but when the field of Mammon is deliberately entered, with the deliberate purpose of rivaling other men and firms in business, it seemed to be very much out of its own proper and legitimate field.

As the gentleman who called was a clergyman, a very active and good one at that, the hospital diversion of payment from the hands of their medical attendants very naturally came up, in which it was further shown that the church was out and in the fields of commerce and even professional trade for the lucre there is in it. The gentleman's attention was directed to the present scandal in the United States Senate, where the Methodist Church is openly charged with obtaining more than two hundred thousand dollars by false pretenses.

None can more sincerely regret such a practice upon the part of the church than the writer, and such a blow as this will be hard to recover from, and on account of it there should be a sitting in sack cloth and ashes by some people. As a body the membership of the Methodist Church is perfectly innocent, but still the church as an organization is accountable.

This evil mentioned is but an outgrowth of the raving desire for wealth, such as is displayed by the Western Methodist Book Concern of Cincinnati when it enters as a competitor for trade in common commercial fields. Its hospital in this city is now conducted upon a commercial basis, not as a charity, except as charity is made to further the financial betterment of the institution.

But for gold, that is the scheme; get it honestly if you can, but get it. That is the text devoid of glittering generalities.

The Methodist Church is only better and worse in its commercial drives than other churches in proportion to its aggressiveness in Mammon's field. So long as the church does the Good Samaritan act, confining its hospital work to purely charity patients, it has the sympathy and co-operation of the medical profession, but when the church becomes greedy for trade, and takes to methods belonging to purely worldly occupations thereby lowering the capital and business of its own members, there is something wrong. So, too, when it deliberately sets about the work of depleting the practice of reputable physicians by tolling patients out of their hands into hospital wards there is a wrong done that is despicable.

Some leaders among the church people will do well to consider these things, and do it on their knees and in their pulpits. Corruption like that shown up in Washington is the natural sequel of church commercial methods. One follows the other as naturally as the phenomenon of water running down hill.

Too Much to Stand.

Lawyer—"Well, Aunt, what can I do for you?"
Aunt Ebony—"I wants a dee-vo'ce from mah husband."

Lawyer—"What has he been doing?"
Aunt Ebony—"Do'n't! Why he dun got relig'us, he hab'n't had er chicken on de table foh er month."—New York Weekly.

I knew a wise man who had for a by-word, when he saw men hasten to a conclusion, "Stay a little, that we may come to the end sooner."—Bacon.

The average man is very conscientious regarding the behavior of his neighbors.

The old Scythians painted blind fortune's hands with wings to show her gifts come swift and suddenly.—Chapman.

There are women in this world, so it is said, who prize a clear complexion more highly than they do a clear conscience.

THE SOUTHLAND.

The Cause of Spiritualism in the South.

This has been a great year for Spiritualism, and will be long remembered by all who visited Rochester, where the Golden Jubilee was celebrated. No doubt this great gathering has helped the cause in many ways. It will show how universal Spiritualism has become, and will demonstrate to the general public that it is a strength in the land. Also it will draw the attention of Spiritualists and mediums to the different sections of our country, and in that connection to the South also, with regard to which the general opinion has been that Spiritualism was very little known. Mediums are almost everywhere in the South. Yet we hope that they have learned that there is a great field for their labors here, where the people are ready and anxious to hear them, provided they are representative workers of this great truth. We may say in passing, that the people of this section of our country are very anxious to progress the present generation at least, and are ready and willing to grasp hold of all reform ideas.

One reason for the small advance we Southern Spiritualists have made, we are sorry to say, has been the inefficiency of some of the lecturers and mediums themselves, who have visited us in the past. But whenever we have been permitted to listen to words of wisdom and truth, which have fallen from the lips of those who are proficient, we may say without egotism, that they have always been treated with courtesy, and as soon as the public has become acquainted with them, the hand of good fellowship has been held out, and they are warmly welcomed. The hospitality of the South can never be questioned by those who are worthy of receiving it. There is no place here for those who are not true. The fraud and the fakir would find no resting place.

We have been fortunate in having Mrs. Loe F. Prior for the past two years, to lecture for the Society of Spiritual Science of Atlanta, Ga. She has served our society faithfully, leaving no stone unturned which she thought would advance the cause of truth in this section. And so her work is appreciated, that has emanated from her personality. The number and class of people who compose the audience of her meetings are representative thinking people of this city. As one of the reporters stated in one of our daily papers, "I was surprised to see the people who compose her audiences, as it would compare favorably with any church in the city." And so her work is carried on. Not only do we gain in numbers, but our society is drawing people who a few years ago were ashamed to say that they had been to a Spiritual meeting. We think this is a great step in advancement.

During Mrs. Prior's enforced absence in March, Mrs. Carrie E. S. Tving occupied her platform. All who know her, know that she endeavored herself to say by her sweet, earnest, by the love which seemed to pour forth from her. Her lectures were much appreciated and we hope to welcome her to the Southland again.

We are only two years old, and our second anniversary service was held in May—a three-days' mass meeting, conducted under the auspices of the city papers and helped us much. One of the city papers says: "These meetings have presented Spiritualism as it has never been before, and will leave a lasting influence." Mrs. Cora L. V. Richmond, vice-president of the N. S. A.; Mr. Francis B. Woodbury, its secretary, and Mrs. Hilligoss, of Anderson, Ind., were our guests at this time, and by their presence added much to the success of the meetings. Much interest and enthusiasm were shown in the words of truth and wisdom that were given utterance to. Mrs. Loe F. Prior gave tests at all the meetings, which were a surprise and revelation to many present, as all were readily acknowledged and of striking truth and character. The outcome of this meeting has been an increase in attendance and a general growth of interest in the work. We are well pleased with the success. Now that we are drawing near to the end of the lecture year, and review the past work, we are encouraged with its results; much being due to the faithful and efficient work of our beloved pastor, Mrs. Prior.

We hope that these remarks will lead some of the good lecturers and mediums to look southward. We have had so much success that we do not wish to close our hall even during the summer vacation, hence we have two or three months to fill, and would be pleased to hear from all lecturers and test mediums who may wish to visit these parts.

H. P. BOYANS.

AN APPEAL.

Thou great eternal infinite—
Thou great unbounded whole;
Thy body is the Universe—
Thy spirit is the soul.

If thou dost fill immensity,
If thou art all in all;
If thou wast here before I was,
I am not here at all.

How could I live outside of thee?
Dost thou fill earth and air?
There surely is no place for me
Outside of everywhere.

If thou art God and thou dost fill
Immensity of space;
Then I am God, think as you will,
Or else I have no place.

And if I have no place at all,
And if I am not here;
I surely, surely can't be damned,
For then I'd be somewhere.

So I must be a part of God,
No matter if I'm small;
And if I'm not a part of him,
There is no God at all.

—EX.

LIGHT FROM HIGHER REALMS.

BY PROF. J. RODES BUCHANAN.

It is hard for a philanthropist in sympathy with higher realms to endure the slow progress of evolution, though he knows it is bringing all that he hopes for.

The world seemed entirely stagnant for more than a thousand years, before it could be said that the Dark Ages (the Medieval period) had ended.

The spirit world has been trying in all past ages to reach its descendants on earth with only very limited success—and why? Because man's moral or spiritual nature has developed so slowly. He has not yet learned in any nation nor recognized in any national government, that his mother, to whom he is indebted for his life, and all the virtue that he has, is equal to himself in natural rights, though a truly noble son would recognize her superiority, if there is any difference in rank.

The tie of love that should be eternal is broken by death; and it has been in vain that either mother or father has sought to reach and guide their offspring. The message from the departed has for more than two thousand years (under the guidance of Jewish and Roman churches) been repelled by burning alive every messenger or by hanging or drowning. In many cities formerly the fires were continually ready for this horrible crime, and it is still a crime where Spiritualism has not dawned, to commune with heaven and make it known.

And even now, after the demonstration that the departed can return visibly—can write or paint directly, and can give wise counsel to the sick, where doctors have failed, or instructive messages to their friends, by spirit writing or by words, through a good medium, either vocally expressed or in writing, how few are there to sustain the spiritual press, and to go where they can commune with their best friends, whose clear intelligence and pure love would guide their earthly friends and children in the paths of wisdom and prosperity. Wisely has Mrs. Richmond said: "Surely there is no man or woman so supreme in their own methods as to scorn the assistance of the 'great majority' who have passed on; even those, who, as special guides and teachers, must have greater opportunities of spiritual knowledge."

I have called such things the dawn of a new civilization, but how few are willing to be civilized! The very professors of Christianity which in the days of the Apostles continually maintained this spiritual communion, have sunk under the reign of the Pope and the Westminster confession and catechism into the animal darkness of something worse than materialism, which surrenders to annihilation, while orthodox surrenders to perpetual burning!

Spiritual communion is the greatest luxury on earth to the enlightened. It brings us into the real aristocracy of the Universe, where all the wisdom and refinement of a hundred thousand years is concentrated. In comparison to this, what is all that earth can offer; kings and queens, statesmen, orators and philosophers; millionaire masters of mankind, and even all the grace and beauty of woman, in her highest development?

Earthly society is of no importance to me, when in my modest cottage I can enjoy all that is best and noblest, and receive their love and commendation for all that I can do for humanity, to dispel its darkness and illuminate its paths, which are so often painful to the weary travelers.

Fain would I invite the wanderers in mental and moral darkness to share my pleasure. But ignorance of higher science and jealous distrust are in the way, and I say but little to the public. Only a few friends are aware of my joys and treasures.

But I can assure them that the same pleasures are in their reach if they have the right spirit to seek them, and they will have greater faith and greater pleasure in what they obtain for themselves than in anything that I have obtained. My feeling is different—I delight in all that others gain but the average man will neglect the flowing fountain of wisdom unless it flows by his own door-step or into his own back yard—such has been the treatment of Spiritualism.

If I report the messages from the wisest, they are not a commercial article—they are foreign to current opinions and fashions—never orthodox. If I report their kind and loving language, it is not sensational. It is forty-four years since General Washington came to me unexpectedly, when I was at the head of the leading medical college of Cincinnati, announcing himself by raps with which he gave his messages alphabetically. Lincoln, Franklin and Jefferson have communicated so often that Mr. Lincoln now calls me his "old friend," though I had never seen him. My ancient friends are very numerous, and messages come often from unexpected sources; and when the world is really ready for spiritual wisdom I may be tempted to publish.

But I took up the pen merely to encourage the public to follow my example in seeking spiritual wisdom from their friends. I have long enjoyed the cordial co-operation of Mrs. Longley, so long the famous medium and author at the Banner of Light, who is proficient in every department of psychic science, and being an M. D., gives attention to patients. Her good works will be her monument.

Now, I have another to mention, a very modest and honest gentleman of Los Angeles, Cal. (Mr. C. L. Walter, 443 Temple street), who I think is destined to become famous. Dr. B. Elliott, who is certainly one of the finest magnetic healers I have ever known or heard of, informed me that he kept up regular communication with his spirit friends through Mr. Walter, and relied mainly for practical advice upon Dr. John Bovee Dods, a famous lecturer and author.

Though very doubtful of the result, I addressed some questions to Dr. Dods through Walter, and was agreeably surprised at the result. Dr. Dods replied in six pages, very satisfactorily, fluently and ably—a letter worthy of publication; and when this had been written a number of my old spirit friends approached, insisting upon writing to me. I received three letters from my old friends, Rev. John Pierpont, Wm. Denton and Robert Dale Owen—and then came a great surprise—a letter from Carlyle, England's greatest author. I admired his bold, vigorous style of thought, but never suspected that he had any knowledge of my doctrines or writings, which this letter indicates. In all that comes through Mr. Walter I recognize the style most appropriate to the spirit authors. Mr. W. writes with great ease and rapidity.

Not desiring to come before the public in the complimentary language of my spirit friends, I prefer to present the evidence of Mr. Walter's absolute reliability and give a fair sample of his letters.

Our friend Mrs. L., of this city, whose life had been saved by the magnetic treatment of Dr. Elliott wrote to Mr. Walter and has received several letters with which she is delighted; not only by their beautiful descriptions of spirit life, but by their references to family matters which made a perfect text, as when for example her mother mentioned things known only to herself and her mother. I have seen the letters and they are very convincing.

Mrs. Buchanan, who has a very spiritual constitution, giving her wide sympathies and prophetic impressions, has been very successful in receiving letters through Mr. Walter from Mr. Worthington, Frances E. Willard, Kate Field, Phoebe Carey, Dr. Dods, Charlotte Cushman and the ancient philosopher Plato—all of which are characteristic and satisfactory, though the one from her former husband, Mr. Worthington, is of course, most decisive as a test of the identity of the author.

Mr. Worthington was the only one to whom her inquiry was addressed. The other letters were spontaneous and unexpected expressions of friendship. As Mr. W.

refers to the delay in bringing out the second volume of Primitive Christianity, I would mention that it will be printed before the end of the month of June.

The following is Mr. Worthington's letter, of whom I can say that he was a gentleman of the highest integrity and refinement.

MR. WORTHINGTON'S LETTER.

To Elizabeth:—The light from the spirit world draws the elements of all love and it seems as if from the hungering hearts there comes a yearning that is irresistible.

To you at this time I can only say the boundless and unquenchable love exists beyond the grave, and is yours to-day, to-morrow and throughout eternity.

To say that I am pleased to communicate to you to-day, but feebly expresses it, yet I will be in a measure crude, until I can come in accord with the instrument. Tuned and sensitive to a high degree there are variations to be learned, and I must come completely en rapport ere I can expect to give in all the beautiful and grand truths in fitting language. I am sure that I will try to please you, try to make glad your heart, but Elizabeth forgive my imperfections and accept what I do give as the efforts of a soul who would give you the strength, financial blessings and everything that is grand and beautiful in life if in my power so to do. To bring our circle of friends within the domains that surround our dear medium will take a little time, for the atmosphere is filled with those who seek the privilege of communicating through the same channel, but by perseverance in the fullness of thought and love we will gain our point, I believe, and it will be a rare and blessed privilege.

No, you have not gained satisfaction through mediums regarding me yet, my dear. It has not been the fault of the mediums; they all have the faculties for their particular work, but you have not happened to find the chosen instrument. Whether this source of information will prove reliable and satisfying to you remains to be seen.

To give you a comprehensive account of my passing out of life material, would take a volume of many pages, but briefly, it is easy to give you a synopsis. I did not suffer only in a sense of peculiar sensations. There seemed to be a roaring and surging in my ears, and a pulling, snapping or tearing sensation about me, like the breaking of cords. Then came darkness, and the feeling of being lifted or carried away on great waves of vapor. I felt the sensations, realized that a great change was going on, but was unable to resist the movements. I seemed, finally, to enter a cool cavern. I could hear the rippling of waters, the singing of birds, and the soft, humming sound of beautiful melodies. Then I seemed to rest upon a couch of down, and seemed to sleep for hours, perhaps days. Finally I opened my eyes, and saw the faces of loved ones about me, and although we seemed to be forms and tangible, yet we were and are only thoughts as far as tangibility is concerned.

It is hard to explain to you, but we are not the beings you would imagine. Life seems just as real, as vivid as in the material, but we lack the physical woes and the maddening rage for gold and earthly things. It may seem strange to you, but I have not met all the old friends, nor will I until they come upon the same plane of thought. The senses are keener, the perceptions more acute, but all the grand experiences, the freedom of action; the chances to develop are manifold. Our ideas of earth as a residence place is such that we would not return, would dread to take up the old coat and wear it, but we do want to ameliorate the suffering of the races and bring about a higher sense of the power of the faculties. I will tell you, Elizabeth, at some future time a great many of my experiences, but not now, it would take too long. Enough is to say the spiritual realms for the truly developed need be nothing but joy, and our greatest foe is ignorance and licentiousness. I want to advise you about financial matters. I want to see you bring out the work of the Doctor's in time for him to enjoy the fruits. What to advise at this time is hard to determine, but enough is to say that influences are at work, that we trust will turn the tide. It is not necessary to chide the Doctor; he realizes the mistakes, but he has not been as just to himself as he has been to others, and is suffering from the ingratitude of men. But let your heart be cheered by the assurance that we are straining every nerve, as far as spiritual influence goes, to build you up, and relieve the terrible strain. You are naturally hopeful, and in your exercise of will to will for the good, you have accomplished a good work, and every strong thought has been caught up in the atmosphere and found a responsive chord in our hearts. I feel that an uplifting and a relief will come within a short period of time, but I can't advise you now to make any radical change in plans. Keep strong in faith and do not despair, and with all our united force surely some good will be accomplished.

You ask about your guides. Well, Elizabeth, I know a few familiar spirits that surround you; some ancient, and some of the modern era, and I am sure they have a great bearing on your life. Spurzheim is within the home circle; Plato, also Bruno and Benjamin Franklin. Gall is one of the greatest powers, and in A. Lincoln you can rely for good advice. You have a great collection of intellects surrounding you, drawn by the forces of Rodas and yourself, and they seem to lead both of you. I would judge that Socrates would give you wisdom, and in all the group there seems to be a great desire to harmonize and help you in gaining power and strength. Call them by thought and I am sure that A. Lincoln, Franklin, and the ancient philosopher Plato, as well as Socrates, can give you valued help. Let me reiterate, that I feel confident that means will soon come to hand to bring out the "Second volume of P. C." Tell the boys that I am with them in the fight, trying to build them up and guide them to the harbor of prosperity, and tell them to be brave, not to despond, for the "land of promise is in sight."

There is so much that can be said, but I am hurried along. To Will, poor fellow, he has made some sad mistakes, but has learned wisdom. I have nothing to say only he has my best wishes, and I want him to look up, and keep on building up the character and developing the good that is in him. You know what he passed through in life, and surely a word of friendship from me cannot come amiss. Well, Elizabeth, you remember the deep questioning of your heart when you had two roads before you? You chose one, and have you regretted the step? It was perplexing at the time, and I will it otherwise from my view of matters, but you chose your road, and it has been a trial in many ways, but your indomitable will and faith have carried you along and kept your head above water. I am losing strength now, dear, but you will surely excuse me when you know it is my first attempt to communicate through this channel.

Now, "Lizzie," let me say a few words of love. When I tell you again, that the affection is imperishable and I will greet you beyond the grave with loving hands, and lead you into the charmed circle of all those we love and that have left you alone.

Give the Doctor my friendship, and I hope to see the day when his grand-labors will be appreciated by the world. It is sure to come.

Lovingly,

SAMUEL W.

"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.

THE WAR WITH SPAIN.

How the Pope of Rome Regards the Same.

AS A CONTEST BETWEEN PROTESTANTISM AND ROMAN CATHOLICISM—SENTIMENT OF MEMBERS OF THE "SACRED COLLEGE" ALSO UNFRIENDLY TO THE UNITED STATES—THE POPE SETS UP CLAIM TO CUBA—SPECIAL CABLEGRAM TO THE GLOBE-DEMOCRAT FROM ROME, DATED JUNE 11.

Although every effort has been made in Vatican circles to prevent the matter from becoming known, the Pope is in such a delicate condition of health that four times during the last three weeks Dr. Lapponi, his chief physician, warned his immediate entourage as well as the papal camerlengo, Cardinal Oreglio, who, by virtue of his office, assumes on the death of the Pope charge of all the affairs of the papacy pending the election of the new pontiff, to prepare for the worst.

It is not that he has suffered from any specific illness, but there has been a most alarming decline in vitality and in strength, and that has brought about syncope of such alarming character that Dr. Lapponi expressed fear that the aged pontiff would never recover consciousness.

The physician as well as those about the Pope do not hesitate to attribute his altered condition to his grief on the score of Spain, and he has on several occasions intimated to his attendants, and likewise to the Marquis Merry Del Val, the venerable Spanish ambassador to the Vatican, that he felt that his hour had come, and that Divine Providence would assuredly not permit him to live to witness the downfall of a Catholic nation so dear to his heart as Spain.

There is no doubt that the sympathy of the Pontiff, as well as the papal court and of the sacred college, are distinctly and pronouncedly in favor of Spain, and that the present war is regarded at the Vatican as a conflict between Catholicism and Protestantism, and that a defeat of Spain will be considered in the light of a blow to the Catholic Church.

As pointed out to me to-day by a foreign diplomat accredited to the Vatican, and who has spent many years of his life in that capacity, there is no power in the world, not even Italy itself, which from time immemorial has maintained such intimate relations with the papacy as Spain. The latter has always been the chief ally of the holy see in combating the reformation, and, since the Council of Trent, the theology, the philosophy and the entire influence of the papacy has been Spanish rather than Roman. Moreover, the three most influential members of the sacred college at the present moment, namely, Cardinals Rampolla, Jacobini and Mocenni, have all spent long years as nuncios in Madrid, and are avowedly pro-Spanish, while the favorite prelate in attendance on the holy father and the one who enjoys to the greatest degree his confidence and affection, is Mgr. Merry Del Val, the son of the Spanish Ambassador here.

The pontiff thoroughly disapproved of the present Liberal cabinet in Spain and deplored the policy which it has pursued, as well as the neglect of which its members have been guilty, in making proper preparations for the conflict with the United States. Premier Sagasta has never stood well here, owing to the fact of his being the grand master of Free Masonry in Spain, while the Liberals, whenever in office, have incurred the animosity of the holy see by introducing reforms that were antagonistic to the church.

But the relations of the holy father with the Queen Regent remain as intimate as ever. He is in constant communication with her, and, although since the rejection by the United States of his offers of mediation, he has been forced to maintain an officially neutral attitude for fear of offending the influential Catholic element in the United States, yet he has never ceased for a moment to labor through his nuncios, and particularly through the order of the Jesuits, for an intervention by the continental powers in behalf of Spain, with a view to the termination of the war. He is perfectly indifferent to the loss of Cuba, but desires at all costs to maintain the Queen Regent and her son on the throne of Spain, and likewise to secure the retention by Spain of the Philippine Islands, where the Roman Catholic Church owns vast property.

The holy father takes the view that both the Philippine Islands and Cuba are, strictly speaking, the property of the papacy, Spain holding them from the holy see, as fiefs granted three centuries ago, and Leo XIII. claims that from the moment that Spain ceases to fulfill the conditions of the fief and is unable to retain control of these dependencies, the fief ceases to be operative, and the dependencies revert to the holy see.

While the pontiff is not prepared to put forward any arguments on this score with regard to the Antilles, where the church interests are relatively unimportant, he is doing so in the case of the Philippines, and there is no doubt that, were France or even Germany to secure from Spain a lease of the Philippines in return for an advance of the money needed to pay the war indemnity, which will doubtless be exacted by the United States, the theoretical claim of either of these two leading powers might be strengthened by a transfer to them of the fiefs by the papacy.

It is intimated in Vatican circles that the unfriendly sentiments of both the pontiff and the sacred college with regard to America, in connection with the present war, will be demonstrated at the forthcoming consistory by the failure of the pontiff to fulfill his original intention of conferring a red hat upon one of the most conspicuous of the American archbishops, who is known here to have been chosen for this honor.

The Vatican takes the ground that it would be in questionable taste to give at the present moment to the United States so striking a demonstration of pontifical regard as the creation of a second American cardinal, and the candidate for the dignity in question is, therefore, likely to have to wait for a new pope before he can hope to receive the hat.

In conclusion, I would add, on the most reliable and positive authority, that Leo's condition is so alarming that the news of any great Spanish disaster, or of a revolution at Madrid, might be followed by fatal results, and culminate in a conclave, that is to say, the election of his successor to the chair of St. Peter.

SOME SIGNS AND SUPERSTITIONS.

If a child whirls a chair about it is a sign he will receive a whipping very soon.

For sparks to burn a carpet is a sign of a wedding or birth.

Three candles burning in one room forebode a marriage.

It is unlucky to sit against the grain of the table at cards.

To insure good sleep place your shoes with the toes from the bed.

The falling of several tin pans at one time indicates a wedding.

To break the point off a lead pencil when writing is a sign of bad news.

It is a sign of a quarrel to take a piece of soap from a friend's hands.

If you drop food at the table it is a sign that somebody is begrudging it to you.

When a rocking-chair moves along while you rock in it, you are going to have a caller.

Never mark your linen or anything to be used in married life, with the initials of your fiancée, as it is said you will never have occasion to use the initials if you do.

SUNSHINE AND SHADOW.

Suggestions Toward Lending a Helping Hand.

In every life, from the cradle to the grave, is mingled sunshine and shadow in a greater or less degree. We sometimes see individuals who seem to be born with a happy temperament, either through prenatal conditions, or by hereditary tendencies. They seem to scatter sunshine wherever they go, and brighten the pathway of all with whom they meet. Again we see others who seem to have more than their share of the trials of life, and we often wonder why fortune's favors are so unevenly distributed. The wise mother knows her child would never learn to walk if she never let him try his strength. He must fall and rise, and fall again repeatedly before strength will come to the limbs and courage to the heart. Human nature is so varied that some require greater trials than others to bring out the pure gold of their nature, and fit them for the work to which they are best adapted.

Sometimes in the school of life we fail to discern the true meaning of our lesson, and then it must be repeated. In the time of our country's upheaval it is difficult to understand why the innocent should suffer for wrongs that others have brought about; but we are members of one great family, and by the great law of the Universe if one member is affected, all must suffer in a greater or less degree. Every lesson we receive, if we make a proper application of it, will bring us up to a higher plane of unfoldment, and will fit us to sympathize and help others who have been less fortunate than ourselves. How little sympathy the fallen ones of earth receive from the great mass of humanity. Few in comparison take into consideration the environments that have surrounded them. How easily we might put a little sunshine into their lives, if we would take as much pains to help them up as we do to give them a push downward by our unkind looks and scornful ways. I think many a poor girl who has made a false step would be brought back to the path of virtue and become a noble woman, if her own sex would reach out a helping hand to her, instead of passing by on the other side.

As the evenings begin to lengthen next fall, will not some influential women who read these lines, or some young ladies who want a mission in life, endeavor to open free reading-rooms in the various towns in which they reside, for the use of the laboring classes of both sexes? I think people would donate liberally to such an enterprise to elevate the moral tone of their towns, by keeping young men from saloons, and young girls off the street. Homes all over the land are accumulating good literature which would be gladly donated to such a cause. A little music early in the evening would help to draw the young people off the street. With some one to see that good order was maintained, it would make a respectable place for young people to meet, and encourage a taste for reading. It would build up a monument of lasting good, the influence of which would be felt for miles around. Should anyone follow out these suggestions, will they let it be known through the Spiritualistic press how they succeed, that others may be encouraged to go and do likewise.

Another class who need what sunlight we can bring into their lives consists of those whose undeveloped condition has brought them to the penitentiary for a number of years, or during their natural lives. Some will say they deserve all they get. Without doubt they may. For that reason they need our heartfelt sympathy. Let us remember that surrounded by the same conditions, we might have done just as badly, and perhaps worse. When humanity has developed far enough to abolish capital punishment, perhaps some of the thinking men and women can devise some plan whereby the moral nature of criminals may be developed, and not only the sunshine creep into their lives while suffering the penalties they have incurred, but when they reach spirit life they will be fitted for a higher plane than they occupied while here.

Watertown, N. Y.

MARY A. INGALLS.

The Transition of M. B. Sheets.

Notwithstanding the fact that clairvoyantly I was permitted to follow our dear father into spirit realms, when his loyal soul passed away, Sunday, May 15, we are sad and lonely without his physical personality. May 4, he was attacked with la grippe. From the first he knew he would not recover, and he selected his pall-bearers. He had exacted a promise before, that when the time should come for the last service that the writer would give the funeral address in the home, and would also say the parting at the crematorium.

On Tuesday afternoon, in the presence of a large assembly of neighbors and friends, his form resting beneath exquisite floral tributes, we complied with his wish. Wednesday his remains were conveyed to Detroit, where the guides inspired the farewell words, ere we gave up all that we so dearly loved of the physical. The ending of his nearly seventy-seven years of earth life was what we should expect of one who was a Spiritualist in the true sense. He had been a medium for about forty-two years, and was at all times on the side of humanity in all questions pertaining to progressive reform movements. In his work in and for Spiritualism, he was seconded by his companion, our mother, who, in her characteristic way is bearing the trial of separation with patient fortitude. A son and two daughters are left, each of whom with her, is somewhat upheld by the knowledge of the continuity of life and possibility of intercommunication between the two conditions. His faculties were clear until the last; he told us Saturday he would pass out Sunday. With his spirit friends whom he saw about him with a child-like trust and peace, he sank serenely into the arms of the angel of life, leaving us to continue in the path of duty until we, too, are released. ABBIE E. SHEETS.

Grand Lodge, Mich.

WE'RE NOT ALONE.

We gaze upon the still, cold clay,
Which held our loved ones here;
A dark cloud obscures the way,
As flows the silent tear,
And darkens the brightest day,
And yet, we're not alone.

As we gaze within the grave
At things beyond our will,
Friends beyond our power to save,
Unseen, they soothe us still,
Whispering peace beside the grave,
For there, we're not alone.

The living might doubt our love,
Tears are so quickly wiped away
By unseen angel hosts above,
Who smoothe our paths each day
And fill our lives with love.
Glad thought, we're not alone.

Ah, 'tis but a narrow strand
Traversed by hosts galore,
Which divides that mystic band
And bears our spirits o'er
To form that happy band.
Oh, joy! we're not alone.

Smile, sad heart, be of good cheer,
Our dear ones are with us still,
They help, they walk beside us here,
They smoothe our paths until
They lead us to all things dear,
And then, we're not alone.

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PERFIDY OF THE CATHOLICS—ADMISSION OF THE CROWNING EVILS IN THE CHURCH—AN OATH NOT VALID WHEN THE INTENTION IS WANTING—A LESSON THAT READS LIKE LIFE IN THE SIXTEENTH CENTURY.

The case of Seline Clewett against the House of the Good Shepherd came up for trial last Friday before Judge Otis, when the long and tedious task of selecting the jury began. The scheme of packing the jury with Roman Catholics was worked for all there was in it. Many, however, were forced to retire from the jury box on their own admissions.

One-half of the admissions of the examined juror in a proper court would be sufficient to preclude the sitting on any jury of any members of the Catholic church.

Attorney Butts claimed that as the House of Good Shepherd was purely a Catholic institution, no member of the church should want, or should be permitted to sit as a juror in this case. He told the court that the church taught its members, under pain of excommunication, to at all times stand by the church, whether they were violating the law or not. He claimed, and offered to show by their official books, that an oath taken before a court, where no intention was had to keep it, was not an oath. He claimed that the church taught mental reservation, and that in the Hill Seminary and other colleges, they were teaching doctrines of murder, high treason and perjury, and that any Catholic was particularly disqualified to sit on a jury where an institution of the church was being tried.

F. B. Hester was the first juror examined, who practically corroborated Mr. Butts in his claim "that no Catholic should be on the jury."

Mr. Hester, on examination, admitted once having been a member of the police force for several years.

He admitted being a Roman Catholic in good standing. He admitted that he was acquainted with the teachings of his church in spiritual matters.

He admitted that he considered it a sacrilege to bring a priest or nun into court, or in any way interfere with their conduct.

He admitted that he thought it his duty to believe the word of the sisters given in court.

He admitted that his religion made it his duty to sustain the sisters, whether right or wrong, and to protect defendants, right or wrong.

He admitted that the sisters were his superiors; that he had no right to criticize them or to pass judgment upon them; and that it was sacrilege to sue them in the state court; that they were above him, and had the right and power to determine for him what was right and what was wrong; that the only persons who could rightfully try these defendants were their superiors in the church.

He also admitted, when asked by Attorney Butts if it was not a fact that an oath in court was no oath under the instructions of his church, unless there was intention on the part of the affiant to keep it. Hester answered "that such was the case."

He admitted that, by the teachings of his church, he understood that an oath was not a valid oath if the intention was wanting.

Pierce Butler then took a turn at the juror.

He asked him if he could not, as a juror, decide impartially in a case where a sister or a priest was a party, as in a case where people were not of his church were parties.

Mr. Hester said that he could.

Even if the case were Mr. Butts against Archbishop Ireland?

Mr. Hester hesitated. He was nonplussed for a time, then, answering, said that he should decide for the archbishop, which created great laughter in court.

Judge Otis excused the juror from further service.

The testimony of Mr. Hester, being a Catholic, came like a thunderbolt upon the Irish attendants upon court.

All along they have been trying to evade their own doctrinal teachings. All along they have tried to force their people upon the jury, and at last an uncoached juror unwittingly lets the whole cat out of the bag, thus exposing the entire traitorous system of the church.

All day Friday was devoted to the examination of Mr. Hester.

Mr. Hester is doubtless an honest Catholic, and answered as he had been taught to believe was correct. His frankness was a sad blow to the hypocritical sect that have all along tried to conceal their teachings.

Juror Ivey, upon being challenged for actual bias, admitted that he had a strong opinion, and that he would like to dynamite and blow up the entire building. He was excused.

Many jurors were examined who testified in a similar strain, who were excused from service.

The whole ambition of the attorneys for the defense was devoted to getting Catholics upon the jury. All day Friday, Monday, Tuesday and Wednesday forenoon was consumed in the selection of a jury, four of whom are known Catholics.

The names of the jurors selected to try the case are as follows: Henry F. Lange, John Dean, Chas. W. Emmert, Henry Sternberg, George Hess, Malcolm McBain, John R. Lesh, John Hedlund, Henry Katz, R. C. John Froemel, R. C.; Frank Gaul, R. C.; Frank A. Farley, R. C. Those marked R. C. are known Catholics.

Yesterday afternoon Attorney Butts made his opening speech to the jury, outlining the case in a very precise manner, taking an hour and a half in so doing, after which he called Cecelia Sterling to the witness box. Attorney Clapp, for the defense, thereupon arose and requested of the court that the jury be permitted to visit the institution before proceeding with the taking of testimony. Mr. Butts objected to such proceedings unless the court would permit a deputy sheriff to accompany the defendant to protect her and companions against insult and attempted assault. He claimed that, on a previous visit several inmates were permitted, in the presence of the sisters, to threaten and use vile epithets to plaintiff, and otherwise insult her. Attorney Clapp objected to the delegation of a sheriff for the purpose, asserting that proper treatment would be accorded.

Mr. Butts persisted, and was thereupon furnished with two deputies, who accompanied the plaintiff, with Mrs. Sterling and gentleman escort through the institution.

At the proper time the party went out, returning at 6 o'clock. The plaintiff found many new and interesting changes made since her escape. She found all new iron bedsteads, painted and whitewashed walls, new laundry machinery, clean bedding, less bedbugs and other vermin. She also found that several little girls had toys, and books to read and play with. Some of the little girls were toggled up quite well. There were seen several visitors, who were evidently invited in for the effect on the jury.

The changes will be explained in court when the taking of testimony will begin.

The court house is crowded daily to its utmost capacity by the curious public, who are anxious to hear the testimony in one of the most important cases ever brought against one of these so-called religious institutions.—The Breeze, St. Paul, Minn.

THE MEDICAL LAWS.

The M. Ds. Have Made Them for Themselves, and Not for the People.

There is no doubt that the M. Ds. are becoming better organized throughout the country every day, and soon the medical monopoly will be the largest and most powerful for harm of any organization on earth. Every year raw recruits are falling into the ranks from the various schools, mills, or butcher shops, if you please.

There is no dodging the question, further legislative action is inevitable unless there is some uprising to prevent it. Repeated warnings have come through the columns of The Progressive Thinker, and some action is being taken by those most adapted to the leadership in the work, but more decisive action should be taken at once, not only in the State of Illinois, but in every state in the Union.

It is not enough that this band of professionals should take complete control of all the medical laws of the country, but they have secured exclusive right to the healing art in every way it may be performed, right here in Illinois.

There is now in the courts the case of the Board of Medical Examiners vs. Dr. A. W. Birkholz, the healer, of this city, for practicing without a license.

To procure a license requires one to pass a medical examination, and there are few magnetic healers who can do that. There is a different system and requires no drug medication or complicated education for its practice. This power is better understood than acknowledged by the M. Ds. They have ample evidence from patients whom they have drugged to the very brink of the grave, who have been restored to health and vigor through magnetism, mental science, Christian science and many other ways not their own and they see their utter inability to keep the facts from the people, and the only way to control such a state of affairs is to ignore all these glaring facts and combine to control through money and law, making it a crime for a man to use his mental, spiritual or physical powers to relieve his best friend from pain, without a license; making it a crime for a mother whose system has been made whole through a few magnetic treatments to employ the same healer for her child unless he has a license.

If there is anything more tyrannical, oppressive and damnable even in the old Blue Laws of Connecticut, it has been so long buried from sight that its echo never touched ground in its peripatetic vibration down the ages until the M. Ds. of this country, this free (?) America, formed their trust.

No doubt the majority of the legislators who voted for that bill, which was made a law, never took the pains to analyze its construction or discover its meaning or effect. Hundreds of bills are railroaded through by legislators employed for the purpose at every session of every legislature in the United States. The M. Ds. know this and see to it that many of the fraternity become members of one house or the other, and whose influence can be relied upon for anything they want. This law might easily be construed to refer only to the medical practice, by three or four oily-tongued advocates in each branch of the legislature, and the real intent and scheme of the bill be kept obscure from the careless, uninterested representative.

The explanatory clause of the act reads as follows: "Any person shall be regarded as practicing medicine, within the meaning of this act who shall treat, operate on or prescribe for any physical ailment of another."

Had there been more pressure brought to bear in opposition to the bill, its effect could have been killed by amendments, and the matter might be successfully accomplished yet. However, a decision as to its constitutionality will be as effective, and all who are interested— which means the afflicted public—will look with extreme anxiety for the final decision of the supreme court on this question, and thank the good angels for sending a man to the front with means and stamina to make this fight for human rights.

This is not the first time the violent hands of the supporters of this oppressive law have been laid upon magnetic healers in this State, and this case should be carried to the supreme tribunal of the United States if need be, to test its constitutionality, its application to the healers who use no drugs in their practice.

If people who are afflicted can have no choice as to their own mode of recovery, and must bow submissively to the dictates of a certain school, whose aim is to so complicate the studies as to make the system sound scientific and obscure in its mysterious hieroglyphics, in order to hold the public in awe at its magnanimity and profound wisdom; if the sick must turn over in their beds of pain and anguish, must thrash about under the gnawing pangs of disease for fear of getting a friend into trouble by having him lay his hands on him until a college graduate comes with his superior—egotism and poisons, it is time the guardians of the afflicted, either upon this side of life or the other, apply the reins of control to the educated masters for awhile and teach them a republican or republico-democratic form of government, and that their own individual health and that of their proteges is of first and highest importance, and that their right to control the matter should be supreme.

There is every reason to believe that Dr. Birkholz will succeed in this test case, because right and justice are certainly on his side.

With his law and bitter potions,
And his knife and little pills,
This great man goes through the motions
Of monopolizing ills;
But he'll find when he gets older
In experiences of life,
That the form that he made colder
With his medicine and knife,
Held a spirit that is lying
And has a power over skill
To build up the forms he's giving—
By the law—his patent pill.

No such system of wrong-doing
Can be permanent on earth;
No such law can be subduing
But a moment spirit's worth.

DR. T. WILKINS.

Presbyterian Minister Turned Spiritualist.
Rev. Joseph Milburn, pastor of the Second Presbyterian church of Indianapolis, Ind., caused a great surprise among his congregation recently by affirming what has been construed to be a belief in the possibility of Spiritualism.

He was discussing the necessity of securing the truth wherever it could be found, and declared there was nothing repugnant to the truth in the belief that a mother, who had tenderly watched over a child in life, might communicate with him after death.

He referred to the fact that angels ministered unto Christ after the temptation, and it did not appear improbable that the spirits of those departed should be in touch with loved ones remaining on earth.—Chicago Times-Herald.

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BE COURAGEOUS.

As Viewed by the Editor of the New York Herald.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Revelation, xxi., 7. I do not like some of the creeds which are professed in the churches, because they contain such a poor opinion of human nature.

After a long experience with my own human nature and that of my friends I find myself disinclined to be ashamed of it. On the contrary, I am constantly astonished at the character of my own longings and aspirations and at the heroic endurance of men and women whom I know to be battling with adverse circumstances.

Moreover, I am sure that not a tithe of the heroism in the world is known to any one except God. When we get across the river and see the souls of our neighbors with something more than the clearness which a Roentgen ray can afford we shall be amazed at the discoveries that will thrust themselves upon us. We shall learn that there is a good deal more moral courage among our acquaintances than we have credited them with. That is one of the surprises which await us in heaven.

I believe, and I am glad to believe, that divine possibilities are hidden in the average man and woman—hidden now, and perhaps to remain in hiding until eternity begins. So on an ocean steamer the great fires in the furnace may be banked and there seems to be hardly enough steam to sluggishly persuade the propellers to revolve. But once upon the draught and the mass of coal is all ablaze, the water in the boilers frantically turns to steam and the propellers drive the leviathan at a marvellous rate of speed.

I am not optimistic in my respect for my kind. It is not a theory that I speak of, but the result of long and critical observation. We so plainly see the faults of men and we so dimly see their virtues, our first impulse is to be uncharitable, and it is sometimes difficult to overcome that impulse. We seldom judge as we would like to be judged. If we could regard the motives of our friends we should less frequently misinterpret what they do and say. It is well to cultivate the habit of looking at, and even of looking for, the bright side in the character of those about us. That is the injunction of Christ, whose wisdom in this matter cannot be impeached. Even when the poor, fragile woman who has sinned against the laws of earth and heaven fell at his feet he pitied rather than condemned, and we should make life quite a different thing if we followed the divine example.

That all men are capable of heroism can be easily seen in such an emergency as this war presents. Those who have enlisted are simply average material, not in any way exceptional. They achieved no special success up to the time when they donned a uniform, and in many instances they seemed to have made a failure in life. This was because no opportunity had presented itself, nothing to show the mettle of their souls. But when volunteers were called for to go into the very jaws of death, did they hesitate? All at once we found ourselves looking into the eager faces of a multitude of giants whose courage knew no bounds, who thought it a rare privilege to make the sacrifice demanded. The gratitude of those who were chosen was no more conspicuous than the disappointment of those who were rejected.

Such incidents prove the capacities of human nature, and give us a strange feeling that all of us have qualities which this lower life affords no chance to develop. We are awestruck as we contemplate the grandeur of a soul and make a thunderous demand for immortality, that we may some time come to be all we are capable of being. We are like barrels of gunpowder which no exploding spark has yet touched. We have titanic spirits chained within the bodies of dwarfs. We are conscious that the few hours we spend here before the night shuts down are strangely inadequate, and we cry out for more time that we may grow to maturity.

If there is heroism in the field there is equal heroism in many a home which the world knows nothing about, which only the angels see. There are fathers who grandly struggle against the tide of fate, and never lose the secret of their despair, whose young dreams have all faded, but who patiently bear their allotted burden with what tries to be resignation. There are noble women whose domestic afflictions of all sorts would crush them if they were not heroines, who silently suffer and make the best of their disappointed years. They sing in the minor key, but still they sing, and so the world thinks them happy when they are only brave.

I bend the knee to them all, and there are many of them. I know that there is a spark of the Godhead in every one of us, and that it may be fanned into a flame that will fill the whole of life with general heat and enthusiasm. There are nobler elements in us than we have ever dreamed of. Whatever there is to do, we can do it; whatever there is to bear, we can bear it. Borrowing our strength from the Almighty, we can conquer our circumstances. Trusting in Him, we can also trust in ourselves. Life will be filled with good cheer when we know that we are in the hands of Providence, and that nothing can happen to us that we cannot use for the formation of a character which will be worthy of immortality.

GEORGE H. LEPWORTH.

A Search for the Missing Link.

Spiritualists, standing in the front ranks of the highest thought and greatest reforms of the world, are still trying to solve the great question of evolution, or in other words: Whence came man? The special literal creation theory has long since been discarded, and the Darwin hypothesis looked over and turned upside down and back again, and we find many fine things in the almost impregnable principles of evolution or the descent of man.

The theory is apparently well founded, were it not for the one great break in the chain connecting the lowest type of man with the highest type of animal, but here is the stump which seems to break the chain. Now, my philosophical brethren, I have a thought to express about this breaking or disconnecting link, which I want you to analyze and criticize by giving your best thoughts through The Progressive Thinker. I am one who thinks he knows that materialization is a fact, and if it be a fact, lying back behind it is a law through which that fact is not only producing materializations now, but has done so through all the ages of the past.

Go into the legends of antiquity. Here we read of ghosts becoming the fathers of earthly children. Now, is it a fact that spiritual materialization is the source from which all these so-called superstitions have arisen, and who is there among us who can determine the power of these materializations? May they not be able, under right conditions, to overshadow the sleeping or entranced female and produce an offspring? Perchance the mother selected may be a high type of her race, and the spiritual father also high and holy, and the union of the two may partake of a celestial affinity and thus the child brought into the world be of a higher order than his race, or even than his mother. Now, if we find that there is a law by which this grand higher result may be accomplished, then by tracing that law back down through the descent of man, we may find the connecting link between the highest animal and the lowest man, who may have been of a spiritual as well as of an earthly origin. If this is so, we may yet find in this law the true key to evolution, and perhaps to the fatherhood of many of the great spiritual lights of the past.

G. L. JONES.

Shell Lake, Wis.

If a door key persists in getting rusty some friend is laying up money for you.

SOME REMARKABLE PROPHECIES.

Put on Record Last March, and Seven of the Most Important Already Fulfilled.

In The Progressive Thinker of May 28, A. J. P., of Beatrice, Neb., says he has been looking in vain for some prophecies upon our present national troubles. As there are probably thousands of other readers of The Progressive Thinker looking for similar information, I submit the following facts:

Dr. M. Muehlenbruch having made a reputation for the remarkable accuracy of his prophecies in the past, (particularly in his description of the explosion of the Maine before an audience in Oakland, twelve days before it occurred) he was requested to furnish a collection of prophecies to go on record in the Philosophical Journal. They were mailed on March 17, and appeared in the issue of that journal dated March 31. They were as follows:

"On the 24th of January, (1898) I had a vision concerning Cuba. I was standing by a long one-story building—one tower in the centre and one at each end. I was standing at the centre entrance with a U. S. Army officer by me. All at once he pressed a button and up went the American flag. That means our flag will float over Cuba before 1898 has passed.

"Yes, we will have a brush with Spain. Why I say a brush, I will have to give another vision. I see two large hills. Each is covered with guns. American officers are standing by them. They only fire a few shots, after which they shout 'Hurrah!'

But now for America itself. I see for the years 1898, 1899 and 1900 dark times—financially dark—murders, much starvation, upheavals of the earth, much damage, many lives will be lost, and a destruction of one city by earthquake. Two cities will suffer, but one in this country only will suffer, while one across the ocean will be destroyed. One city in this land of ours will be swept away by water, and in 1899 one city beyond the ocean will suffer the same fate. America will see the greatest fire it has ever witnessed in its history.

"This brush with Spain will not be the end of the war; it will only be the beginning of it. It will end in a religious war, and there will be much suffering.

"We will have three assassinations of high-standing officials—two across the Atlantic and one here; also France is going to be in trouble over Germany. One of those assassinations comes to Germany and one to France, before 1900.

"Russia will be divided before 1910.

"Spiritualism will be recognized by all people, nations and churches, and we will become a body stronger than any that has ever been in history, but there is up-hill work before this happens.

"The United States will lose one more warship by explosion.

"There will be a train wreck in the vicinity of Oakland in which many lives will be lost.—Araraj," (the Doctor's prophetic guide).

At this time, June 17, seven of these prophecies have already been fulfilled in part or wholly.

The destruction of one city by earthquake.... across the ocean, was fulfilled, as shown in a press dispatch dated the day after the prophecies were written, and first appearing in the morning papers two days thereafter, in which it was stated that "Amboy, a town on the island of that name, one of the Molucca group, was completely destroyed by an earthquake."

The second of these prophecies fulfilled was the one that one city in this country would suffer from an earthquake. This was fulfilled on March 30, in the heavy earthquake which did so much damage in San Francisco and its neighboring navy yards.

The third verification was in the flood that swept away Shawneetown, Ill., on April 4.

The war with Spain fulfils the fourth, although it is evident that but one battle was shown the Doctor.

The fifth was fulfilled in the train wreck which occurred on the Oakland Mail, May 22, in which a trainload of 200 people was derailed, the fireman killed, others injured and all narrowly escaped being precipitated into the bay.

The sixth prophecy to be verified was the loss of "one more warship by explosion," which occurred on June 3. Though the Merrimac was only a collier, yet it was a ship belonging to the navy, and therefore would be shown in a vision as a warship.

The seventh verification was in the flag of Uncle Sam being raised on Cuban soil, June 10.

I have known Dr. Muehlenbruch for several years, and know of many other remarkable prophecies given to individuals, that have come true. He is not only a psychic of unusual power, but thoroughly honest and conscientious in his dealings. Let us hope that the "religious war," if it occurs, will only be a mental war.

ERNEST S. GREEN.

The Y. P. S. I.

The National Institute of the Y. P. S. I. is being organized. We have waited for local institutions to take action. The Young People's Union, organized here during the Jubilee, does not comprehend the scope or plan of the Y. P. S. I., and does not conflict. The local institutions can join the union if they desire. The union does not provide for a local plan of organization, but allows any form. The National Union will be only a delegate body. The institute organizes in every locality upon the same plan, and is mutually co-operative. Its regular meetings are for members only, for personal development and to enjoy mediumship. The secret part is to provide for only members to attend and to visit other institutes.

All ages over sixteen years are accepted. Fees will be reduced to ten cents per month, and twenty-five cents for admission. The National Institute will perform its functions and be fully sustained by ten cents per capita, without any begging. And it expects to do a great work.

There will be no conflict between the union and the institute, and they both expect to charter with the N. S. A. All local institutes can do the same if they desire. We believe in co-operation. For that we are organized. We expect to furnish sustenance and other help to the public cause.

The Y. P. S. I. has been in the field for a year past, and its work so far is highly successful. Localities about to organize a Young People's Society will do well to apply for rules of the Y. P. S. I., and to accept its helps, which will be cheerfully given. Fraternally,

Rochester, N. Y. G. W. KATES.

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SATURDAY, JULY 2, 1898.

BARBARIC SPAIN.

They who wish to glance backward, and see Spain under Christian rule, under the beneficent reign of Ferdinand and Isabella, in 1492, when Columbus set sail to find a new world, will turn to Prescott's History of those personages, vol. 2, p. 450. He was relating the persecutions inflicted on unbelievers, and the terrible doings of the Inquisition. We quote:

"From that disastrous hour religion was a new aspect in this unhappy country. The spirit of intolerance, no longer hooded in the darkness of the cloister, now sallied forth in all its terrors. Zeal was exalted into fanaticism, and a rational spirit of proselytism into one of fustian persecution. It was not enough now, as formerly, to conform passively to the doctrines of the church, but it was enjoined to make war on all who refused them. The natural feelings of compassion in the discharge of this sad duty was a crime, and the tear of sympathy, wrung out by the sight of mangled bodies, was an offense to be expiated by humiliating penance. The most trifling maxims were deliberately engrained into the code of morals. Any one, it was said, might conscientiously kill an apostate wherever he could meet him. There was some doubt whether a man might slay his own father, if a heretic or infidel, but none whatever as to his right in that event to take away the life of his son or his brother. These maxims were not a dead letter, but in the most active operation, as the sad records of the dread tribunal too well prove. The character of the nation underwent a melancholy change. The milk of charity, may of human feeling, was soured in every bosom. The liberality of the old Spanish cavalier gave way to the fanaticism of the monk. The taste for blood once gratified, became a vital appetite in the people, who cheered on by the frantic clergy, seemed to vie with one another in the eagerness with which they ran down the miserable game of the Inquisition."

At this period so forcibly described by Mr. Prescott, Catholicism was the established religion throughout all Europe, and the same general principles prevailed as in Spain. This was Christianity pure and simple. Roman Paganism, its maternal ancestor, was tolerant of all religions; but it was modified by monks and royal decrees into "the gospel of peace." Under the new form it became intolerant, cruel, blood-thirsty and deadly. Such it was when the revolt was made under Luther, though that revolt was scarcely felt in Spain; but it made the church leaders there still more tyrannical and oppressive. There was no substantial amelioration until 1808 when Joseph Bonaparte became king of Spain. He, professedly, crushed the Inquisition throughout his kingdom, still it is believed the system prevails, and is secretly enforced to a modified extent.

THEY NEED TO BE CIVILIZED.

Humanity would be vastly served if the great powers of Europe would combine with America, and take measures to civilize Spain. The first task should be to suppress the bull fights, a disgrace to any age or country. Spanish women attend those brutal exhibitions. They shout with delight at the hellish sport, and pass on the love of such brutality to other generations. Children are educated before birth to relish violence and become oppressors in turn, with no respect for others' rights. Christianity does not civilize such a people, but perpetuates their vices, under the assumption that they are already favored of heaven. They need to be educated away from Middle Age barbarism, and the habits of a savage ancestry. The horrible Inquisition could never have been what it became in any other country than Spain.

BEWARE.

The Christian World tells of the atmosphere of a church at Southwark, Eng., being found heavily loaded with that deadly gas, carbonic acid, as if such poisonous and deadly conditions were not common to churches. The editor should know that every ill-ventilated church, closed to the sunshine, is in the condition of the one he mentions. Perhaps the preaching of a sulphurous hell in some of them aggravates the condition, but certain it is, they are the sources of disease, and millions in the ages gone, had they possessed the proper knowledge, could have traced the beginning of their disease, ending in death, to the toxic exhalations of diseased or even healthy lungs settling in the lower part of a great church structure, as does the same substance in untraced wells. Let the cautious beware of the foul air of churches.

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

ITS OWN EXPOUNDER.

The Progressive Thinker has no controversy with Brother Peebles. We differ in opinion, and have a right to. As for Rabbi Wise, he is probably his own best interpreter. He took pains to write his views, and publish them in an octavo volume entitled "The Martyrdom of Jesus," several years after he wrote his "Origin of Christianity."

If the Rabbi has changed his views since he published that book he has failed to declare it through the press. We are confident our patrons will be glad to read further extracts from his latest printed production, without regard to what he may have stated in private. On p. 131, he says:

"Posterity infuriated with Pagan apotheosis made of that simple martyrdom a big bubble colored with the myths of resurrection and ascension to that very heaven which the telescope has got out of man's way. The simple fact has been made the foundation of a novel myth to suit the gross conceptions of ex-heathens."

Passing to the next paragraph, on p. 132, Rabbi Wise says:

"The Christian story, as the gospels narrate it, is a big bubble. You approach it critically and it bursts. Dogmatic Christianity built upon it is a paper balloon kept afloat by gas. All so-called lives of Christ, or biographies of Jesus, are works of fiction, erected by imagination on the shifting foundation of meager and unreliable records. There are very few passages in the gospels which can stand the rigid application of honest criticism. Therefore, Schleiermacher's 'Religion of Christ,' or rather the religion based upon the life of Jesus, is no less the work of phantasy than the orthodox dogmatism. Philosophy and science have overcome the latter, and criticism has made impossible the former. In modern science and philosophy, orthodox Christianity is out of the question. Nobody attempts any longer to save a mere shade thereof. The ghost has returned to Hades. In modern criticism, as this our last and probably also least contribution shows, the Gospel sources became so utterly worthless and unreliable that it takes more than ordinary faith to believe that any portion thereof is at all true. The churchist was not established by Jesus and cannot be called a sacrament. The trials of Jesus are positively not true; they are pure inventions. The crucifixion story as narrated is certainly not true, and it is extremely difficult to save the bare fact that Jesus was crucified. What can the critic do with books in which a few facts must be ingeniously guessed from under the mountain of ghost stories, childish miracles, and dogmatic tendencies? It is absurd to expect of him to regard them as sources of religious instruction, in preference of any other mythologies and legends. All the religious precepts expressed in the gospels, and a good many more, are derived from the Old Testament, and systematically compiled in the author's 'Judaism; Its Doctrines and Duties,' with our Satan, ghost stories, miracles, and legends. The churchist has a perfect right to expect of all men the acknowledgment that our book is superior to the gospels; nevertheless we do not expect to be considered a superior mortal. We challenge all orthodoxy to produce from the gospels any sound, humane, and universal doctrine not contained in our 'Judaism,' etc.; still we know that we are no special son of God. What good will books with such ghost stories, miracles and improbabilities do us in the religious standpoint, if an ordinary mortal like this author can write a better book on religion without that incubance on reason? That is the point where modern critics arrived, therefore the gospels have become books for the museum and the archaeologist, for students of mythology and ancient literature. The spirit of dogmatic Christianity hovers still over a portion of civilized society, in nations, organizations, disciplines, and hereditary forms of faith and worship, in science and philosophy, and in the realm of criticism, its day is past. The universal, religious, and ethical element of Christianity has no connection whatever with Jesus or his Apostles, with the Gospel or the Gospel story; it exists independent of any person or story. Therefore it needs neither the Gospel story nor its heroes. In the common use of the terms, one can be a good Christian without the slightest belief in Jesus or the Gospels. It is useless for us, who are men and thinkers, to deceive ourselves and others—any, it is immoral to do it. In this quarter of the nineteenth century the INTELLIGENCE BELIEVES NO LONGER IN JESUS OR THE GOSPELS, although faint shadows thereof still hover on the imagination of unclear and undecided thinkers. As it was at the end of the Middle Ages, so it is now. The masses are deceived and fooled, or do it for themselves, and persons of vivacious phantasies prefer the masquerade of delusion to the simple sublimity of majestic but naked truth."

For the residue of Rabbi Wise's conclusion, to the end of his book, turn to our editorial of June 4, entitled, "Intelligence Rejects a Jesus," to which Brother P. took exception in our issue of June 11. We have quoted verbatim the Rabbi's words without the least abridgement, or addition and prefer to allow it to stand just as he wrote it without being mutilated by any one.

POINTED QUESTIONS.

If during the first fifty years of Spiritualism twenty millions of persons, or even half that number outside and inside of the churches have espoused the philosophy, without any formulated creed, is it probable the numbers would have been greater if they had organized with articles of faith? Is it not more probable the movement would have been retarded, because of antagonism to some avowed in such creed? Uniting in the belief that spirit is an entity, capable of a conscious individual existence when the material body has returned to its native elements, would not any addition to that declaration be a source of division and weakness, instead of a harmonious union and strength? Are not leading minds in the churches trying to get away from their non-progressive creeds, with their errors? Why should Spiritualists imitate the blunders of Christianity, which have been obstacles in the way of reform from their very inception? Eloquence and fervid zeal, as in case of Peter the Hermit when preaching up a crusade, may not always be in the right.

KANSAS LIBERALS.

The Liberals, Spiritualists and Theosophists of Kansas, are to meet in their eighth annual convention, at Ottawa, from August 2 to 8, inclusive. We trust they will have a large and profitable session.

THE PURPOSE OF THE JUBILEE.

Its Horoscope Could Have Been Accurately Cast in Advance.

To the Editor:—Well, the Jubilee has come and gone, and we can look over the ground fully—thanks to The Progressive Thinker, that has given us the full proceedings. I am not given to compliment or blame, but I want to tell you that The Progressive Thinker is a newspaper. I have read all that you have printed, even to the long epistle of E. T. Allen on scientific Spiritualism.

I do not intend in what is here said to be partisan or express my own opinions as of any importance, but we all see things through our own mental lens, and it is necessarily colored by our own spectrum. So if anything crops out that may seem biased this law of the ego will explain.

An observer of the Spiritualist public movement during a few years past could have anticipated the active factors in the Jubilee and cast the horoscope of its pronouncements and purposes just as well before the meeting as after its adjournment. And this fact accounts for another fact: That the assemblage was notable almost as much for the familiar names absent as for those present. Or, in other words, the purpose and action were discounted in advance.

Organization is of two kinds: To combine together for business purposes is what Spiritualists as a mass feel the need of and favor. But organization to formulate opinions, doctrines, beliefs, and a propagandism in their behalf, is what a vast majority of real Spiritualists do not favor.

The purpose and action of the promoters of the Jubilee are embodied in the report of the Committee on Declaration of Principles, which, not acted on, was referred to a like named committee of the National Spiritualists' Association. This "report" is divided into six "principles" and nine "endorsements"—of mixed objects. It is not my purpose here or anywhere to criticize or discuss them, or any of them—for they are generalities, and wisely so—but to point out what seems to be the omission of the central, governing, overshadowing fact in the whole Modern Spiritualist movement. For all the committee I have great respect for some of them almost an uncritical reverence that goes out to teachers and sufferers for truth. The omission from this vital fact is to me explainable on only one hypothesis—the unprepared condition of the average Spiritualist mind for the logical result of the recognition of that fact. With it included a creed or set of doctrines is impossible—and at bottom this is what is aimed at by the post clerical element in our ranks. And this "plank," as the politicians would call it, is just what the advocates of "scientific" Spiritualism and formulated beliefs do not want to see adopted as a foundation concept of Modern Spiritualism. That proposition may be briefly stated. It is:

That Modern Spiritualism has established by ample evidence and conclusive proof that no communication has ever come from what we call the spirit world or higher life, save from a human spirit.

That declaration, now established, at once and forever, annihilates all the creeds, theologies, and divine inspirations that have plagued, confused and emasculated the intellect of mankind in all times. Yet it is the one paramount teaching of all spirit communication, since the rappings at the Hydesville cottage.

There is not an intelligent Spiritualist on the earth to-day but recognizes this fact. And why omit it in a declaration of principles? Just weigh that declaration in the light of history and logic, and where does it land you? At one fell swoop, so to speak, the whole theologic structure of the ages disappears, for its foundations are swept away. The entire "hosts of heaven," the angelic hierarchy, the Michaels, the Gabriels, the white throne, the judgment seat, the tipstaves, courtiers, winged bailiffs and servers of processes upon earth disappear, and the battles between the knightly insurgents under Lucifer and the royalists under Michael are relegated to the myths of the nursery ages of the world's infancy—just as the Ju-Ju beliefs of the primitive peoples of the African forests exist at this day.

This fact also corrects another belief that has stood in the way of man's self-ownership: That this is a hand-made world, a colony of heaven, to which fatherland we go when we die—if we are good.

It tells us this iconoclastic fact: That before the spirit world—our spirit world—was, we were. Or, that this planet necessarily preceded its spirit world. As there is no communication, no message from anyone save from once inhabitants of our earth, they had to go from it to send a message back.

No Spiritualist declaration of principles can ever obtain the assent of the masses, or of real Spiritualists, as a whole, that does not recognize this basic fact. This is and must be the paramount objective of Modern Spiritualism, for its acceptance and comprehension can alone give individual mental freedom to humanity.

Just look at our so-called, and too often self-called leaders. One insists we must recognize, in terms, a personal God. Another ridicules the suggestion as a softening of the brain. Again, one regards Jesus as the great divinely inspired pattern teacher, and bitterly berates all who differ with real orthodox unction. An equally intelligent man laughs at this and regards the Nazarene as a myth founded on a myth. And so we go.

Next comes the scientific Spiritualist, if anyone can tell what that is. Read Dawbarn's paper on atoms, sent to the Jubilee, and then turn to Lockwood's address on the molecular hypothesis as necessary to spirit communication, and then to Mrs. Richmond's discourse on "Whirls," and then try and fix up a common platform on which they and their sympathetic thinkers can all stand. Where will be the golden mean for the harmony indispensable for cohesion in any sort of organization? Is anything more needed than this summing up to show the untimeliness of this movement to make of Modern Spiritualism a thing to be handled by a hierarchy?

I have read very carefully your editorial in The Progressive Thinker of June 18, and I think that in what you say and what can be read between the lines you have got the situation about right, and I can leave it there and speak about the underlying cause of all this mixed counsel and suggestion, and why it is so soon to do otherwise than organize to meet the world's demands upon those dealing with it—for the external needs of Spiritualism as an educational factor in society, to provide the ways and means for concentrated action needed to protect our civil rights and citizen privileges.

This demand for a declaration of principles comes largely from the more recent accretions to our ranks from the churches. They are accustomed to such agencies, and are like children if placed outside of them. It is a condition resulting from natural causes, and as a rule calls for respectful treatment by the more acclimated in our ranks. But there is an element among them that should not be so charitably treated. It is the clergy, tired or otherwise of their sects, and who with a phenomenal conviction of the truth of Spiritualism seek to make out of the movement a religion, of which they shall be ministers and dictators after the ecclesiastical fashion. Nine-tenths of the inharmonious noticed at Rochester will see came from these people—I had almost said mischief makers. They have no conception of the basic truths of Spiritualism and seem to seek only to teach a reformed Jesus with all the old machinery of the ancient God idea intact.

This is a condition existing and must be dealt with as best we may. As long as the ranks of Spiritualism are recruited from those of the churches, these questions in the very nature of things will be. The fact that somebody in a Spiritual seance or circle will start the hymn, "There is a fountain filled with blood, drawn from Im-

manuel's veins," just so long will the councils of Spiritualism be called on to copy after the organizations and inspirations that produced such hymns. And we can't prevent it—only time and good nature can cure it.

Such people are not logical. They decry phenomena, yet seemed totally oblivious to the fact that they were celebrating the Jubilee year of the advent of phenomena, pure and simple. There is lots of fun in this world if you only have a nose for it.

I am content that no harm has come from the Jubilee, but that good has resulted by renewing the zeal and strengthening the devotion of many. Of course there was present the usual amount of personal ambition and jealousy among the anointed, but that only proves that this world as well as the spirit world is made up of human people. These little frictions are only temporary and with the few.

Other topics are suggested, but this is long enough for this time. If it meets the favor of printing I may resume the topic again.

SAT'G'IS.

AN OPEN WAY.

"The Gates Will Never be Closed."

Socrates was a great philosopher. He was also a clairaudient medium. He said that he heard the voices of the gods every day. For this he was arrested, tried, condemned and put to death. Had Rev. Covert lived at that time, he would have denounced Socrates as a fraud and liar, and would have presented the poisoned cup to his lips, and thought he was doing God's service.

Jesus Christ was a great medium, and performed many wonderful acts. Had Rev. Covert lived at that time, he would have said to Christ: "You claim to do many things that I cannot do. No man can do them. These acts are all tricks. You are a fraud and liar. You shall be crucified," and straightway he would have helped to nail him to the cross, selecting the roughest nail and driving it to the head into the quivering flesh of the innocent victim. Then he would have mocked Jesus by saying: "If thou be the Son of God, prove it here before these people by taking yourself down from the cross; failing to do this you will prove yourself to be an impostor."

Later on, the Maid of Orleans appeared on the earth. She was one of the most wonderful mediums that ever lived. A poor, ignorant country girl, she, by the aid of spirit powers, saved her king and country at a time when all seemed to be lost. For doing this she was arrested, tried, condemned as a witch, and burned at the stake. Had Rev. Covert lived at that time, he would have said: "Joan, you are a liar, a fraud, an imp of the devil, a witch, and you shall be burned; for behold! it is not written in the book of the old Jewish God that all witches shall be killed?"

The laws of our country, under the influence of an advanced civilization, have abolished the poison cup, the cross and the stake. But the old spirit of religious intolerance still lives. This spirit prompted the first murder recorded on earth, and it would, if it had the power, murder every medium in our country to-day. It cannot do that, but it shows the same old spirit by trying to stamp out and destroy all mediumship. But, thank God and the angel world, it cannot be done. The golden gates that swing so freely to the touch of angel fingers are now wide open between the two worlds, and they are carefully guarded by a host of spirits who are far beyond the reach or power of Rev. Covert and his forces.

In the midst of that grand host I discern the form of a bright and beautiful spirit, who stands arrayed in a robe of spotless white and illumed by flashes of spirit light. On her head are two stars and a crescent. They are of silvery hue, but bright as the rays of the sun. Three months ago she, while in materialized form, explained to me the symbolic meaning of those beautiful ornaments.

And now, as she stands with an angelic smile upon her face, and with a gentle wave of her hand, she says: "The gates that were between us have been, as you know, wide open for more than seven years. In that time I have come to you in every phase known to the spirit world. You have seen me often in the materialized form. In that form we have talked face to face. You have seen me materialize pictures and messages on slates and on paper; I have talked with you for an hour at a time; I have done all I could to make you a better man; I have tried to scatter flowers and happiness along your pathway, and I know I have succeeded. While you never saw me in earth life, yet you have seen me in spirit form so often, and we have communed together so much, that I know that you are nearly as well acquainted with me as with your own family. I know that you are happy in the light and knowledge that has been given you. Do not be vexed at the unfriendly acts of those who are yet groping in darkness. They can never close the gates between us. I will continue to help you until the time comes to cast off the mortal shell; then I will, with loving hands, escort your spirit to its beautiful home in the spirit world. Stand firm in defense of the truth, but treat kindly those who would persecute you. They should be pitied, for they know not what they do."

S. H. WEST.

National Children's Progressive Lyceum.

I have not seen any report from the Lyceum Department of the Jubilee. Whilst the department was not organized and the National conductor was absent, yet some very important action was taken.

A few friends of the Lyceum met and formulated a National Constitution and ratified the present officers as appointed by the N. S. A. It was agreed to charter local lyceums at two dollars each and accept personal members at twenty-five cents each.

The annual meeting is to be held in Washington, D. C., next October, during the N. S. A. Convention. Each lyceum can send a delegate, and each locality where no lyceum exists be represented by one personal member.

It is very important that each lyceum should take an interest in this movement and decide, at least, if a National organization is needed, and if so make it a useful one. To be useful, it should be representative. There is a great deal of talk about the lyceum work. What is needed is the interest that will cause workers to give time and aid support. The lyceum can be developed anywhere. Experienced workers are not needed. You soon gain that. Commence in any manner, by getting children and adults to meet. If a coterie of adults will take an interest, the children will appear.

There is no special need to follow any specified plans, until you can develop sufficiently to adopt them. Take up the Sunday-school plan and form classes or groups; but study nature instead of catechisms. Make the meetings interesting and a lyceum will unfold. Don't let us talk so much about the lyceum work, but execute a little more. A local work will surely be built by the lyceum effort, and as I said a number of years ago, no society of Spiritualists will ever prosper until a lyceum is developed in that locality. Take the little lyceum paper published in Cleveland, Ohio, and gain help from it, and then consult the Lyceum Guide and the Manual, and you will be fully posted about the lyceum work, except you will find the need of genius, zeal and devotion. Fraternally,

Rochester, N. Y.

G. W. KATES.

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

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

AN IMPROBABLE STATEMENT.

The Jews are now flocking back to Jerusalem in great numbers. If the influx is maintained it will become again a city of Jews.—Fall Mail Gazette.

That statement is misleading, if by Jews is meant descendants of the ancient inhabitants of Jerusalem, unless history is greatly at fault. Because of the mountains surrounding the Holy City its greatest length never exceeded one mile, and its breadth but little more than half a mile. Two great valleys, that of Hinnom, rendered Gehennah in the Greek New Testament, and translated Hell in our authorized English version, bounded the city on the west, while that of Jehosaphat, which is to be the scene of the last judgment—see Joel 3: 2, 12—and the throne of the Lord, bounded it on the east. That learned Christian traveler, Rev. Dr. Robinson, author of Biblical Researches, measured the zig-zag walls surrounding the ancient city, and found them less than two-and-a-half miles in length. Taking the most populous city of the world as guide, it is stated Jerusalem could never have contained a population to exceed 23,000. Mostly low, one-story buildings, it is hardly probable its permanent population was greater than 15,000.

And now Josephus, which Christians endorse with all his numberless falsehoods as authentic and real history, says, at the siege of Jesus, A. D. 70, 1,100,000 persons perished by famine and the sword, while 97,000 were made captives and transported to Rome to serve as slaves, while a very few favored ones were allowed to go free.

Observe: The Phoenicians, called Philistines in the Bible, inhabited the eastern coast of the Mediterranean, and for miles inland, to the Lebanon mountains. They, like the pretended Jews, came from Chaldean, or more exactly the Persian Gulf; they were a great commercial people, their capital at Tyre. They founded Carthage, and numerous colonies in Spain. Until recent discoveries they were credited with the invention of letters, and of a written language. The Jews and Phoenicians were identical in physiognomy, with black hair and hooked noses. Both had customs in common, employed the same language, used the same characters in writing, and were to all intents and purposes the same people. Until the descendants of those Phoenicians are accounted for, and the slaves sent to Rome shall be shown to have regained their freedom, and become an unusually prolific people, we shall never believe there are any real Jews going back to Jerusalem.

On the contrary, they who are now posing as Jews, and have been since the Crusades, are doubtless descendants of the ancient Phoenicians; for we first became acquainted with them in Spain. Moses Maimonides, their principal scholar, was resident at Cordova at the close of the 12th century. They were expelled from Spain with the Moors, about 1492, and from thence spread over Europe. They have been imposed upon by Christian chroniclers, who fabricated the story that the Roman Paganism, flourishing under a new name, was an outgrowth of Judaism.

Between the period of the final expulsion of all Jews from Jerusalem in the year 135, when they were forbidden to approach the city on pain of death, 1703 years have passed; how can it be truthfully said the Jews are now going back to Jerusalem, with more than 58 generations intervening?

A MIRACLE IS NEEDED.

If there is any one thing in this age of general skepticism which is needed to confirm the teachings of Christianity, it is some display of Almighty power, visible to all men, that shall be distinctive in its character, impossible of misconception, and permanent in its effects, so as to be an unerring guide to all peoples, for all time.

The Spiritualist has demonstrations that are satisfactory to him; for they who are called dead return in spirit, and give evidence of an immortal life. Not so, however, with the Christian. He rejects this evidence, so overwhelmingly conclusive to the honest and careful investigator. The Christian needs a miracle, something wonderful outside of nature, like the fabled cross Constantine is represented to have dreamed seeing in the sky.

Some twenty or thirty years ago an ardent believer in the efficacy of prayer and quoting the words of the Master as given in Matthew 21:22: "All things ye shall receive in prayer, believing. It shall be done for you." He proposed to the public press that all Christians of every sect the wide world over, on a certain day named, should join in prayer, and invoke the good Father, and all his heavenly host, to place a symbol in the sky, a cross if consistent with divine will, and allow it to remain as a token to all the world that the Christian religion is of heavenly origin.

Either the clergy did not want such evidence, else had to conclude in the words of Jesus; for they very generally opposed the proposition. Certain it is, the prayer was not granted. The project, instead of multiplying believers, had an opposite effect, and so continues "even unto this day."

The test, if successful, would have been quite as convincing as was the "mark," rendered "thau," otherwise known, the sign of the cross which was to be stamped on the forehead of those who signed because of the abolitionists that were occurring in the midst of Jerusalem. See Ezekiel 9:4, and the Douay translation. Those not thus marked were to be slaughtered. Said the Lord, otherwise Jehovah, for he was the God of blood throughout the Bible:

"Let not your eye spare, neither have ye pity; slay utterly old and young, both male and little children and women; but come not near any man upon whom is the mark [T], and begin at my sanctuary."

Oh, those were blessed times, and if we could only get that cross in the sky, by hook or crook, if the people would not then believe it would be proper to re-enact those brutal scenes proclaimed by Ezekiel, which justified the Spaniards for inflicting those inquisitorial tortures.

PROF. G. FAYSON LONGLEY.

Through the instrumentality of his music and songs, Prof. Longley has made a deep impression upon Spiritualism. His works have been instrumental in elevating the cause to a higher plane, and Spiritualists should be devoutly thankful to him for it. "The Grand Jubilee," is the title of a new song by him, which was enthusiastically received at the Rochester meeting. For sale by Mr. Longley, at 517 South Olive street, Los Angeles, Cal.

"Thomas Paine: Was He Jewish?"

An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

AN INTERESTING INTERVIEW.

Rev. John Page Hopps, editor of "The Coming Day," a monthly of London, was recently interviewed by F. J. Gould, a distinguished Liberal writer and author, reported in the Literary Guide, from which we extract. During the interview, Mr. Hopps remarked:

"I believe in the application of reason to everything."

"I thought you were a Spiritualist," remarked Mr. Gould, to which Mr. H. replied:

"I am a sort of Spiritualist, because I am a Rationalist. The fact that you are a Rationalist is not a fact. Science and its modern revelations have accustomed me to believe chiefly in the unseen forces. They seem to be the most agile and the mightiest. Evolution into the unseen seems reasonable, inasmuch as evolution, as being whose supreme or reaches, a being whose supreme parts or functions appear to be not what we usually call animal or physical."

Mr. Gould digresses to say he had glanced over a book written by Mr. Hopps, entitled, "Death a Delusion," wherein is recorded incidents regarded as proof positive of the existence of spirits able to communicate with mortals, and asks therefrom:

"I believe there is no escape from the tremendous conclusion that just beyond the thin hiding veil of what we call the senses there is a new or undiscovered world where all the subtle forces are, and where the myriads of God's children who have vanished live, and love, and think, and work."

Continuing the interview Mr. Gould remarked: "You have seen beneficent changes in religious thought?" To which he replied:

"My interest in religious subjects extends practically over fifty years. I began at thirteen. There has been a revolution. Here and there one meets evangelized preachers, tract publishers and writers who say what was everywhere said fifty years ago; but all the strong forces go the other way. Such men as Carlyle, William Morris, the representative of many others in the church—Dr. Horton, of Hamstead, and my own fellow-student, Dr. Clifford, of Paddington, may use what phrases they like; but they are far away from the old camping-ground. In no one particular do such men talk about the Bible, the Fall, the Atonement, Salvation and Hell, as the men of over twenty years ago did. It is all changed. Even nineteenth-century modern talk about the incarnation only means the manifestation of the Unseen Creative Power in the human race, and in Christ only as a supreme specimen."

The whole interview is full of interest, but space will not permit further extracts. Rev. Mr. Hopps ministers in the Free Christian Church at Wellesley Road, where they have no rules, and officers, no minute-books, and don't want any. Their members are all over the world. The Fatherhood of God, and the Brotherhood of Man is their bond of union.

HERE IS FURTHER TRUTH.

Says the Literary Digest which has been kindly sent us for several months, by a Florida patron, to whom our thanks: "The complaint made a year or more ago, of an over-supply of clergymen in the United States, is echoed now from Canada, the Toronto Globe printing a report by the clerk of the Toronto Presbytery, which shows a ministerial supply much in excess of the demand. In that city alone there are nearly fifty Presbyterian ministers physically competent, who are without charges. Not only are these men without calls, but they do not even get chances to 'fill supplies.' It is not infrequent for some of them to offer their services gratuitously rather than get entirely out of touch with the pulpit."

CONFLICTING PRAYERS A SCANDAL.

That staid old journal, the New York Evening Post, expresses its displeasure at the bishops preparing a form of prayer to be used during our war with Spain. It says the Spaniards are also praying busily for the protection of their soldiers by quoting the Post verbatim: "In every war between Christians nations these conflicting prayers have been a scandal ever since the foundation of Christianity, and we hoped they had ceased."

Is it not a fact that Spaniards pray as long, as earnestly, and with even greater faith than do Americans? It is reported that every Spanish soldier, before he sets out on his mission of war, is baptized, blessed, and on his benediction kneels before an image of the immaculate Virgin Mary, calling all the saints to witness his earnestness, invokes the Father, Son and Holy Ghost to give him victory over his enemies. Will these prayers on either side induce God to intervene between the contending parties? We apprehend not. Eliminate the prayers, then the chaplains could be eliminated from the army, but, oh, how the priests would howl if this was done.

Description of Art Magic.

"Art Magic" contains nearly 400 large pages. It is a new principle on drawing, quality of paper, and bound in cloth in exquisite style; in fact but very few books to-day are so neatly and substantially gotten up, and yet it is to be sent forth practically as a gift. It will be an ornament to any center table, and its contents will be perused with avidity by all reflective minds, however much they may dissent from some of the opinions presented.

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"Principles of Light and

FROM A CHURCHMAN.

The Illinois Wesleyan University, at Bloomington, on June 16, at its commencement exercises, after awarding its diplomas, was entertained by addresses from Chancellor Sims, of New York, and several other distinguished gentlemen of the denomination. President Smith, of the University, must have nearly paralyzed his people when he said in his address:

"What is to become of the Christian church if education is given over to State institutions? State institutions for higher education are false to their intended purpose. It is an open secret that the atmosphere pervading State institutions is anything but a friendly one to the religion of Jesus Christ."

How is that? In State institutions science—knowledge—is taught, and where this condition prevails it is true speculative credence have no place. The perpetuation of the dogmas of the church, inherited from Paganism, it is necessary science shall be expelled from the school-room. It is by false education all the follies of the church are perpetuated. Honest men, learned men, like the late lamented Gladstone, are hampered with error in childhood. They spend a life-time with books, and in active business life, never stopping to question the authenticity of their inherited religious belief. They spurn all teaching that shows their faith is founded on dreams or fables. Of course such persons pass through life steadfast in the religion of their parents.

Missed Opportunities.

How many of us know a great deal more about this sort of opportunity than any other. It is a part of our living, that we come in touch with many things; and that many things come in touch with us. Of these, some are tests for us, and the rest are undoubtedly tests upon us, for the benefit of others. It is in the deciding and the receiving, that we are to gain our knowledge, of whether we have improved the chances offered us; or whether we have missed the opportunity of doing, of accomplishing, of enjoying. How often words held back repress the desire to accept that which we so long and hunger for, and still the link is lacking that permits the flash of the electric current to thrill and sway and unfold volumes of hitherto sealed thoughts.

The repression holds, the favorable moment passes. Weeks become months and the months years, and no recurrence of the golden moment comes. Nay, we may not know that we have met an irreparable loss, until long after. Then, perhaps, if we are wise, there comes another offer of the same kind. An opportunity, which, if we do not seize, will not find us able to attain all we might have reached at the first, for the persistent weaving of the web by the hand of fate, has carried the pattern and the color beyond the point of repetition. It requires intuition, by the side of which the wisdom of Solomon would be child's play, to judge what, when, and how the favorable conjunction of opportunities may occur.

How often we seek from others, just one word of comfort, of helpfulness, and our intent is to be denied us. How often is it offered to us to act the part of the Good Samaritan, and we refrain, because we fear we might be misunderstood, and our tenderest and holiest thoughts thrown back upon us.

How often, word leading to word, we almost lift the veil of Isis, and are ready to perceive the hidden mysteries, then even as the hand is stretched forth, a dumb palsy seizes it, and we turn away with a feeling of baffled attempt, that the outer does not warrant, but which the inner consciousness is fully aware of.

How often we might have made a comrade happy for life, perhaps, by an effort that would have brought us naught but joy and pleasant memories, and we did not do it. Oh, missed opportunity!

Again and again, we are brought face to face with the chance to start a sequence of acts, that would prevent days of agony, pain and disquietude, a living death, a rankling memory, it is simply torture, when we must suffer this. It is the torment of the hells, when we know that our inactivity, our failure, our worse, has made us fail to speak the word, or perform the act, which should be of such inestimable concern to others.

We can, and always must, regret all missed opportunities that can in the least increase the sum total of loving acts, or self-sacrifice in the world. We can never call that a missed opportunity, when we have not been able to cut another's soul, by the sharpness of our words, or the keenness of our sarcasm, or the ringing words of hate. We can always call it a missed opportunity, when we have not been able to our advantage now, and our joy in the hereafter.

Count we then opportunities missed, where we have failed to increase the sum total of the love of the world, and the devotion of the deathless. May the holy messengers of the Invisible guide our stumbling footsteps and arouse our dumb inspiration to a full perception of our birthright to give and take love to its fullest.

W. P. PHELON, M. D.

Nature's Prayer.

A high mountain rises in the east with the red glories of the departing sun, and across the top, at the foot of which runs a river, ever scintillating with the ever-changing color in its departing rays. Trees and rushes grow on the banks. In the distance rises the rock hills; at the base of them softly flows the waters of the bay. Floating down the stream a boat. A bird sings softly its last song for the dying day, as the hush of the evening steals over the scene. A soft, zephyr stills, as if all nature was waiting for something. The flowers ceased their nodding, the insects their hum. Even the man in the boat ceased rowing and listened. To what? Nature's prayer time. The communion of all things animate with the soul of nature. We feel, but we cannot explain the feeling. All life seems harmonious, every stirring on the harp of Nature. We want to know, we want to know how our spirit flows, and our spirit flows out to meet the infinite. There we feel the greatness of the Unseen and the smallness of the I. Then we can partly realize the depth of the vast sea of knowledge and the struggles of Science and Genius.

A fragrance of lilies scents the air, A soft sweet something; Nature's prayer, Chorus my senses and holds in repose, The fluttering birds and the budding rose.

As science has struggles with the mysteries of Nature and gains victory step by step, as the mysteries of the planets and space is being gradually unfolded to the eyes of the student, so Spiritualism climbs the ladder to success, and round by round, Truth, Purity and Patience will reach the top and gain the victory.

STELLA BEARDSLEE.

LIFE'S PROGRESSION.

The Struggle of the Human Nature with the Divine.

There is an eternal identity which pervades the shoreless and fathomless sea of unity. This identity is the omnipotent, omnipresent and omnipresent One whom we call God. In His being is embraced all the potentialities of the boundless universe. Without this substance there could be no forms and attributes, expressible or inexpressible—no creature to feel, no being to think, no God to know. Absolute oblivion would repose in the silent void, unknown to itself and unknowable. But as existence could not have come from nothingness, there is of necessity a spiritual substance which is the absolute cause and source of all. Out from the Great Central One, into the restless external, came forth the galaxy of worlds, the blazing suns and all the constellations of heaven, sweeping through the vast ocean of expanse, bound harmoniously together by being's law.

From the restless molecule to the gleaming sun there is constant motion, but that of motion is change. Life, which is born of the forces centrifugal and centripetal, has given existence to the innumerable forms of the material universe; and from the elements of water and earth, of air and fire, it weaves the beautiful and myriad scenes that give to nature its diversity and grandeur. Life's restless wave is in the whirlwind and the lightning's flash, in cloud and storm, in the growing plant and bursting bud. Evolving to the plane of consciousness, its presence is voiced in the shrill note of the insect's cry, the song of the nightingale and the cooling dove. Reaching the realm of self-consciousness, within the soul of man, there are awakened infinite longings to reach the tranquil sea of the divine. Each involuntary heave of the human chest for breath is an aspiration of the soul, yearning for the inspiration of a superior life; and by that method the elements of the material form are being continuously energized, and raised nearer to the primal source of being.

Go back to the first manifestation of life—back to the time when darkness filled the trackless deep and all the substance of the countless stars were but infinitesimal atoms of impalpable dust, floating in the silent sea of space—and behold the moving of the spirit, the appearance of light, the condensation of fire and flame to the flashing meteor and glowing sun; pass through the unnumbered ages to the incrustation of molten worlds; the division of sea and land, the multiplicity of animate things; follow the spiral of progression through countless generations, and think of the marvelous power and wisdom, love and goodness of that One who has evolved from the scattered elements a perfect human life and form, made in the image of His God! Think of the wonders of chemistry, and the magic of alchemy, to have shaped from the one primordial essence the infinite variety of forms which inhabit the broad expanse of the universe. The atoms which now pulsate to every throb of the human heart have responded to life in other forms—in beast and bird; in plant and stone; in sea and air, and fire—through aeons of time. And these forces bounding through the void possess the attributes of Infinity; being indestructible, immortal, undying; myriad streams of energy flowing from the fount of Universal Life.

This primeval force of the universe, issuing in living streams of light, pervades the silent soul of every living thing in this and all the other worlds. It breaks upon the shores of time in the melody of sound, and unites humanity in a living song of life. It penetrates from the innermost center of spirit to the outermost consciousness of man's being; and the current thus established through him charge every part with an electro-magnetic energy of harmonic motion which proclaims the life presence of the Deity, and proves the at-one-ment of the created with the Creator. There is an eternal inner union between God, Man and Nature—the inseparable trinity of being. There resides in man's will a potential power of affinity and sympathy which unites him to humanity and nature, to the universe and God. When advanced to the consciousness of spiritual reality, man awakens to the knowledge of his rightful inheritance, his eternal day, and the measure of his power and inspiration is increased in proportion to the degree that his will acts in accordance with the will divine.

Man's limitation is due to his divergence from the divine law of being; and when the finite will departs one iota from any one of the laws of the Infinite, the result must be suffering and confusion. There can be no rest or peace of soul until the erring one returns to its celestial home.

So long as the soul is unconscious of its divinity, life is shrouded in mystery; and the earth is like a vast, windowless dome, through which the enslaved soul wanders in darkness, groping its way to an unknown goal, and plunging for the light and freedom of a world it sees only in dreams. But when the light of eternal truth flashes its first faint rays across the untried hall of the firmament, the dim consciousness of the awakening soul is aroused from its troubled sleep, and the mind becomes alive to the living verities of the spiritual universe. Then comes the life of the soul, the unworded soul struggles, the broken vows; days of conflict, when hope struggles with despair; days of indifference; then hours of voiceless prayer, with uplifted, eager eyes, seeking the light which few can see, and live.

In the heat and inspiration with which this mortal and spiritual power takes possession of the soul who decides to invoke its energies, he cannot fail to recognize the great responsibility of the position he assumes. Awakening to an ever keener consciousness of the imperfections of earthly existence, and recognizing the fulness of that current which now flows into his bosom with a renewing force, charging every sense of soul and body with palpitating life, man realizes that nature in his growth where the human nature struggles with the divine. In the realm of soul there are emotions and loves, personal aims and desires, which conflict with the divine will of the spirit.

The lower existences follow implicitly the guidance of instinct, which leads them to live in harmony with the laws of nature. The highest spiritual beings are guided by the voice of intuition, which is the true interpreter of the universal law. But during the transition stage from an animal to a god, man is the arbiter of his own destiny; and there are many pitfalls along the ascending path of his onward march. On the first stage man is but little above the animal, swayed by his appetites and passions. At times he catches brief views of something higher than he, without the soul unfolded to comprehend it, and straightway places the vague, invisible ideal on superstitions

and worships it as God. As he advances in intelligence he begins to study nature and nature's ways; and he learns that all things are governed by inexorable law. But the race beliefs and superstitions cannot be annihilated in a day. At times he is guided by intelligence, at other times he is influenced by ignorance and fear. He seeks for a more perfect knowledge of the divine; but seeking it in nature, there is much that is veiled from sight. Then the old ideas pass away, and the light of the divine within his own soul begins to illumine his mind with its glorious truths. The spiritual self-consciousness dawns; and introverting his gaze he sees reflected upon the mirror of his central consciousness the one supreme ideal whose recognition gives perfect wisdom, truth and life.

URIEL BUCHANAN.

Brother and Sister Reunited.

The following is the record of an occurrence of recent date and published in the Chicago Times-Herald:

P. M. Lochner, a house painter, living at 242 Indiana street, was reunited with his sister, Mary M. Seafkan, recently, in a wonderful manner, after a separation of thirty years.

Mr. Lochner's real name is Seafkan. He and his sister, who is two years older than he, were born in Germany, and came to this country and to Chicago when he was six months old. In 1866 their mother died, and immediately afterward their father died of a broken heart. Mr. Lochner was adopted by John L. Lochner, the proprietor of the Italian Theater in Milwaukee avenue, whose name he took, and whom he supposed for a long time to be his father. His sister went with a grand-mother back to Germany.

As Mr. Lochner grew up he learned that he was not the son of his foster father and that he had a sister somewhere. But it was not until 1891 that he became possessed of the idea of finding her. His first step was to visit a state-writing Spiritualist medium, who wrote on a slate that his father's name was Fred Seafkan. Acting on this information, he wrote 160 letters to prominent Catholic and Lutheran pastors in Germany, asking information concerning his family, and asking that the letter be read in the churches.

When the letter was read in a Lutheran church in Hamburg a cousin of Mr. Seafkan, who had been the result of that Mr. Seafkan heard that his sister had been drowned. But the truth was that she had moved to London and was then living in New York. About the same time that her brother began to hunt for her she began to hunt for him, and inserted advertisements in the Chicago newspapers repeatedly. Mr. Seafkan's letter carrier, who knew of his desire, answered it, and got Miss Seafkan's reply, and then showed it to Mr. Seafkan. A correspondence and interchange of likenesses then took place between the brother and sister, and recently Miss Seafkan arrived in Chicago and met her brother.

Mr. Seafkan is unmarried and is still living with a relative of his foster father. Miss Seafkan is unmarried also, and is a thrifty dressmaker. She will probably remain here for a month or two and then return to the East.

"ONE, TWO, THREE."

It was an old, old, old, old lady,
And a boy that was half-past three,
And the way that they played together
Was beautiful to see.

She couldn't go running and jumping,
And the boy, no more could he;
For he was a thin little fellow,
With a thin little twisted knee.

They sat in the yellow sunlight,
Out under the maple tree;
And the game that they played I'll tell
Just as it was told to me.

It was hide-and-go-seek they were
playing,
Though you'd never have known it to be—

With an old, old, old, old lady
And a boy with a twisted knee.
The boy would bend his face down
On his one little round right knee
And he'd guess where she was hiding
In guesses One, Two, Three.

"You're in the china closet!"
He would cry and laugh with glee—
It was his mother's closet,
But he still had Two and Three.

"You are up in papa's big bedroom,
In the chest with the queer old key,"
And he'd said, "You are warm and warm,
But you're not quite right," said she.

"It can't be the little cupboard
Where mamma's things used to be—
So it must be the clothes press, grandma."

And he found her with his Three.
Then she covered her face with her fingers,
That were wrinkled and white and wee,
And she guessed where the boy was
hiding.

With a One and a Two and a Three,
And they never had stirred from their places,
Right under the maple tree—
This old, old, old, old lady
And the boy with the lame little knee—
This dear, dear, dear old lady
And the boy who was half-past three.

—H. C. BUNNER.

AN EVENING IDYL.

Dear Mame, it's years ago
Since you went to that mysterious land
From whence 'tis said no traveler can
return;

But as I sit before the fire
And watch its ruddy glow,
I feel again the touch of your soft hand
And see your hazel eyes and nut brown hair.

Where waves of gold delight to shine
and burn.

Life has not been all a summer day,
Dear Mame, but oft we drank the bitter
cup

And wandered in the valley of despair;
But when I think of thee,
And thy sweet gentle way,
It helps me to be cheerful and look up—
The world takes on a brighter hue,
And I know that I'll be happy over
thee.

'Tis true, those who pass through the gate
Can return, for as I sit at night alone
And think of thee, I feel thy presence
here.

And now you'll watch and wait
Until I've taken home;
And if my burdened heart grows tired
You whisper comfort and dry away the
tear.

I am so thankful the law of nature
Makes it possible for you to come at
will;

So glad your sweet voice I hear;
For since you found the way
To tell me you are true
Perhaps the gate will swing wider still
And all the loved will come and hover
near.

MRS. MAGGIE MILLER.

SUGGESTIONS

Referring to a Basis for a Belief in Modern Spiritualism.

Having been requested to make known my views upon this subject, I hereby offer a few suggestions, as follows:

It seems evident that Modern Spiritualism, as taught thus far, by its phenomena and philosophy, may be based upon the several simple propositions hereinafter mentioned. It also seems evident that they embrace all that it is expedient to put forth, as a basis for a belief in Spiritualism at the present stage of the movement.

I am convinced that any tendency towards ultimates or finalities should be avoided; as we see what great stumbling blocks they have been in the way of progress in the past, we should profit by the lessons of the ages in this respect, in establishing our basis for a belief in Spiritualism. It is deemed most important that the factors or propositions with which to form such a basis, should be brief, concise, and so simple, that a child could grasp and comprehend their meaning.

Within the last fifty years the material has been accumulating with which to form a groundwork for our belief. That the time when this foundation should be established has arrived, is evinced by the numerous suggestions upon the subject from press and rostrum.

It is not remarkable that many of those who have embraced Spiritualism, should have drifted into a condition of extreme individualism, after being formerly enslaved by priestcraft and a false religion, but in this respect the second half-century of the Spiritual movement, the necessity for more co-operative methods is becoming quite evident to a large number of the leading minds within the Spiritual ranks. I consider the movement to establish a basis, or foundation principles, which can be accepted at least by the majority of Spiritualists, to be one of the methods of that necessity.

It is a well-known fact that there is power in concentration and oneness of thought. For this reason as well as for the purpose of general co-operation, this movement should prevail.

In view of the considerable number of so-called foundation principles, as set forth in the Spiritual press and from other sources, and as only a small minority of our people are scholars, I have thought they were too extended and complicated for the masses to grasp and understand. Furthermore, from the fact that the future of Spirit-

AN INFINITE GOD.

The Negative Testimony of Nature Considered.

Every religion in the world's history is an outgrowth of some more ancient religion. Every one of them has clung to some traditional superstitions of its antecedent. This connecting link has always grown from a molehill to a mountain, until the adherents of the new religion have awoke to find that dogmatic theology had crept like a mist over their minds, and that they were no longer free, but slaves to an avaricious, despotic priesthood. Then the voice of Reason spoke, and liberty was again restored by the shock of war.

In declaring our principles, let us not, as Spiritualists, make the fatal mistake of our ancestors. Let us preserve no dogma or tradition of antiquity, no matter what analysis we may give it, but place ourselves in harmony with science and reason, accepting the unknowable only as it is scientifically revealed to us.

The one dogma that has clung to all religions is a belief in an Infinite Being, who is supposed to preside over the destinies of nations and individuals.

A noted American general once remarked that God was always on the side of those who had the heaviest guns. Perhaps he should have added: When backed by intelligence and courage on the part of those who manned them.

Our proposition is, that Reason, Justice and Liberty form the trinity god of nations, and in ratio to the extent of these qualities among the masses, so will be found the power of a nation, providing its numerical strength is equal. In other words, a just, reasonable intelligent nation can conquer one of double its number where ignorance, injustice and superstition reign.

If there were an Infinite Ruler of the Universe—and we could not conceive of God as anything less than Infinite—then we might speak of "the Fatherhood of God." But let us see if such a being exists! An Infinite Father would make all his creatures perfect. He would lay no Eden-apple snares to tempt them; create no serpents or deadly poisons to harm them; allow no sin or death to enter his realm, and no pain, sorrow or afflictions of any kind to despoil what is fair. All nature would blossom as the rose, and no storms or earthquakes would rattle the celestial joys of our happy earth.

But we do not find these conditions. The shock of the earthquake and the voice of the storm are ever in evidence to lay waste the fair fields of earth, while the gaunt ghosts of famine, pesti-



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

- Cassadaga Camp, N. Y.**
This favorite place of resort opens July 15 and closes August 28.
- Freenville Camp, N. Y.**
This camp opens July 30, and closes August 14.
- Onset Bay Camp, Mass.**
Onset Bay (Mass.) Camp-meeting commences July 8, and continues to September 4.
- Devils' Lake Camp, Mich.**
Dr. W. O. Knowles writes that the Devil's Lake Camp-meeting will be held as usual. It has not been abandoned. It will commence June 11, and end July 4.
- Marshalltown Camp, Ia.**
The fifth annual camp of the Central Iowa Spiritualists' Association will be held at Marshalltown, Iowa, on the same grounds as last year, commencing Sunday, August 28, and closing Sunday, September 18.
Circulars will be ready about August 1. Those desiring circulars or further information will receive same by addressing MISS L. P. BEESON, Albion, Iowa.
- Mosick Camp, Mich.**
Mosick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed programme. Address Jacob Bullman, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabey, state organizer.
- New Era Camp, Oregon.**
Their many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Lee P. Prior and Mr. Chas. J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as the "boy orator," is conceded by such a discriminating judge as Dr. J. M. Peebles to possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and solicit the active co-operation of every Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.
- Ottawa Camp, Kansas.**
The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa, Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.
- Topeka Camp, Kansas.**
We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, making two weeks' time, including three Sundays. We have made arrangements to use the fair grounds again, as we can do better there than any other place.
We have no one engaged to speak as yet, but think we will have Will C. Hodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have in our city four Spiritual societies.
T. P. KELLEY, Sec'y., 211 E. Fourth St., Topeka, Kan.
- Grand Ledge Camp, Mich.**
Grand Ledge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.
- Mt. Pleasant Park Camp, Ia.**
The sixteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31, and will close Sunday, August 28. The best of talent has been secured. Circulars giving full information will be issued about June 15. For full information address Martin H. McGrath, secretary, at Fulton, Ill.
- Lake Brady Camp, O.**
The Lake Brady Camp will open July 10, and close September 4. Programmes will be printed later. D. A. Herrick will preside as chairman of the session. All mediums wishing their names on the programme, send them to D. A. Herrick, Ravenna, O.
- Southern Cassadaga Camp, Fla.**
The Southern Cassadaga Camp meeting, near Lake Helen, Fla., will open on the first Sunday in February, 1899, and continue four weeks. There will be an entire change in the management of the hotel, and good board will positively be provided. Good music and first-class speakers and mediums will be engaged. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.
- Banks Lake Camp, Mich.**
Banks Lake Camp-meeting, at Layton, Mich., commences July 23 and ends August 14.
- Vicksburg Camp, Mich.**
The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28, 1898. The following speakers have already been engaged: Oscar A. Edgerly, Newburyport, Mass.; A. B. Tisdale, New London, Conn.; J. Frank Baxter, Boston, Mass.; D. P. Dewey, Grand Blanc, Mich.; and Mrs. Marion Carpenter, Detroit, Mich. Other speakers and mediums will be added to the list. A new barn will be erected on the grounds this season, and other improvements made. The programmes will be ready in a few days, and will be sent to any one addressing the undersigned.
JEANETTE FRASER, Vicksburg, Mich.
- Island Lake Camp, Mich.**
Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.
- Lakeside Park Camp, Mo.**
The Southwest Missouri Spiritualists' Camp Association will hold its second annual meeting at Lakeside Park, Jasper county, Missouri, commencing September 10, and closing September 26, 1898. A glorious time is expected, as the camp grounds are all that could be wished for in all its appointments of location and pleasure of all who visit the park. A cordial invitation is extended to all friends of our beautiful philosophy to come and enjoy a grand spiritual feast with us. Good mediums will be with us.
B. G. SWEET, Pres., Empire City, Kansas.
- Chesterfield Camp, Ind.**
Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. The speakers engaged are J. Clegg Wright, Mrs. Eva Puntner, Willard J. Hull, Mrs. H. B. Underwood, Moses Hull, and Dr. Nellie Mosler, test medium. For programmes address Flora Hardin, Sec'y., Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.
- Haslett Park Camp, Mich.**
Haslett Park Spiritualist Camp will open July 31, and continue five consecutive Sundays, closing, August 28. Good talent has been secured. Programmes will soon be distributed. For information and programmes, address L. D. Richmond, Secretary, St. Johns, Mich.
- Harmony Grove Camp, Cal.**
The Harmony Grove Camp will open at Escondido, San Diego county, Cal., Sunday, August 14, closing Sunday, August 28.
It is our hopes and intention to have a grand, glorious time, and we hope every one hearing of this will come, feeling that they are in part of this camp; that it is with their best love for the cause and united efforts that our success lies. We hope the young people will all come. A dancing platform has been laid for the amusement of the campers, and those attending must not forget to bring their ham-mocks to hang beneath the wide-spreading branches.
Remember that you are all cordially invited to join in this jubilee of Southern California.
For further particulars, enclose stamp and address the corresponding secretary; Miss Mary Nulton, Escondido, Cal.
- Maple Dell Camp Opening.**
The grand opening of Maple Dell Camp-Meeting will take place on Sunday, July 17, with Rev. J. J. Weaver and Moses and Mattie Hull as speakers, and Mrs. Marion Carpenter, of Detroit, Mich., as platform medium and inspirational singer.
A 60-cent round trip ticket has been granted by the Erie Railroad from Cleveland to Mantua. An excursion train will leave the Erie depot on South Water street every Sunday at 8:30 a. m., returning at 5 p. m. This low fare will no doubt be taken advantage of by the Spiritualists of Cleveland and surrounding towns, and add largely to the popularity of this well-regulated Spiritual camp-meeting, whose auditorium seats comfortably 2,000 people, rain or shine.
THOMAS LEES, Excursion Agent.
- Hotel Leolyn.**
This hotel is situated on the shore of Lake Cassadaga, and the grounds join the Cassadaga Lake Free Association. It is surrounded by beautiful forest trees and well-kept lawns. It is newly fitted and furnished this season—hot and cold baths and all the modern improvements. First-class table, good service. Rates \$2 per day. Reduced rates made to families and parties coming for the season. For information address W. M. Prendergast, manager, Lily Dale, Chautauqua Co., N. Y.
- "The Great Roman Anconada." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O.**
A sharp and pointed letter to Bishop Hartsman. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

ART MAGIC AS VIEWED BY A PROMINENT THINKER.

The Progressive Thinker Publishing House has again "done itself proud." The new edition of Art Magic is, in every way, typographical, artistic and substantial, a masterpiece for the use to which it is to be put. One would suppose that Brother Francis was trying to see how large a percentage of his receipts he could return to his subscribers. I can see the excellent quality of The Progressive Thinker; the abundant quantity of its reading matter; its alertness and persistence in the maintenance of its opinions of right and justice for human freedom and spirit growth without limitation. I can also see, with the premiums offered the subscribers, a nickel's worth is returned for every penny they send to The Progressive Thinker office. But the thing which strains to the utmost all my power of perception, is to understand where the publisher's profits come in. It would seem to a man up a tree, that when the white paper bills are paid, the account of income and expense would balance. We know, however, that Brother Francis has a big-hearted way of doing things, and has learned the mystic secret of how to put out all he has and constantly receive all he needs.

Moral: For all who have never subscribed for The Progressive Thinker, subscribe for it at once, and thus get a library for half price, and a year's subscription for a live, earnest paper thrown in.

4006 Park Av., Chicago. W. P. PHELON, M. D.

ualism will depend upon the growth and training of the young in its philosophy. It is highly important that our basis should be simple and easy of comprehension.

I am of the opinion that the God question should not be included, for the reason that there is a tendency to regard the opinion, or belief, upon that question, that evidently only a small minority could agree upon that point. In view of the strong bias of education, and in the absolute lack of knowledge concerning the Deity, if that question was embraced in the formula under consideration, I believe it would cause such a disagreement as would prevent the desired result. Therefore it seems best, at least for the present, not to pursue a course that would invite unprofitable discussion in relation to the unknown.

With these brief suggestions, I offer the following simple basis for our belief in Spiritualism:

We believe in the brotherhood of mankind.

We believe in the continuity of life.

We believe in the intercourse between the material and spirit worlds.

We believe in the endless progression of the soul.

B. B. HILL, Philadelphia, Pa.

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office.

lence and disease stalk abroad in the land. Deadly foes are on every hand; danger lurks in every nook. It requires the constant vigilance of man to keep the elements from laying waste the labor of his hands. The fields and the forest are made desolate by the cyclone, while the volcano buries cities beneath its flood of molten lava.

We might continue ad infinitum to enumerate the destructive agencies of the universe, but they are self-evident facts.

Suffice it to say, there are two forces in nature—the positive and negative poles. The positive is ever-destroying; the negative is ever-rebuilding. The only god of this world is man, and as he is now beginning to abandon superstitious traditions—ceasing to depend on outside deities, agencies, and is depending more upon the light within his own soul, he is sweeping onward with mighty bounds towards the Eden of Wisdom where Reason reigns as Lord and King.

ERNEST S. GREEN.

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

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

(Address him at Berlin Heights, Ohio.)

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

T. W. Merritt: Q. Charles Dawbarn, in a recent article, "The Evolution of Spirit," makes the statement "That it is useless to base an argument on information from those now living in the spirit world, since we meet a bewildering maze of contradictions, of individual opinions, affirming and denying what we seek to prove."

This statement, if true, is "a stunner," and enough to cause the Spiritualist of average intelligence and observation to pause and begin to inquire for the "seat of authority," and the question arises are we sure of anything purporting to come from spirits?

A. The same argument might be used in reference to the knowledge obtained from the people of the earth. There are world-wide differences of opinion and belief on the most pressing subjects, and measureless argumentation and discussion. In halls of legislation, in discussions of law and medicine, in the practical business of every-day life, there is "a bewildering maze of contradictions." What shall we do? Shall we repine for "authority"? Shall we lose faith in ourselves and the world? No. We subject all that friend or foe brings us, to the light of our reason, and accept only that which has the mark of truth. In exactly the same manner must we treat the communications from the spirit world. Personal communications, having become satisfied of their source, may be taken on the character of those who give them, but when communications refer to questions of ethics, science, etc., their value depends on their ability to sustain criticism, exactly as any other statement of opinion.

There would be far more danger, if messages from the spirit world were infallibly true, and of binding authority. Then reason would be dwarfed by disuse, while now in this life and that to come it is made the vigilant guardian and pilot.

The only authority is in truth. When that is reached we shall feel the ground firm beneath our feet. As it is gained point by point, conflict of opinions will cease. If a man comes with an opinion, a theory, a discovery, he gains recognition by proving his claims. He must demonstrate his theory, the value of his invention, the application of his ideas. If a spirit comes, the same methods are to be applied, and the conclusions drawn in the same manner.

Information from the spirit world may be of greatest value, though the simply expressed opinion of spirits is of little more weight than those of earth life.

Mrs. M. E. Loomis: Q. 1. Why are the fauna and flora of Australia so entirely different from any other portion of the globe?

2. By what power were the stones of the great pyramids brought from the quarries, 700 miles distant? One of them originally was 764 feet square at base and 488 feet in height, and estimated to contain 3,000,000 tons of stone; covering 13 acres.

3. Is the south polar area inhabited, and is the climate as cold as Alaska?

A. 1. The wonderful fauna and flora of Australia, at first led to the theory of a separate creation for that continent. All the animals were marsupials—the kangaroo, opossum, etc. They were of a lower type, and the theory of evolution appeared to fail in accounting for the facts, yet it is now taken as one of the most admirable evidences. That great continent was cut off from the others by broad oceans and swift currents when there were no other animals but marsupials, as early as the Oolitic Age. While intense struggle for existence has changed the forms of plants and animals on the continents, conditions have remained so unvarying in Australia that all forms have been preserved. They are living fossils.

2. The titanic masses of stone were brought down the Nile on rafts or along canals excavated for the purpose. The Egyptians were acquainted with the wedge, roller and inclined plane. By constantly raising the road-bed they could deliver the stone at the top of the work, layer by layer, and after completion the mass of earth could be removed. It must be remembered that labor was then of no more value than it would be in an ant's nest, every one toiling, and if a thousand men could not move a block of stone after being mounted on rollers running on a movable track, then two thousand were called, and the task-master, as shown in the carvings on the temple walls, applied the lash.

3. The South Pole is situated on an ice-covered continent, and the climate there is far more inclement than at the Arctic.

J. O. Clark: Q. I have heard the statement made that the evidence of butchers is not taken in court, and I have heard it denied. Which is correct?

A. There is no law against the testimony of butchers in this country. In England there is a strong prejudice against their serving as jurors. There is no doubt that their employment makes them unfeeling and destroys the finer sensibilities. The destruction of living beings tends to cheapen the value of life, and causing pain, to weaken the sympathy felt for suffering in any form.

Jesse Zimmerman: Q. Can you inform me where I can procure a history of the birth, crucifixion and resurrection of Christ, written at or near the time those events transpired?

A. Outside the four evangelists, there is not a word from any contemporary historian. We presume this correspondent has heard of "Caesar's Court," that wonderful manuscript said to be found in the Vatican, being an official report of Pontius Pilate, the Roman commander of Judea, on the arrest, trial and crucifixion of Christ. This manuscript, about which so much has been said, is one of the most barefaced forgeries, of the long line of shameless frauds.

J. C. Conner: Q. We have Christian Scientists here who claim that table-tipping is produced by the power of mind, and others who claim that this manifestation as well as automatic writing is of the devil. What is the argument against these assertions? Where do they find so much about the devil?

A. If anyone thinks that physical matter can be moved by the mind without tangible contact, they had better test this matter until satisfied that it is impossible. Those who assert this theory have the burden of proof, and there has never been, nor can there be, the least evidence in its support. As for the devil theory, it belongs to a past age, and does not merit a passing thought. All that is said or written about the devil, is fancy, and of a piece with Bluebeard and Jack the Giant-Killer. The Bible gives no hint of his character, except that made by

a notorious blunder in translation. We must remember here as elsewhere, those who know the least make greatest pretensions, and the pastor of a four-corners church not only knows the purposes of God, but has an intimate knowledge of past and present designs of the devil.

W. T. Holdman: Q. Was Jesus the only child of Mary and Joseph?

A. According to orthodox belief he was not the son of Joseph. If he was not a miraculous conception, the whole scheme of Christianity, founded as it is on his divine nature, is utterly baseless. If he had brothers, they were half-brothers, for there are a score or more saviors, from laisons between confiding women on one hand and gods on the other.

Alex. Porter, Sunbridge, Ontario: Q. What assurance can Spiritualists have that their souls are saved? How can spirits by returning save souls?

A. The assurance that souls are not nor ever have been lost! If an infinite, all-wise God, either directly or by means of law created man, he must have been created just as God desired him to be. Man is journeying up from the low lands of darkness to the day, not downward. The only salvation of souls is by knowledge, saving from ignorance, and spirits may and do thus save by bringing the knowledge that all these old beliefs are rubbish, which should be consigned to the waste-heap of dead and forgotten things.

I. P., National Military Home, Kansas: Q. How can I improve my memory?

A. Memory may be cultivated by exercise, committing verses, proverbs, numbers and names, and by means of classifying or associating the things to be remembered. But these means will be of small value to this correspondent. His loss of memory comes from a low state of nervous function, and can only be improved by regaining healthful activity. As this condition I perceive to be the result of great strain suffered in the past, it will be probably in vain to seek more than a palliative remedy.

James A. Richardson: Q. I hear so much about the mortal and spiritual mind, or objective and subjective mind. Has man more than one mind?

A. Man has but one mind, and all these terms indicate theories which are no more than baseless fancies. This jargon of terms confuses the understanding and leads directly away from a scientific consideration of the subject.

Some Significant Dreams.

Who dare say there is nothing in dreams? I believe it was near the year 1862 when my grandfather moved from New York State to Iowa. The climate not agreeing with his constitution, he soon passed away with consumption. A short time before his decease, mother, who remained in New York State, dreamed she saw him sitting up with an old army coat on, in the morning. Mother spoke of her dream, but said it must be all imagination, as my grandfather left that old coat here; it must be in the garret somewhere. My grandmother wrote soon that grandfather had sat up in the old coat, which they had taken with them, and said my mother had been there, placed her hand upon his side, and the pain was much better.

Several years ago, I being at the time upon a visit to my brother, I dreamed I saw a funeral procession, with father and mother chief mourners. In a week I received a letter to come home. My sister passed away in a few weeks. I wish to state that I saw her beautiful spirit the night after her burial. Her hands were filled with the flowers of heaven, for I have never seen such ones upon earth, and the sweet and joyful smile upon her dear face I can never forget. My friends all told me it was imagination, but I know it was her freed and happy soul.

About two weeks before the illness of my dear boy, who was two years old, I dreamed that he had passed away, and he was taken with that terrible disease of childhood, cholera infantum, and lived but three days. The earnest prayer welled up from my soul toward heaven that my sister would ever guide my darling's footsteps. A friend living miles away sent me word she felt impressed to tell me that my prayer would be answered.

I once had a dream about my father, which so worried me I wrote him, telling him to be careful, as I felt some terrible accident would happen. In a week I received an answer saying he had fallen upon the ice and injured himself internally. It was weeks before he could get around, and I think will never be as well as before.

I could relate many more dreams which prove there is an intelligence guiding us, but these will suffice.

MRS. EMMA DUELL.

A CURIOUS CASE.

Details of An Old Accident Told by a Mysterious Boy.

Vestal, N. Y.—Believers in the previous existence of those now inhabiting the earth will be interested in a case that may soon come before the Broome County courts for adjustment.

Some forty years ago, William Hannafin, who owned a farm and several thousand dollars' worth of other property in this section, was killed in a runaway. A friend, Thomas McCarthy, who was riding with him at the time, sustained fatal injuries and died without regaining consciousness. It was known that Hannafin had made a will, which had been witnessed by McCarthy, but when search was made for the instrument it could not be found.

Hannafin had a brother, Michael, with whom he had quarreled several years previously, and as this brother was his only relative, he made a will giving his property to strangers and deposited the paper in the keeping of one of the beneficiaries. Subsequently he became reconciled with his brother and drew up a second will, the one witnessed by McCarthy, which made the brother heir to the estates. When the missing will could not be found the first instrument was produced and the property went to strangers, the brother having to content himself with a paltry \$300.

Recently William Harrold, a boy eighteen years of age, a total stranger to the Hannafin family, called on them and asked if they ever had any trouble over a will. Receiving a reply in the affirmative, Harrold told the story of the will, saying it had never been told him, but had "come to him." Neither he nor his parents or friends knew the Hannafins or had heard their story, but he could distinctly remember witnessing the will, which, at the request of Mr. Hannafin, was placed in a hollow oak near the house.

He also described the runaway accident, and said the last thing he remembered was when the horses took fright, and running down the road, the wagon collided with a tree. There was a crash, and all was blank. Harrold and the dead man's brother visited the tree and found it had been cut down. In a hollow of the stump, however, was found a piece of manuscript, which crumbled at the touch, which bore the signatures of Hannafin and McCarthy. Harrold has furnished explicit details regarding the signing of the will which were heretofore unknown, and an effort will be made to recover the property. The matter will be placed in the hands of District Attorney Perkins, who will be asked to bring a civil action to recover.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

BEAUTIFUL LILY DALE.

A Charming View of this Favorite Resort.

To the Editor:—We have had many letters of inquiry in relation to Cassadaga Camp, at Lily Dale, N. Y., and would state to our numerous friends through the columns of your valuable paper that there is not the slightest foundation in the report of a fire having destroyed part of the buildings. There has never been any building destroyed by fire or accident since the camp's formation eighteen years ago. We have just held the annual picnic of three days, on June 17, 18 and 19, with the marked success as in former years, and many people who have been accustomed to attending the gatherings were seen, with the addition of many new faces, some coming hundreds of thousands of miles to participate in the pleasures that are here found. This is the eighteenth annual celebration of this picnic, which is only a forerunner of a long and instructive round of pleasure, for the season of this beautiful camp opens Friday, July 15, and continues until August 25.

The opening lecture of the picnic on Friday was by E. W. Sprague and wife of Jamestown. The same was largely attended. Saturday afternoon there was a lecture by Mrs. E. L. Watson, of California.

On Saturday night we had the usual hop at the Auditorium. The Northwestern Band was in attendance and discoursed new and sweet strains to the tripping of many feet. I have said the usual hop, but it was an unusual one, for we had double the number we generally have at the picnic dances and all thoroughly enjoyed themselves. Sunday morning we had lecture by A. R. Sprague, also a number of very good tests by Mrs. Sprague.

Sunday afternoon Mrs. E. L. Watson gave a very fine lecture. All these were largely attended and greatly appreciated.

We regret to say on Sunday morning we had rain, which fortunately cleared off at noon. Had it not been for the rain we think we may safely say we would have had the largest picnic in years.

Sunday afternoon there was an exhibition of spirit portraits obtained through the mediumship of the Camp, bell Brothers, which was held at their new cottage at the entrance of the grounds. Hundreds viewed these works of art, and they were fully appreciated by those who viewed them.

Sunday night there was a reception given at the Grand Hotel, in which many spirits and mediums took part in entertaining those assembled, taking it altogether, the June picnic of '08 was a grand success, for people all over the country are beginning to realize this is an ideal spot, and by the numbers that have already taken up their quarters here for the summer season, one can readily see that this beautiful place is becoming more and more popular every season.

This season of '08 the management have presented to the camp a program of lectures, and the finest of the finest physical mediums in the United States, embracing all phases of the phenomena. Many physical mediums are already here, and numbers are arriving to stay throughout the season.

The improvements on the grounds are still in progress, which will delight the eye of the visitor.

The Grand Hotel looks refreshing with its new decorations, and is now open for the reception of guests.

The Hotel Loelyn is also open for guests, and has many improvements and beautiful surroundings.

Lily Dale has never looked more beautiful, and all outside troubles are forgotten in this charming resort on the lakes, where one can come and say, "I feel at peace with all the world." Programs for the season of '08 can be had on application to the secretary, Lily Dale, N. Y.

CAMPBELL BROTHERS.

A Wonderful Phenomenon

To the Editor:—In the issue of your paper of June 18, 1898, I received an account of a remarkable independent slate-writing, by F. M. Schnarrberger, said to have occurred at Waterloo, Ia., which describes the manner in which the writing was obtained. To me it is truly a wonderful phenomenon for the reason that the communication published is an almost verbatim copy of a portion of one of my published lectures; some of the paragraphs are verbatim. When my lecture was published the type-setter committed an error, which I observe the spirits copied in the sense referred to. A paragraph near the middle of the second column communicates as follows:

"Science has demonstrated that all matter is 'inherent.'" I wrote it, "all matter is inherent." It is not strange that the spirits when writing through the medium, should commit this absurd error, which renders the sentence meaningless?

I have no further remarks to make, only this: If the spirits actually committed the plagiarism, I feel compelled to mention that my articles should be approved in a spirit world, only they should have been careful not to make such an absurd mistake.

There are a few interpolations evidently made to suit the occasion when the wonderful writing was done by the medium. I think the spirits should have given me credit for the lecture.

With malice towards none and charity for all, I remain, yours fraternally, A. B. RICHMOND.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very readable 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.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their spiritual natures, to reach the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75c.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who truth alone will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50c.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

GENERAL SURVEY.

(Continued from page 6.)

culled the idea of "faith or belief" as a foolish and childish credulity, and now it begins to appear that it is the healer's secret power, and that even "mountain may be moved" by him or her who knows how to use the power that "Spiritism" is merely a stepping-stone to eternal truth; that the great philosophy of the world is Christian Spiritualism, the brotherhood of men, the fatherhood of God, the power to live forever! "The tree of life!"

W. E. Bonney's headquarters is at Blair, Neb., where he can be addressed for engagements. He would like to hear from all persons or societies in Nebraska or Iowa who have any intention of securing speakers for grove meetings, camps or general missionary work. Correspondence solicited from all such persons.

Lockwood's new brochure, entitled "Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-embodiment," fully portrays the idiosyncrasies of the picturing power of the human mind, when untrammelled by reason and consistent thought. Read it for in its pages you will find the history of the gods, great and small, and the source of most of the religious vagaries of modern times. For sale at this office. Price 20c.

Dr. Hasenclever is now permanently located at 274 Warren avenue, near Robey street, where he will open a developing class for magnetic healers and clairvoyants. He will not give his trumpet circle on Thursday and materializing seance on Wednesday evening.

The Psychic Research Society held at Mrs. Lora Holton's residence, will close its sessions until September 1.

C. T. S. Cook writes: "Mrs. Marlon Carpenter gave two lectures at Kalamazoo, Mich., June 14 and 15. It has been a long time since any Spiritual lecturer was here. The first evening there was a good attendance, the second evening there was a jam, many going away without getting inside the hall. Comments were unusually favorable; many learned they were Spiritualists, but did not know it before; they said, 'If this is Spiritualism, then I am one.' She had the closest attention, and there was a general expression of desire that she should come again. Mrs. Carpenter goes from here to Sturgis, Mich., two days' meeting. Mrs. Robinson and Dr. Peebles will be with her."

Dr. Adah Sheehan Horman passed through the city last Saturday, on her way to the Lake Clara meeting, in Michigan. She has spoken there on several different occasions and is a great favorite among the Spiritualists there.

Mr. and Mrs. Hatfield Pettibone leave on Friday of this week for Cleveland, Ohio, where they will remain and hold seances until July 15, when they will go to Lily Dale, where they will remain during the camp season. They had most excellent success with their meetings and seances while in this city, and leave many friends behind.

B. F. and M. E. Hayden write: "As the 'outing season' is here we are arranging to attend some of the many camps that are being noticed in The Progressive Thinker. We are desirous of making a trip through the eastern states during the summer and fall months, and are particularly anxious to be placed in correspondence with societies and individuals throughout the states of Ohio, Pennsylvania, New York and New England states and possibly into Canada, if calls reach us from that section. Terms reasonable. Satisfaction assured. Platform tests, private readings, inspirational lectures, etc. Will answer all calls either for one or both of us immediately. Address us at 1027 N. Arsenal avenue, Indianapolis, Ind."

Young People's Spiritualist Union.

The Committee on Local Arrangements for the First Annual Convention of the Young People's Spiritualist Union, organized at the Rochester Jubilee are actively at work.

The Convention will be held at Lily Dale, N. Y., on the Cassadaga Camp grounds, August 9, 10 and 11.

In connection with the regular business sessions there will be a Young People's meeting, a public reception to all visiting delegates, an entertainment, and one or two pleasure trips to points of interest near the camp.

Sub-committees are being appointed, young people in various parts of the United States and Canada are being communicated with regarding the program and the printed programs will be ready for distribution by July 4.

Miss Etta Prettyman, Lily Dale, N. Y., has been appointed correspondent for the convention and all who wish general information can secure same by addressing her, enclosing stamp.

Information concerning the business of the convention can be had by addressing the National Secretary, Miss Anna M. Steinberg, 500 12th street, N. W., Washington, D. C.

Programs may be had on application.

EVIE P. BACH,
Chairman of Committee on Local Arrangements.

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

"History of the Inquisition." Every citizen of our country should read this concise history of the Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

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

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

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WARFARE OF SCIENCE WITH THEOLOGY. Information not procurable in the libraries of the world in a half century, showing the opposition of the church to science. Two vols., 900 pages. Price \$5.00.

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WHAT WOULD FOLLOW ON the Effacement of Christianity? A concise treatise on this popular subject. By George Jacob Holyoake. Price, one copy, 10c; twelve for \$1.00.

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DR. C. E. WATKINS,
AYER, MASS.

Lake Brady Camp, O.

To the Editor:—Thinking that a short article from this locality will be of interest to the many readers of The Progressive Thinker, I venture to note in brief the opening service of the season, which precedes the general opening, which is to take place July 10. The managers of the camp thought best to hold Sunday services for several weeks prior to the general opening, for the benefit of the regular campers and others who might wish to attend.

Meeting had been announced for 9:30 a. m., and 2 p. m., but owing to the threatening condition of the weather in the forenoon the morning meeting was postponed and about noon the clouds rolled away and the beautiful sunshine made the campers feel a new inspiration. They gathered at the new auditorium, where at the appointed time, chairman D. A. Herick, with his usual good-humored and pleasant way, opened the meeting with his address of welcome, stating that the "dark cloud" that hung over Lake Brady Camp was fast rolling away, and that the prospects were never more favorable for a good camp-meeting than at the present time. After congregational singing, the chairman introduced the writer who gave the opening address, followed by Mr. C. H. Flegers, the noted test medium, of Cleveland, O., who proceeded at once to give some very satisfactory tests, all of which were correct in the smallest particular and many were recognized. I understand that the prospects for the success of Lake Brady was never better and under the present management it bids fair to be one of the leading spiritual camp-grounds of the country. Some of the best talent of the country have been engaged, and everything will be done to make all who attend feel that we are welcome.

F. D. DUNAKIN.

To The Spiritualists of the Northwest.

The State Spiritualists' Association of Minnesota is arranging for its annual convention, to be held in Minneapolis the first Tuesday in September, and desires to correspond with speakers and mediums who contemplate traveling this way, and would like, also, to hear from all mediums traveling through the State at any time, with a view to giving them engagements during the fall and winter. Preference will be given to those having State credentials. We also wish to urge on the Spiritualists of Minnesota the necessity of organizing societies in all the towns in the State and applying at once for a charter from the State Association, in order that they will be represented by delegates at the convention in September. Local mediums will be granted credentials according to respective phases of mediumship, if upon careful examination they are found to be worthy. All applications for credentials must be accompanied by \$1. Applications for charters must contain the names and address of the officers and incorporators, and the name by which the society is known, and by \$5 to pay for the charter. All persons wishing to aid the State Association can do so by becoming contributory members at \$1 per year. We want the State thoroughly organized by September, and all Spiritualists who have not sent in their names are requested to do so in order to complete the census of the State. Remember that it requires the help of every true Spiritualist to make this movement a success, and Spiritualism will take the first place in the field of reform and philosophy. Address J. H. Maxwell, 1908 Rondo street, St. Paul, or the secretary of the S. S. A. of M., 506 Globe Building, St. Paul.

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

LETTER AND ANSWER.

Equal Privileges for Young Women.

Office of
Young Men's Christian Association,
Elkhart, Ind., May 11, 1898.
Mr. C. H. Murray,

Dear Sir:—Having passed another milestone in our history, we are about to enter upon another year's work. As in previous years at this time we present our needs to you, asking your aid in carrying on this work. The Association has had as prosperous a year as any in its history, but if we are to branch out and take up new lines of work, and to fill the place the Association should occupy on the railroad and in the community, it will be necessary to have increased income. We feel sure of your interest and friendship in the progress of the Association and request a renewal and, if possible, an increase of your usual contribution towards the support of its growing work for the current year.

Enclosed we send you subscription envelope and a stamped return envelope. Only by a prompt and favorable response to this call can the work be properly maintained.

Yours sincerely,

Treasurer.

REPLY.

Dear Sir:—Your circular requesting me to contribute to the Young Men's Christian Association is received. I shall not give money, for the sole reason that the title of your institution is narrow, mean and ungenerous. It is based on the unmanly assumption that the salvation of one sex is more important and consequential than the integrity of both. If you say that young women co-operate with you and that their assistance is accepted in your entertainments and socials, that does not alter the fact that your association is implicitly exclusive of the other sex, and that their presence on any occasion is simply a matter—not of right but of sufferance. We have, even in this little city, several hundred working girls or women that are engaged in some specific kind of occupation and who earn their own living. They have as much right to be included in your efforts to better the condition of society, as the young men have; they have fully as much right to be provided with the means of bathing—a privilege that many of them are totally denied. You give many lectures in the course of a year exclusively to your young men; is there nothing that young women can be benefited about that should most appropriately be given to them privately? It strikes me that those who are to become the mothers of future society should be taken precious care of and enlightened. When you change the title of your institution to the Young People's Christian Association and include in your efforts for the betterment of the world, both sexes equally and alike, although my husband and former employer, I shall do my best towards contributing to an organization that builds for and considers both sexes as equally important in the structure of society. I remain, very truly yours,

Elkhart, Ind. C. H. MURRAY.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit-life, at Elm Hall, Mich., May 21, 1898, C. D. S. Price, aged 84 years. He was a firm Spiritualist for many years.

MRS. SUSAN COOPER.

Flavius Jones passed to the higher life, from Cleveland, O., Saturday, June 18, 1898, in the 70th year of his age. Mr. Jones was attacked with a lung disease for five years, while sojourning with his wife at Lily Dale camp-meeting, and never fully recovered from it. The funeral services were held from his late home, 785 Woodland avenue, Mr. Thomas Lees, of Cleveland, officiating, the Russell family singing.

The remains were taken to Pittsburg, Pa., for incineration.

T. L.

Wm. Austin Lathrop passed to spirit-life, from his late home, 87 Merchant avenue, Cleveland, O., Saturday, June 4, 1898, aged 85 years. Lathrop was a patient of the most active workers in the cause of Spiritualism since 1850. He was a man highly respected by all who knew him.

There was a large attendance at the obsequies, at the home, conducted by Thomas Lees, a co-worker with the deceased for over thirty years.

T. L.

SUGGESTIVE THERAPEUTICS.

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

VOL. 18

CHICAGO, ILL., SATURDAY, JULY 9, 1898.

NO. 450

OVERWORKED TELEPATHY.

A Discussion of Principles Which Must Be Reckoned with in Interpreting Results in Psychical Research.

A Paper Prepared for the International Congress of Spiritualists, Held in London, England, June 19 to 24, 1898, by Rev. T. E. Allen.

One of the things for which the Spiritualists assembled at this congress should be profoundly grateful is the existence and activity of the Society for Psychical Research. We owe an immense debt to Messrs. Gurney, Myers, Slagter, Lodge, Podmore, Hodgson, James, Mrs. Sidgwick and others for the brave stand they have taken in banding themselves together for the purpose of making a scientific study of psychical phenomena, in the face of the prejudice and bigotry, scientific as well as religious, whose existence some of us realize so keenly. I regret that I cannot at this time pay an adequate tribute to their ability and conscientiousness, and enlarge upon what I conceive the relation of their work to be to the well-being of Spiritualism and upon the revolutionary effect of that work upon the leaders of thought in the not-far-distant future. Suffice it to say, however, that I regard the S. P. R. as one of the most potent of forces for revealing to the world the body of truth which we believe stands in vital relations to the highest interests of humanity.

But to express, as we ought, our appreciation of their services, does not require us to keep silent concerning certain errors and shortcomings in their work. I am sure, too, that they will welcome and consider the criticisms which I shall make to-day, satisfied that my motive like their own, is to help make a life-sustaining crop in the refractory soil of that borderland domain which each of us is trying to cultivate according to his several ability. With this much by way of introduction, let us assert ourselves to our subject.

AN APT ILLUSTRATION.

1. Suppose that we have a box in which are placed 50 white balls and 50 black ones, well mixed. Let them be drawn out one by one. Before each draw the chance of drawing a white ball can be calculated, as all the necessary data are known at every step. 2. Let it be known that there are 100 balls, some black and some white, but not how many of each. The number of white balls may be anywhere from 1 to 99. Here, the calculation of the chance of drawing a white ball is impossible, though it is possible at each step to calculate the limits between which the probabilities will fall by making the number of white balls a maximum in one case and a minimum in the other.

3. Suppose that we know the ratio of white to black balls, but not the total number. Before the first draw, the chance of drawing a white ball can be calculated, but after that we are entirely at sea. For, even when the balls have been drawn in the original ratio, the most favorable condition for success, the balls may be entirely exhausted, or a very large number may remain. In this case, then, the difference between the maximum and minimum number of white balls assignable by hypothesis is so great that an attempt to calculate the limiting probabilities after the first draw so as to furnish a definite indication is doomed to failure.

4. Let us suppose, finally, that we have to deal with balls whose total number, colors, and ratios are entirely unknown. The number may be ten, a thousand, a million, or even more, the colors, one, one hundred, or upwards. Obviously, we have no data whatever, at any time, with which to compute the probability that the ball drawn will be white or black. For, the balls may all be white, or amongst thousands or millions there may not be a single white one.

But let us assume that some man claims that he is able to reckon the probabilities in this last case quite accurately. He says to a friend, "Try me!" and then makes his figures. The friend draws and reports a green ball. "It cannot be green," the mathematician exclaims, "there are no green balls in the box. I have tabulated the results of more than a hundred thousand draws. There are black, white, red, blue, yellow and pink balls, but no green ones. You are a poor observer. What you say is not worthy of credence."

"Look and see for yourself," retorts the friend.

"What's the use of that? It would be a waste of time. I know positively upon a priori grounds that there are no green balls in the box and, therefore, that you did not draw one out. You are color-blind. You have drawn a blue ball, and you don't know the difference between green and blue."

Now, should a person maintain that he can predict the state of consciousness which any one will experience at a given time, he would be like this foolish mathematician, fatally led astray by his prepossessions and false reasonings. For, the human mind may be said to be like the box just described, which contained an unknown number of balls, and of an unknown number of colors, related to each other in unknown ratios, and from which we may draw an indefinite number of times. The truth which I have illustrated by the experiments in drawing balls can be verified, over and over again, by an appeal to the history of science. Lavender had tabulated his hundred thousand draws and knew that there were no green balls; hence it was that he affirmed that there were no stones in the sky and that, therefore, none fell to the earth. Dr. A. R. Wallace well said: "To assert, without fear of contradiction,

that whenever the scientific men of any age have denied the facts of investigators on a priori grounds, they have always been wrong." We will now approach the subject from another point of view.

TESTIMONY OF CONSCIOUSNESS.

"First Principle: The testimony of consciousness as to its own states furnishes knowledge which is ultimate and certain. . . . From the nature of the case, there must be something in our thought life which is ultimate, which we cannot at this time pay an adequate tribute to their ability and conscientiousness, and enlarge upon what I conceive the relation of their work to be to the well-being of Spiritualism and upon the revolutionary effect of that work upon the leaders of thought in the not-far-distant future. Suffice it to say, however, that I regard the S. P. R. as one of the most potent of forces for revealing to the world the body of truth which we believe stands in vital relations to the highest interests of humanity."

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Myers and Podmore, and the latter especially, have shown themselves to have been biased in their reaction upon testimony, both with reference to its evidential value, and its true interpretation, by their views relative to the heretofore incredibility. The following passages from the Proceedings of the S. P. R. fully establish this claim:

MYERS AND PODMORE.

We will first listen to Mr. Myers: "Human testimony is on its trial. It remains, that is to say, to be seen whether science can accord to honestly testimony (of a kind which can rarely be confirmed by direct experiment) a confidence sufficient to bear the strain put upon it by the marvelous matters for which the testimony 'ouches.' (Part XVI, p. 316.) As students of psychical science, we are all indebted to orthodox physical science for the valuable equipment of method with which we entered upon our labors. But we have not buried our talent in the ground, and, having used it with some energy and wisdom, we are prepared to repay to science its loan with generous interest, by giving the assurance of a strictly speaking, nothing 'marvelous' ever happens, that of all the things that really do happen, no one is any more or less natural, 'marvelous' or miraculous than any other, and that the alleged 'strain' put upon confidence is purely imaginary, since, according to the principles herein laid down, a phantasm of the dead is the appearance of a full-form materialized spirit is a no more inherently improbable phenomenon than the fall of an apple under the influence of gravitation."

In fact, by the concession here wrongly made to orthodox science, Mr. Myers greatly weakens his whole case. What is this "strain" of which he talks? How does it originate? Its existence is due to the assumption that past experience furnishes reliable data for calculating the probabilities for and against the truth of the testimony under consideration; whereas, as I have shown, past experience cannot furnish an iota of such data! To say that it can be equivalent to granting that it is possible to compute the chances for and against drawing a white ball from a box above described! The proper course to pursue with both interested students and unscientific scientists is to bring them face to face with the universal principles which govern the evolution of intelligence, and then hold them right there, refusing to permit dust to be thrown in our eyes, and to let them shift their ground upon any plea whatever.

When this stand is taken and maintained, Mr. Myers will be in position to introduce any and all testimony that conforms to the critical standards of the S. P. R. absolutely without reference to its content and implications! In the language of the card-player, it may be said that Mr. Myers has carelessly thrown down his gauntlet before any thinker who dares deny the principle that the party of mental states with entire confidence that I shall not emerge from the contest second best!

It is about time for psychical scientists—yes, I dare use the title, why not?—to assert themselves, and serve notice upon the high and mighty authorities of physical science, that they are not lords of quite all creation, that there is a flaw in the title, and that we propose to contest it.

"Once more," says Mr. Myers, "before actually committing ourselves to any hypothesis involving so extreme a supposition as the continued action of dead men, we may naturally inquire, as Mr. Podmore has done, whether these solid apparitions of the dead may not be explained by the more familiar conception of telepathy between the living. In my reply, I have set forth the reasons which seem to me to make this explanation insufficient. I am, therefore, for my part, bound to go on and to face the enormous difficulties involved in the very idea of intercourse between an incarnate and a disembodied mind." (Part XXII, p. 171.) If the facts suggest, as Mr. Myers believes, and as I believe, that the "dead" are still alive, and that intercourse does take place between incarnate and disembodied mind, then surely the consideration that the facts themselves have "immediately and most forcibly suggested" the reality of spirit agency, proves them quite broad-shouldered enough to sustain an explanation founded upon the "extreme" character of the supposition and the "enormous difficulties," and then, if anybody is spilling for a fight, we can cry with alacrity, "Lay on, Macduff!" for the odds are heavily in our favor.

Speaking of the experiences of W. Stainton Moses, Mr. Myers observes: "The passages which I have selected for quotation are simply such as best illustrate the subject matter—the most striking and characteristic samples of the recorded phenomena. This may not, perhaps, be the most politic course, in view of the reader's difficulties of belief; but (as already implied) there seems no valid ground for selecting what he might regard as the least incredible among so many incredibleities. The evidence for all the incidents is practically the same; the whole group of witnesses are as fully pledged, say to the falling of pearls from the air as to the automatic script or the trance phenomena." (Part XXV, p. 254.)

In the previous quotation we dealt with an explanation of phenomena; this we have already seen. It is to Mr. Myers could not pick out certain species of facts as more credible than others. The considerations which forced him to receive them as facts were all external, all related to the characters and capacities of the witnesses, and all entirely independent of the internal character of the phenomena themselves. The alleged facts, again, were legitimately talk of "incredible" and the best way to smooth out the "reader's difficulties," and to win at the same time all the elbow-room we want, is to call his attention to the fallacies; combated herein, which have led him astray.

Let us turn now to Mr. Podmore. "From the very nature of the case," he

tells us, "it would be almost impossible to obtain conclusive evidence of the latency of a telepathic impression for any lengthened period. At all events, in our present ignorance, to postulate an unknown cause is more hazardous than to assume an improved extension of the operations of a familiar agency." (Part XVI, p. 283.) We find here the weighing of one probability against another, where, as already shown, such a process can not be applied. But, leaving this aspect of the case, let us examine the statement from another point of view. He uses the latency of a telepathic impression to explain a number of cases, though he grants that "we have little positive evidence for the latency of a telepathic impression." (Part XVI, p. 283.)

In the latency theory, a experiences a subjective hallucination which is telepathically transmitted to B, and which makes itself manifest in his conscious mind some minutes, hours or days later. When we inquire about subjective hallucination, Mr. Podmore tells us that "if our imaginary interlocutor were to contend that every so-called subjective hallucination is due to post-mortem agency of some kind or another, I should be at a loss to prove his position untenable. But it is clear that a serious argument the burden of proof would lie upon him who invoked an unknown agency." (Part XVI, p. 283.)

Again, he says, "In the great majority of the cases under consideration, however the hypothesis of latency is clearly inadequate, and the suggestion of thought-transference from the living to the dead is clearly more adequate. There is evidence that a man can transmit the image of some inanimate object—a picture or a card—from his own mind to that of another person. There is evidence also that he can cause a hallucinatory image resembling himself to appear to another person. There is even some evidence already for our hypothesis, I think, of telepathy between the living, the evocation of the hallucinatory image of some person other than the agent." (Part XVI, p. 283.)

Speaking of a phantasm of the dead observed by several people on different occasions where A's experience is explained as "a purely subjective hallucination" and the others by thought-transference from A or his wife, he says: "The explanation may seem far-fetched and improbable; but the critic should be reminded that we have much evidence for the operation of telepathy between living minds, but we have very little for the existence or the agency of disembodied spirits." (Part XVI, p. 283.)

We have in these citations several things to deal with. 1. Experimental thought-transference. 2. Subjective hallucination. 3. The latency of telepathic impressions; 4. Telepathy from the living; and 5. Post-mortem agency. We agree that thought-transference has been proved. Subjective hallucination, the latency of telepathic impressions, and telepathy from the living alone or in combination may be explained by post-mortem agency. From Mr. Podmore's point of view, which is that also, so far as method is concerned, of orthodox science, experimental thought-transference stands upon a higher evidential level than any of the others, because his colleagues and himself have had the advantage of observation at both ends of the line, the agent's end, and the recipient's end. Or, in other words, they have been able to verify their conclusions.

Of the four alleged causes left upon the lower evidential level, the advantage which the other three have over post-mortem agency is the fact that they all involve what are held to be known causes, while post-mortem agency is regarded as an unknown cause. He does not claim that his cases have been observed from both ends of the line, or if so, that the evidence is more than very meagre—that they have been experimentally verified. He confessedly would find it difficult to stand his ground against one who claimed that his cases of subjective hallucination were really cases of post-mortem agency. The evidence outside of the cases is inadequate to explain, for the latency of telepathic impressions is acknowledged to be weak, and I fear, even then, that such evidence may have been misinterpreted. In the majority of cases, too, and those, probably, most favorable prima facie to post-mortem agency, it is, using Mr. Podmore's own words, "clearly inadequate."

We come next in our review to telepathy from the living. When, in a prima facie case of post-mortem agency, can be plausibly be supposed that the content of the mental state under consideration was in substantial agreement with the conscious thought at the time of a person cognizant with the facts, and under conditions similar to those which have been found to prevail in cases of veridical or truth-telling cases of telepathy, then the case is ambiguous and should not be labeled "telepathy from the living" until evidence is obtained from the mortal agent proving it to be veridical. But, in such cases, when there is no reason to suppose that the content of the mental state was engaging the conscious attention of the mortal agent, or that the agent, when an appeal to a living agent would require the telepathic act to proceed from an unconscious part of the agent, then, strictly speaking, the efficient cause invoked, taken in its entirety, is as much an unknown cause as Mr. Podmore alleges post-mortem agency to be, and, even from his point of view, has a no stronger claim upon our attention.

On the other hand, when he says in a certain case explained as telepathy from the living that "the explanation may seem far-fetched and improbable," I take his statement to be an admission that the cause he invokes is not the one "immediately and most forcibly suggested" by the facts, as required by the criterion I have laid down; for, were it thus derived, it could not be called "far-fetched." In other words, his statement seems a practical admission that his alleged cause is not the true one.

Furthermore, in opposition to all of his assigned causes, where the cause "immediately and most forcibly suggested" is spirit agency, I claim, in harmony

with the principles laid down in this paper, that such agency is the indicated, true cause, and that, Mr. Podmore to the contrary notwithstanding, the burden of proof lies not upon one who claims post-mortem or spirit agency, but upon him who alleges any other cause.

What wonder that, according to Mr. Podmore, "we have very little" evidence "for the existence of the agency of disembodied spirits," when his own reaction upon evidence has been so biased by prepossessions whose distorting effect I have pointed out? At the present time these prepossessions cannot be urged as creditable to him, however, since he came by them so honestly, having received them, along with many sound and valuable doctrines, at the hands of thinkers of high repute. (See in this connection "Third Edition of Miracles and Modern Spiritualism," by Dr. A. R. Wallace, pp. 153 Preface, and in which fallacies of Hume, Lecky and others are exposed.)

It will be well to examine more closely Mr. Podmore's claim that "to postulate an unknown cause is more hazardous than to assume an unproved extension of the operations of a familiar agency." Speaking of post-mortem agency he says, "But it may be pointed out that it involves not one assumption, but two. It assumes, in the first place, the survival after death of some form of consciousness, and in the second place, the affection by this consciousness of the minds of persons still living." (p. 285.) His thought is that in assuming the "unproved extension of a familiar agency"—here the latency of a telepathic impression—he has the known agent, a man, to start with, and needs only to make an addition to the proved scope of telepathy to produce a workable hypothesis, and he thinks his position much stronger than that of the advocate of post-mortem agency, who must furnish himself with both an agent, as yet unacknowledged by orthodox science, and some kind of force joining this agent with mortals.

Mr. Myers says, on the other hand, "I prefer to put my own theory in my own way—as a single postulate which will carry with it all that I am endeavoring to show in detail. I assume, then, that the individualized energy which generates veridical phantasms is not a new kind of energy, but is the same, the same duration as the body, it may have pre-existed, and it may survive." (p. 319.) This claim that a single postulate is sufficient, if just, neutralizes, from Mr. Podmore's standpoint, the advantage he believed himself to possess, since the score is now one to one. Instead of two to one, a known agent with an unproved power vs. an unknown agent with a proved power.

It will be worth while, however, to make an independent analysis of the theory of spirit agency in order to discover whether it involves two postulates, or one, or even none at all. To begin with, we have two factors, a man and a real, objective universe. Certain states of consciousness command the attention of the man. How did they arise? 1. Some were known to be produced by the impact of the objective universe. 2. Some we call "subjective hallucinations," since we fail to trace them directly to such an impact, and, following good authority—whether wisely or not, I am not prepared to say—receive as having originated within the man's mind or body, or both; and 3. Some we are in doubt about. Now, when a mental state results from impact from without, there are certain prerequisites. There must be: 1. Something real that initiates a vibratory disturbance; 2. A force that transmits the disturbance; and 3. A sensitive channel belonging to the mind that permits the disturbance to determine a mental state.

Let us reassess our values upon these points, as they are important to us. We omit 1—the object—we can assume, if you please, that there is a continuous impact of vibrations upon the mind, but as the quality is always the same, they have no power to produce a state of consciousness. If we omit 2—the force—the link between object and sensitive channel is removed, and the possibility of a direct detour from the objective state is destroyed. And finally, if we omit 3—the sensitive channel—there may be any number of vibratory rays outside capable of producing mental states, but the mind is insulated from them, the door is closed and locked, and they are practically non-existent. Bring all three into operation again and, at once, objects initiate or reflect vibrations which may be said to transmit definite and constantly-changing content, and these find a door of the mind flung wide open to receive them, the dynamic unity is then restored, and a state of consciousness results.

It is right now to say, that because analysis has disclosed these three factors, we have laid down three independent postulates which must be separately verified every time we come to deal with what is really, or apparently, a new type of mental state? No; for the three cohere so closely that, as I have shown, they can no more be split apart and perception continue than the atom of hydrogen can be removed from a molecule of water without destroying it!

The real question, when a new type of mental state comes under consideration, is this: Is this type of mental state initiated from without or from within? Is it a new thoroughfare connecting the mind with a real universe, and of great length that seemingly blind alley named "subjective hallucination"? We mutually prefer the thoroughfare to the alley, and we shall establish its existence, if we can prove that the new type of state is veridical, that it reflects something in the objective universe. We can accomplish this, if we can succeed in obtaining confirmatory information through already-trusted channels. If I have an hallucination conveying information of which he was ignorant, concerning B, who is deceased, and C, a living relative, confirms it, the hallucination is then known to be veridical, and this corroborated tends to establish the existence of a new class of perceptible objects in the universe, and,

consequently, to prove the reality of the three inseparable factors—object, force and sensitive channel—corresponding to the type of mental state involved, without the laying down of a single postulate!

The further question arises, Is the object perceived in the mind of a mortal, of a spirit, or is it a spirit or object in a non-material world? Without fully discussing this question, we will consider two points which throw light upon it, and which, in my judgment, point to the means through which that all-powerful "consensus of the competent" that sways the thought of the educated world is now brought to the side of the spirit hypothesis.

1. There are many veridical cases of supernormal perception where the information conveyed includes statements of the form, "It is I, C, who tell you these things." In spite of the possibilities in the way of personation by lying spirits, I question whether this has ever been a source of proper weight. Well does Dr. Wallace call our attention to the "low morality, its constant lies" of the "second" or "sub-conscious self," since an appeal to it so often makes it dishonest in that it represents itself to be a disincarnate spirit when the corresponding conscious self is above misrepresentation.

2. It is universally conceded with reference to the physical senses that the right sort of use increases their discriminating power, and makes their reports more accurate. The savage on the plains, and the old salt, distinguish objects at a distance which the ordinary man overlooks entirely. The sailor and musician detect differences of color and tone imperceptible to the rest of us. To what is this difference due? Chiefly to the repeated attentive use of the special sense involved. When Mr. Podmore says, therefore, that "the argument in favor of adopting" the explanation of subjective hallucination "will be perceptibly strengthened if we find that the primary percipient or one of the percipients has had previous hallucinatory experiences" (Part XVI, p. 280), according to all that we know of perception in general, he is clearly in error. There would be great force in this claim were it true that our knowledge of man's perceptive powers is exhaustive. But the infinite possibilities as to states of consciousness necessary to a complete statement of the kinds of perceptive power are also infinite. Hence it is, I take it, that the recognition of one or more mental states which impress the subject as unique or inexplicable by known modes of perception, should at once suggest the query: Have we not here evidence of a new kind of perceptive power which may (or must) prove of value to humanity?

With not less justice, then—and possibly with more—might I claim the repetition of hallucinatory experiences as an argument in favor of supernormal modes of perception by which the mind is made cognizant of real, even though not material, objects existing in the non-material universe. The supernormal perceptions of mediums like Mrs. Piper and Rev. W. Stainton Moses should be more accurate than those of percipients who have had but a single "hallucinatory experience." We ought to invoke the testimony of such persons in a more intelligent manner than has ordinarily been done. I do not hesitate to affirm that none of us, a horse, now, remember one and that none of us, one with a barber's pole growing as it were, out of his back. I suspect that the experience of some mediums might enable them to affirm with conviction, "This comes from the mind of a spirit, but the other is an object in the spiritual world."

We have tried, then, to appeal from the comparatively narrow range of phenomena upon which Mr. Podmore's inductions here discussed are based, to the whole content of the psychical field, and especially to the experience of well-developed mediums. It is probable, that it is exclusively upon the testimony of such persons as to their states of consciousness, and as to the scope and characteristics of their supernormal perceptive powers as viewed by themselves, and as inferred from their reported mental states by psychical students, that we must rely in obtaining a positive answer to many of the unsettled questions bearing upon super-normal modes of perception.

I have tried to show why it is that I have been so violently attacked for my inductions here discussed are based, to the whole content of the psychical field, and especially to the experience of well-developed mediums. It is probable, that it is exclusively upon the testimony of such persons as to their states of consciousness, and as to the scope and characteristics of their supernormal perceptive powers as viewed by themselves, and as inferred from their reported mental states by psychical students, that we must rely in obtaining a positive answer to many of the unsettled questions bearing upon super-normal modes of perception.

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In conclusion, I must express my profound conviction that before many years most of the principal investigators and authors of the S. P. R.—and perhaps all—will be converted to the spirit hypothesis, for the establishment and propagation of which they will have done a mighty work. Certainly, the tide may fairly be said to have set in that direction. I confess, however, that in view of Mr. Myers' defense of phantasms of the dead, and his published statement that some, at least, of Mr. Moses' phenomena point unmistakably to spirit agency, and of the recent acknowledgment of Dr. Hodgson in Part XXXII of Proceedings, that spirits are concerned in some of Mrs. Piper's phenomena—I confess, in view of these things, that I cannot claim that such a conviction is based upon the possession of any appreciable development of the gift of prophecy.

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

THE JUBILEE

Vital Principles Have Been Ignored, and Autocratic Powers Assumed.

BY HUDSON TUTTLE.

The long-advertised Jubilee, marking the fiftieth anniversary of the advent of Spiritualism has passed, and the National Spiritualists' Association has found its Waterloo. It is not Spiritualism that has met disaster; that has fallen on the plans of those who would control it.

For the misfortune of Brother Walker no one can otherwise than have deepest sympathy. He was misled by representations which had no solid backing. He misunderstood the motives and character of Spiritualists, and in the hands of the National Association, became what theatrical people call an "angel." When a dramatic company gets in a corner financially, the manager looks around for some one having money, and a penchant for the stage. When this "angel" is found, the prospects are painted in rosy colors, and the company live well until the "angel's" money is gone, and he retires with a sad lot of experience.

The company is ready to absorb all profits and repudiate all losses, and will hold a junket after the last play, wherein his last dollar has disappeared.

The world over, in law, a bargain all on one side is looked on with suspicion. If the National Association "commissioned" (that is the high word used) Mr. Walker to transact all the business in its name, with the understanding that it was to have all the profits, morally and we hold legally, it should share the losses. Everything Mr. Walker did met its favor, and is not now criticised, unless it be he did his work too faithfully. With the appeal now sent forth to Spiritualists to come forward and help make up the several thousand dollars of loss for Mr. Walker's sake, it is to be hoped that they will. Yet if they do not, they are not to be censured as some writers are hotly doing. Let it be remembered that this Jubilee was not of their recommending. Those who wanted the gathering

SHOULD PAY FOR IT,

and not blame those who did not, and were not in attendance.

There were a few exuberant souls who began urging the matter. It may be observed that the president of the N. S. A. was not one of that number. Devoted as he is to the cause, he was impelled by the conditions which surrounded him, and evidently against his highest impressions. No one can impugn his motives, his high sense of honor and justice.

Unfortunately he was by his official position the executive of the schemes which were concocted by jingo brains.

We were told by one of the writers, in The Progressive Thinker, to get into the wagon, for if we did not we'd have to crawl in at the hind end! A great many Spiritualists did not want to ride in that wagon, and many who did get in,

WISH THEY HAD NOT.

Many thought the time inopportune, with public attention disturbed by war, and financial stress. Others did not relish the marking of the era by the rappings at Rochester, but preferred putting forward the great intellectual and spiritual awakening by the seership of A. J. Davis. Others declared that the angel world demanded the celebration, and if the spiritual wisdom of the high officials did not speak against it, their silence was eloquent consent.

Yet the Spiritualists at large did not feel that the movement was theirs. They were not consulted, and saw nothing to attract them to Rochester. The would-be leaders gave small heed to the wishes of those who thought differently. One was reminded strongly of the vote taken by the "Pilgrim Fathers":

(1) Resolved, That this earth and the fullness thereof belongs to the saints.

(2) Resolved, That we are the saints.

Probably the N. S. A. cannot pay the bill. It has persistently begged for money with the perseverance of an Arab sheik pursuing a bewildered traveler, and has made promises of wonderful things to be done or in want of doing, yet it has not performed anything more than pay the salary of its officers, and their expenses to the few mass-meetings it has called. Even for the report of its proceedings it has depended on the generosity of the spiritual press.

The fundamental law of beginning to

BUILD AT THE BASE

was ignored. The managers began at the top of the roof. There was no support. Now glance over the history of the various attempts made to "organize" Spiritualists, and always, everywhere this blunder. The Central Association is only a society of itself, and its meetings "mass-meetings."

Take the National. A central organization to be effective must bind the societies on which it rests. The delegates must have power to vote for their constituents and that vote carry with it the obligation of such constituents. Let us see how the National Association is made up, ostensibly from delegates from societies having charters issued by its decree. These delegates assemble, pass resolutions, and vote on business measures. Are the societies they represent responsible for their action? Not in the least. The delegates cannot pledge a dollar, or vote on a resolution of "principle," and bind their societies to stand by them. What, then, is the National Association but a mass-meeting, with its officers permanently retained? In what manner does it represent the Spiritualists of this country? Not one Spiritualist in a thousand belongs to it, or ever will. Why? It did not heed the lesson of experience.

IT BEGAN AT THE TOP.

A few leaders organized a "National Society," and then set to work to make local societies subsidiary.

Such a course may be effective with a secret order, the "Knights of the Brass Bodkin," or the "Sons of the Patriarchs of Pumpkinville," where the object is place and pelf for the few officials at the expense of the many laity, but it never will succeed with Spiritualists.

The first organization is with the local societies. When these have become strong and feel the need of uniting for greater purposes, there is a base to build on. Then, the central organization is the creation of the local societies, and not the societies of the central.

The United States government rests on the States. It is strong as the States are strong. They came first, and when they felt the need of union, united. These organizers would have a United States Government before there are any states, and then

SEND OUT "MISSIONARIES,"

to organize States. These States organized out of material too weak to unite without assistance thus afforded, send delegates to form the tail to the official head center, who vote, pass declarations, resolutions and laws, which bind no one, and have no means of being enforced. It is worse than a farce—it is a sham.

There is no use for a central organization until it can be created and maintained on and by local societies. It exists at their expense. Every dollar it has draws from them. The charter it gives, and the fees it exacts, are just so much taken from such societies, for which there is no return. If this be disputed, the record of the National Association is in evidence. What has it done for the societies in return for the money paid for charters and membership? Has it not been an entirely one-sided affair?

It has drifted on these years, to this Jubilee, which has brought chagrin and humiliation.

To the main purpose of the Jubilee were attached other branches as subsidiary, one of the leading being the

Young People's Spiritual Union. This was pushed over the head of the association for like purpose, of Mr. Kates, which had already taken form and substance. Mr. Kates and other workers were severely ignored, and after much advertising and laudation, it is reported that twenty-five members of the Young People's Spiritual Union were present at Rochester! It will be borne in mind that there existed the Progressive Lyceum,

FOUNDED BY ANDREW JACKSON DAVIS,

for the purpose of drawing together the children and young people, and which with its leaders' meetings and other special features entirely covered the ground of this "long-felt want." Not only preoccupied it, but in a manner which allowed extension in any direction desired.

Its membership is free. There is no central organization to pay for the privilege of existing. Whatever funds are contributed, are applied directly to the uses of the society. Contrast this with the new organization. Each member has to pay \$2 and a yearly fee of 25 cents. Thus a lyceum of fifty members would pay \$112.50, and \$5 for a national charter—\$117.50—for what? For the name of Young People's Spiritual Union! And what benefit would it gain? The strength of the central society is received from the local societies, and nothing is reflected back to them. Now we ask, would it not be far more promotive of the local societies' interests to use this money for their own requirements? It would furnish a valuable library, and a small part of it would supply the members with all the valuable magazines and journals.

The Progressive Lyceum was handed down from the spheres by

THE GREAT SEER.

and is as remarkable for its adaptation to all conditions and requirements of a liberal organization as the Constitution of the United States is for a republic. True it is not qualified by the word "Spiritualist," which some hold essential. Is it well to always put that word forward? Are we not to take for granted that we are Spiritualists? Is it not as sectarian, and bigoted to label ourselves Spiritualists, to the exclusion of all else, as for Methodists or Baptists to shut themselves within the narrow bounds of their respective churches? Would not this distinctive name debar many most desirable people who otherwise would become identified?

Often those who are least spiritual are loudest in claiming the name. They seem to think the only way to be Spiritualists is to sandwich themselves between bulletin boards bearing the name.

We are Spiritualists, and glory in the title, yet we do not approve of compelling others to take the name in order to enjoy the privileges of association.

THE PROGRESSIVE LYCEUM.

is founded on the cardinal principles of Spiritualism. It is the most vital movement of the grand philosophy of life, here and hereafter, yet it is so broad, so catholic, that it welcomes all, nor asks if they are adherents of any of the countless isms.

To its many diverse interests the N. S. A. had the Progressive Lyceum by way of "brief mention." According to Brother Kates' report, "only two officers appointed at Washington were present," and "the same officers, as appointed by the N. S. A., were held over." He further says: "I was appointed on a committee to help select a national organ for the N. S. P. L."

INFORMATION WANTED.

We ask for information: By what right does the N. S. A. appoint officers for the central lyceum? By whom was this high power conferred? This "National" Lyceum, so weak only two of its officers attend, and the proceedings so vague they cannot be officially reported, must feel, an "official organ," one of its great "wants!"

There is Mr. Tom Clifford furnishing a paper for the lyceums, head and brain given to the work, for which he feels any sacrifice too small, who by his zeal furnishes an "organ" ready to hand! What is the objection to it? If it proves itself desirable, it will be supported, and in the measure it satisfies, become the organ of the movement. Its selection by a committee will not make it so, nor its rejection condemn it. Spiritualists are not blind, nor under the necessity of being led.

Many lyceums have paid for charters, and it would have been democratic and correct form, for the delegates of these to have voted who should be their central officers. Only the autocratic Czar furnishes example of the high-handed appointment of officials without consulting those over whom they are placed.

MINISTERIAL ELEMENT.

There has been from the beginning a strong ministerial element in Spiritualism. It has come from the reformed preachers from time to time dropping into its ranks; from those once accepting the dogmas of the churches, and the reflection from the spirits who have not outgrown the superstitions of earth-life. This element has constantly advocated strong organization, local lecturers, missionary effort, and the machinery of the churches. There have been "spiritual churches" with ordained "pastors" and the routine work of the orthodox service. A "Declaration of Principles" is demanded, that "the world may know what we believe!" In other words a creed, so that by and by, the man will be stretched on these declarations to find out whether he is a Spiritualist or not!

All this because they mistake the trend of this great movement. They cling to the idea that it is a matter of form and worship, instead of science and fact. They forget that the preacher is outgrown and a back number to Spiritualism, and the press has taken the place of the lecturer in a great measure. Spiritualism may make rapid growth where there is no organization. It often makes none at all where there is. Countless times the attempt to push "tests" and trance speaking on a curious public has brought sneers and contempt on the cause. People must grow into Spiritualism; they cannot be "missionaried."

Well, there has been progress in fifty years, such progress as history makes no record of, in regard to any other belief. Yet this has been

DONE WITHOUT ORGANIZATION,

without leadership. The impelling force has been in the spirit-world, and those on this side who have sought to direct this force, to become leaders, have sunk into obscurity. It has been the heaven which has infected the whole world of thought.

SOME TIME.

Last night, my darling, as you slept,

I thought I heard you sigh,

And to your little crib I crept,

And watched a space thereby;

And then I stooped and kissed your brow,

For, oh! I love you so—

You are too young to know it now,

But some time you shall know.

Some time when, in a darkened place

Where others come to weep,

Your eyes shall look upon a face

Calm in eternal sleep,

The voiceless lips, the wrinkled brow,

The patient smile shall show—

You are too young to know it now,

But some time you may know.

Look backward, then, into the years,

And see me here to-night—

See, oh, my darling, how the tears

Are falling as I write;

And feel once more upon your brow

The kiss of long ago—

You are too young to know it now,

But some time you shall know.

—Eugene Field.

SUGGESTION.

Its Use as an Aid in Medical Practice.

Since the dawn of history a belief in the existence of an imponderable force, now popularly known as "Suggestion," has been acknowledged by most thinking people.

This force, which is inherent in the animal economy, has been used for both good and evil purposes, and mankind, while ignorant of the principles on which it operated, and lacking in a knowledge of its mysterious cause and the laws which governed it, have generally admitted the fact of its existence, unseen, yet marvelous in its influence on the destinies of mankind.

We stand in awe when we consider the future possibilities of this wondrous force; all animal life seems to exercise this potent influence, the bird singing to its mate, the mother praying for her child, or the physician anxious to cure his patient, all seem to call this agent into action. From this a lesson should be learned, that thoughts are things, and the happiness or misery of mankind greatly depends on the good or evil thoughts we harbor towards those with whom we daily come in contact.

The laws governing this agent have been but little understood until recent years, and indeed at the present time we only stand on the threshold of the temple of knowledge, which contains the secrets and hidden mysteries of nature; but in the Middle Ages, and as late as the early portion of the present century, persecution and even death frequently followed the exercise and use of this divine power. Priestcraft, unmindful of the teachings of the scriptures and fearful (like the silversmiths of Ephesus) that their occupation would be gone, denounced all tampering with this power, as indicating a union with the Evil One. The proneness of humanity to seek after that which is condemned, however, led many to investigate, and in spite of persecution, the light was kept burning.

After a time, when the people became more enlightened by education and persecution became less frequent and severe, a class of charlatans grew up, who in their endeavor to foist spurious imitations of some of the effects of "Suggestion" on the people, brought the study of the laws governing this force somewhat into disrepute, and so we have it to the present day.

In this connection, however, it is interesting to note the trend towards liberality of modern thought. A few years ago the word "impossible" was in common use, to-day few but the ignorant use the term except where a lie is apparent.

The steam engine, the telegraph, the telephone, the microphone and the X-ray have all done their parts in liberalizing human intellect and humanizing human thought.

Not much progress can be made while we are confined to mere routine, whether it be in the practice of medicine, the study of theology, philosophy or any of the sciences, freedom of thought is as necessary for the progress of human mind as is a pure atmosphere for the maintenance of our physical health; we must have "freedom of thought and perfect freedom of expression."

Science has demonstrated that the "impossible" is possible, that much that has been attributed to supernatural or diabolical agencies is due entirely to natural causes, and we now have chloroform and other outcome by psychological methods, most difficult surgical operations performed without pain, the sensibilities of the patient being temporarily removed by suggestion.

But it is not alone in the fields of surgery that this wondrous power comes into play, history in all ages gives examples of the healing powers of individuals, which can only be accounted for by the theory of suggestion; suggestion, therefore, must be admitted as an aid not to be ignored if we desire to obtain the best results in medical practice. Let us "try all things and hold fast to that which is good."

While advocating the use of suggestion in medical practice, I by no means wish to be understood as overlooking the necessity of using other methods of cure. It must be said, however, that suggestion enters into every method of practice and forms a large constituent part of it, whether realized by physician and patient or not.

Faith in a physician is generally admitted to be a prerequisite to a cure, and mental contact in some form, at frequent intervals, is also necessary for the continued confidence of the patient. The physician who can inspire the most confidence is assured of the best results, provided his treatment and judgment are correct. I quote from the Eclectic Medical Gleaner of February, 1898: "The better the psychologist and hygienist the better the doctor."

In mental diseases we know that placebos frequently work wonders, but only when the patient has confidence in the physician, but where shall we draw the line at mental diseases, as every organ in the body is more or less under the influence of the mind, consequently more or less open to the influence of suggestion.

In reading the scriptures, we find that Jesus anointed the eyes of the blind man with an ointment composed of clay and spittle. No one supposes that this unguent effected the cure. It is considered that the ointment was merely used for conveying suggestion to the man, who could not see the healer, and in this way arouse his faith that something was being done to help him. The result of his faith was restoration to sight.

I do not say that organic diseases can be cured by suggestion alone, but I believe that much more favorable conditions for cure can be obtained by proper suggestive methods than without their aid. We know that certain medicines give positive results, when given according to certain indications, and I believe that the action of these medicines would be greatly accelerated and their influence for good increased if accompanied by suggestion. The impress on the mind of the patient by the thoughts of his physician (the physician being confident as to the result of his treatment) oftentimes changes the lines of thought of the patient from fear and doubt to that of confidence and hope, and so sustains the failing energies, that time is gained and nature and the remedy prescribed frequently effects a cure.

The masterful influence exerted on the body by the mind or soul, is as yet far from being realized or fully understood, and I often think that many of the cures supposed to be made by the higher attenuations prescribed by our Homeopathic brethren are really due in a great measure to the influence of suggestion. And what matters it, if it be so, provided cures be effected?

Let us be liberal in other words, let us be Eclectic, and choose from all sources the means necessary to alleviate human suffering.

I stop here, not because all has been said, but enough I think to show some of the possibilities of suggestion, when used as an aid in the practice of medicine.

San Francisco, Cal. W. M. FORSTER, M. D.

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

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

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

BEAUTIFUL CASSADAGA.

Notes of the Improvements Being Made at this Popular Camp.

About this time of the year people begin to talk and think seriously of what they are going to do during the summer months, and among Spiritualists the question is usually decided in favor of some of the camps.

The first question is one of expense. What does it cost to stay on the camp grounds?

Speaking of the Cassadaga Camp-meeting, at Lily Dale, N. Y., I can answer, and it will apply practically for all of the camps in the United States and Canada—for we have a new camp in Canada this year.

Most camps charge ten cents a day as a ground fee. Cassadaga charges fifteen cents admission and ten cents a day afterwards or \$3.50 for a season ticket covering the entire forty-five days of camp. Board and room can be had at all prices, but during the season it averages about one dollar per day, unless you go to the high priced hotels, when it ranges from \$7 to \$12 per week.

But to those who wish an outing at the lowest possible price, the proper thing to do is to secure a room at about \$1.50 per week to \$1 per day, which two people can occupy, bring an oil stove with you, a few dishes and keep house yourself. You need not be afraid you will be considered small or stingy, as you will have lots of company.

There are two grocery stores on the grounds, which carry a complete stock of goods especially adapted to campers' use; two bakeries and restaurants where regular meals can be had at 25 cents each. This makes living as cheap as it is at home.

All lectures, conferences and thought exchanges are free, not even a collection being taken at any of them. The ten cents a day pays for everything the association runs.

This season there is an especially cheap way of reaching Cassadaga camp. The Baptist Young People's Union hold a convention in Buffalo in July. Tickets will be sold for half fare and people desiring to come from a distance can get tickets to Buffalo, take them to the terminal agent and deposit them with him, paying fifty cents for the accommodation and they will be good to return up to September 1. They will be on sale about July 12 to 15. This will enable visitors to come to camp and remain through the entire season at a fare of one way for the round trip and their ticket from Buffalo to Lily Dale which is about \$2 to \$3, according to the rate established for the summer, which I have been informed is \$2.15.

Most of the camps have lagged a little the past few years, but we are far from laggards at present. More improvements are being made than have been made for years. Campbell Brothers have just completed a magnificent residence right at the entrance on the site of the old Chase cottage, which was moved for the purpose of improving the place. Mrs. Todd, who bought the Bond cottage, has put on an addition. Mrs. Ross has made a large addition to her cottage, while the sound of hammer and saw is heard in every direction, and the smell of paint fills the air, showing that internal improvements still continue.

Not to be outdone by the rest, your humble servant has also improved, and visitors to the camp will see the result of it in a neat Chinese pagoda, tastily ornamented and painted, occupying a prominent place in the center of the park between the auditorium and the Grand Hotel, where a complete stock of Spiritualistic, Free Thought, Astrological, Theosophical and other books can be found, also the Spiritualistic papers and an opportunity for leaving your subscription for the same; also souvenirs of the camp will be for sale.

More cottages and rooms, both in cottages and hotels, have been rented than has been the case for years back and everything points to a complete success.

As some people get the names Cassadaga and Lily Dale mixed I will explain. This is the Cassadaga Camp, as it is run by the Cassadaga Lake Free Association; it is located on one of the four Cassadaga Lakes; our railroad station is Lily Dale and our post office the same. This will explain so that no difficulty need arise. As there is a Cassadaga station and postoffice, these points should be remembered.

It is unnecessary to mention the program. The best is never too good for us, and when you decide to come to Cassadaga camp you can count upon hearing the best talent to be had both on and off the Spiritualist platform.

In conclusion, Spiritualists, if you want a good summer outing, go to one of the camps. All of them will present programs that will well repay you for the time and money spent, and as many of you as can do so, come to Cassadaga and you will never regret it. If it is lectures you want, we have the best; if it is the phenomena, nowhere in the United States, can you find a greater variety of the best mediums than you can here.

Lily Dale, N. Y. W. H. BACH.

A Little Boy's Prayer.

A little boy in the east end has taken too great interest in the war question. His mother frequently cautions him against showing a cruel spirit, but his father, who is something of a belligerent himself, says nothing. The other day—it was Sunday—the youngster was extremely warlike, boasting what he would do to the Spaniards, and looting off the heads of imaginary dons at a great rate. His mother overheard some of his talk, and at once said to him:

"Now, Frankie, you have shown yourself a very naughty boy. Such talk is wicked, and I want you to go right into your bedroom and ask God to put all naughty thoughts out of your head."

So Frankie went into the bedroom and hastily shut the door behind him. It didn't latch, however, and this is the prayer which his father heard through the narrow opening:

"O Lord, you know that women don't like to fight, and my mama is a lady. Men is different. There was a coal wagon man swore at mamma 'once, and papa hauled off and knocked the stuffin' out of him. I want to be like that when I get big. And, O Lord, you know that those starvers are a-starvin' and murderin' poor little babies and women and men. You've seen the pictures, and you know what they look like. You know those starvers have got to get a darn good lickin' for all that, and for sinking the Maine, too. Papa says you must never fight except your cause is just. You know how that is, cause you've licked the devil so many times. And, now, O Lord, please let Uncle Sam go ahead and do what he thinks best, for ever and ever, amen."—Cleveland Plain Dealer.

Material Life Is Like a River.

The waters of the river first come from the clouds in the rain drops; they collect together and trickle down in little streams, and come together in the brooks, creeks and rivers, and finally are lost in the ocean. But when the spirit of man leaves the material form and is apparently lost in the ocean of Infinity, it is only so to the material senses. We have no reason to believe the ego of individuality is lost in the Infinite Whole, as we know the drop of water to be lost in the great ocean, from when it is again taken up by conditions in nature, and once more formed into drops of water. This merely represents the ever-changing condition of material nature, while the intellectual spiritual ego, we have reason to believe, ever retains its individuality while apparently lost in a universal whole.

R. EL AYTCHE.

"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.

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OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have convinced the student of the value of this chief aim throughout the volume has been to increase interest in the workable possibilities of a theory of human nature, thoroughly scientific, and at the same time, profoundly ethical. As education, the writer has endeavored to improve methods of mental culture, and to show that many of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines here set forth.

CONTENTS.

What is Psychology? The True Basis of the Science.

National Psychology as presented by Aristotle and Swedenborg with reflections thereon.

Relation of Psychology to Practical Education.

A Study of the Human Mind.

Imagination; Its Practical Value.

POET, PROPHET AND MARTYR.

Life Sketch and Last Poem of Dr. Jose Rizal, Executed in Manila by Spanish Tyrants—Died for Equality.

MARRIED ON THE MORNING OF HIS EXECUTION, HIS WIDOW RECEIVES A HERITAGE OF VENGEANCE.

The following remarks by the correspondent who sent this very pathetic statement to the New York Herald are due as a preface to the narrative and beautiful poem:

At the present juncture, when public attention in the United States is directed toward Manila, perhaps the enclosed translation may interest you.

Last year when insurrection was raging in the Philippine Islands, among the rebel chiefs executed was Dr. Jose Rizal. He was a remarkable man, and his death was accompanied by some dramatic episodes. He had high scientific attainments and was a physician of great repute. In a difficult and successful operation on a patient, his daughter, an Irish girl, became attached to him, and when he was condemned to death she was married to him in prison a few hours before the execution of the sentence.

His death caused a great sensation on account, also, no doubt, of the romantic marriage which preceded it. The Spaniards themselves, admitting his merits, regretted that political necessity compelled them to shorten such a valuable life.

All these particulars were known to you, and you will certainly find them in greater detail on looking up your files, but I do not think you ever published a translation of the remarkable verses which he wrote a few hours before his death, and which form at the present moment an interesting historical document.

Z. VOLPICELLI.

Via Pontaccio, 7, Milan, May 15, 1898.

Whatever may be the ultimate fate of the Philippine Islands, the death of Dr. Jose Rizal will be remembered as an exquisite piece of heroic martyrdom. His life was filled with romance. He was the leader in the uprising against Spanish tyranny, and the love of his native country took precedence over all else. It did not require his remarkable poem, written but a few hours before his execution and which the Herald prints to-day, to prove that.

Rizal was not an adventurer. He was a man of culture, a learned physician, and as president of the Manila University was looked upon as a leader in the educational and scientific as well as the social life of his "beloved Philippines." But above all he was a lover of equality. Spain's yoke did not chafe his shoulders, but he looked about him, and saw that his fellow-countrymen were not so fortunate. "Why should my lot be different from theirs?" exclaimed this impetuous South Sea islander.

No idle dreamer was this man. It is true he was a poet, but he was a poet of humanity. He did not view life through rose colored glasses. He looked the world squarely in the face, and his muse held a scalpel in her hand. He tore the handgates from the blinded eyes of Justice, that she might see the hypocrisy, the cruelty, the oppression which surrounded her.

He was not satisfied in his own mind that the pen was mightier than the sword. "I will find out," he said. And he fought with both.

As a revolutionist he at once became prominent. The natives of the lower class regarded him with superstitious awe and reverence. They said he was favored of the gods.

It was while living in exile at Perin, on the island of Dapitan, that Dr. Rizal met the woman who became his wife and his widow in one day—December 6, 1896. On that day he was led out in the prison yard at Manila, and shot in the back.

Just before his execution he prophesied that if the sentence of death was carried out Spain would lose the Philippines within ten years. He little dreamed that in less than eighteen months the gallant Dewey would enter Manila harbor and humble Spain in the dust.

The romantic marriage in Manila prison was one of the notable events in the career of this remarkable man. The bride was born at Hong Kong, although her parents were Europeans. Her father was in poor health, and in August, 1894, she accompanied him to Manila, where it was thought the climate would be beneficial. After a sojourn of six months at Manila they journeyed to Perin, where Dr. Rizal was called in as attending physician.

It was a case of love at first sight, and ultimately the engagement was announced. Upon promise of his freedom, Dr. Rizal was tricked into returning to Manila, where he was placed on board the Spanish cruiser Castilla and conveyed to Spain.

On arriving at Barcelona he was detained by the authorities, who declared that he was one of the chiefs of the Katapumin and ordered that he be sent back to Manila for trial.

The time of execution was fixed for December 6. At six o'clock on that fateful morning Miss Tauber was admitted to his cell. A priest was in attendance upon the condemned man. In two hours the execution would take place. The scene was most affecting.

Dr. Rizal, seized with a sudden inspiration, proposed that a marriage ceremony be performed, to which Miss Tauber eagerly assented. And there, with the early rays of the tropical sun streaming through the little barred window of the cell, resting like a benediction upon the heads of the sad little group, the solemn words were spoken which joined the lovers in the holy bonds of wedlock.

"Till death do us part," repeated the bride and groom. A stifled sob burst from the throat of the sombre robed priest.

The wife remained with her husband until the summons came. Then they led her away. Dr. Rizal was conducted to the place of execution. He remarked that he freely forgave all those who had done him evil as he hoped for forgiveness himself. There was no tremor in his voice as he spoke. A hush fell upon the group of soldiery as he proudly asserted his martyrdom and predicted the downfall of Spanish rule.

At last the fatal moment arrived. The order was given to fire. There was a rattle of musketry, and the rigid body of the hero of the Philippines swayed, then fell forward. The surgeons pronounced him stone dead. Seven Spanish bullets had penetrated his back and ploughed their way through the vitals.

A week later the widow set off on foot for the rebel camp at Imus. She was hailed as a modern Joan of Arc, and was received with a great demonstration. She assumed command of a company of insurgents armed with rifles and took the field, winning more than one victory over the Spanish troops. She made her headquarters at Naic, in Cavite province.

Mrs. Rizal is now in this country, and is said to be working with a view of creating a Philippine Junta, to work in conjunction with the Cuban Junta.

The following is a translation from the Spanish, in which language this remarkable poem was written by this scientist, poet, prophet and martyr to the cause of the common people:

MY LAST THOUGHT.

Farewell, adored fatherland! Our Eden lost, farewell! Farewell, O sun's lov'd region, pearl of the Eastern sea! Gladly I die for thy dear sake; Yea, thou knowest well Were my sad life more radiant far than mortal tongue could tell.

Yet would I give it gladly, joyously for thee.

On bloodstained fields of battle, fast locked in madd'ning strife,

Thy sons have dying blest thee, untouched by doubt or fear.

No matter wreaths of laurel; no matter where our life

Ebb'd out, on scaffold, or in combat, or under torturer's knife,
We welcome Death if for our hearths, or for our country dear.

I die while dawn's rich iris hues are staining yet the sky,
Heralds of the freer day still hidden from our view
Behind the night's dark mantle. And should the morning high

Need crimson, shed my heart's blood quickly, freely, let it dye
The new born light with th' glory of its ensanguined hue.

My dreams when yet were ling'ring my childhood's care-
less years,
My dreams, my hopes, when vigor pulsed in my youth-
ful heart,

Were that one day, gem of the East, thine eyes, un-
dimmed with tears,
Might darkly glow, that I might see unwrinkled, free
from fears,

Thy lofty brow wherefrom for aye all blushes should
depart.

Hail unto thee, dreams of my life! My dying soul doth cry
All hail to thee! And ye I hail, my aspirations deep
And ardent! Oh, how sweet it is to fall beneath thy sky,
To die that thou mayst live, and for thy welfare high,
In thine enchanted bosom eternally to sleep!

If on my grave, amidst the thick grass, thou shouldst see
spring one day

A simple, humble flow'ret, Life victor over Death,
Sweet symbol of my loving soul, ah, kiss the dew away.

Approach to it thy gentle lips, that in my cold tomb I
may

Feel on my brow thy tender sigh, the soft warmth of
thy breath.

Let o'er my grave the placid moon shed its soft tranquil
light;

Let cool dawn's fleeting splendor shine on my resting
place;

Let the deep murmur of the wind caress it in the night;
And if above my lonely cross it stay its restless flight,
'Twill breathe a prayer of peace and chant a canticle of
grace.

Oh, let the rain rise pure to heav'n beneath the sun's hot
rays

And carry to the throne of God my loving, last re-
quest.

Let friendly souls weep for my end, and in the after days,
On evenings clear, when o'er my tomb some gentle being
prays,

Pray also thou, O Fatherland, for my eternal rest.

Pray for all those who died alone, betrayed, in wretched-
ness.

For those who suffered for thy sake torments and mis-
ery,

For our poor, loving mothers' hearts, who weep in bitter-
ness,

For widows, tortured captives, orphans in deep distress,
And pray for thy dear self that thou mayst finally be
free.

And when dark night enshrouds in gloom the silent cem-
etry,

When but the lonely dead are left watching by the sea,
Disturb not their repose, nor dispel the mystery,

Perchance then shalt thou hear cithern or psaltery
Well tuned, 'tis I, O my dear country, 'tis I singing to
thee.

And when the memory of my grave has faded from the
mind,

When my tomb bears nor cross nor stone to mark
where I lie dead,

Plough o'er the spot, turn up the earth, and scatter to the
wind

My ashes ere they return to naught; let them go uncon-
fined

To form thy rolling meadows and flower-covered glade.

No matter, then, if all forget, still, still shall I be near,
Still shall I breathe thy odorous air, still wander in thy
ways.

And dwell in space, a thrilling note loud sounding in
thine ear;

I shall be perfume, light and shade, sound, color, refrain
clear,

Telling forever of my faith and singing thy dear
praise.

Farewell, adored country! I leave my all with thee,
Beloved Philippines, whose soil my feet have trod,

I leave with thee my life's loves deep. I go where all are
free,

I go where are no tortures, where th' oppressor's power
shall be

Destroyed, where faith kills not, where He who reigns
is God.

Farewell, my parents, brothers, friends of my infancy,
Dear fragments of my heart, once to my bosom pressed

Round our lost hearth. Give thanks to God in glad tran-
quillity

That after day's long, weary hours I sleep eternally,
Farewell, lov'd beings, stranger sweet; to die is but to
rest.

JOSE RIZAL.

The Merciless System.

Why should Spiritualists seek to clothe themselves in
the livery of the wily foe which seeks their destruction?

Does not common sense and experience teach that one
cannot serve two masters, and be loyal to both? Why,
then, this cringing and apologizing, to the empty forms
and enslaving dogmas of orthodox creed? A "Christian"
Spiritualist cannot be a true and earnest supporter of the
spiritual philosophy.

Like thousands of other Spiritualists, I was reared
among the influences of the Christian system. Four
years I thought, I investigated, I studied. I compared
the old system with the new, and about a year and a half
ago I became avowedly a Spiritualist. 'Twas a struggle,
though, to break loose from the old way of believing with-
out thinking. But it is the common experience of Spiritu-
alists who have left behind them the old hobbings and
nightmares and "you'll-be-damned-if-you-don't, and
you'll-be-damned-if-you-do."

Until a few days ago I took no active part in the war-
fare, but times have changed now. Last week I had a
friend, who was a noble young man before he became a
victim of the religionists. But it killed him, and I re-
solved, as I saw the coffin being placed on the train for
shipment home, that henceforth I would neither ask nor
give quarter.

How did they kill him? Why, with their many-horned
devil, and lake of fire, and unforgiving God. The mental
pain and terror drove him into a fever, and his imagin-
ings of cloven-footed devils with bloody pitchforks robbed
him of hope and the ambition to get well. But it is only
one instance added to the countless millions.

I believe Spiritualism will be eventually purified and
exalted in consequence of the assaults of the enemy; but
come what may, your humble servant, the undersigned, is
in the fight to the full extent of his feeble ability.

Deadwood, S. D. LOWELL A. MASON.

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

"Karezza. Ethics of Marriage." By Alice B. Stock-
ham, M. D. Price, \$1. For sale at this office.

SPIRITUAL MEDIUMS.

Questions and Answers Relative to Me-
diumistic Experiences, Etc.

Question asked of a spirit by a mortal:
"What distinguishes a spiritual medium from other
persons?"

Answer: A spiritual medium is one who has that
degree of developed sensitiveness that can be readily
approached and used by spiritual beings, for giving
messages to their earthly friends. They, in reality, do
not differ from other people in their mental and physical
make-up, but they do differ in this, that their brains are
like sensitized plates, which readily respond to the mes-
sages sent in upon them on the vibratory line, by an in-
visible operator. You all know the telegraphic click
represents a system, apparatus and operator. So, in like
manner, the tiny spirit rap was made use of by higher in-
telligences to represent a system, viz.: that of mental and
soul telegraphy. The human brain and nerve system
represent this system and apparatus of which the dis-
carnate spirits are the operators. The individual system
is contained in and operative in, as well as operated by the
universal system filling space, and which may be termed
the Over-soul, or God's loom in which thought is woven.
It is well to say here, that there is a difference between
soul substance and soul tissue. The tissue is to the sub-
stance and nerve system exactly what the insulation is to
the wire. Over the nerve system of man course the
electric currents constantly. Mediums, as we said, are
attuned to them and catch the messages, while others not
so attuned do not realize this constant action going on
about and through them.

It is a fact in nature, man included, that induction,
respiration, and exchange of substance and thoughts, are
constantly going on, for, it is in reality, the vibratory
rhythm of soul telegraphy. It is only in these latter days
that man has reached the plane of mental manifestations,
that sufficient connections can be made to the brain cen-
ters to bring these grand facts to his view and understand-
ing, causing him to realize how largely he figures in this
system, by his output and receipt of thought. Daily the
fog in the mortal mind realm becomes less dense and
allows more heavenly light to penetrate, and soon it will
be altogether absorbed by the resplendent brilliance of
this higher light which seeks ingress everywhere for
beneficent results.

The time is not distant when soul telegraphy, or as
some prefer to call it, "mental telegraphy," will be gen-
erally recognized and become practical to the extent that
man will recognize it as a system supremely established
in nature, as well as in man, in accord with nature's own
law of evolution, to thus exchange vital substance and
thought for the regeneration of man and progress of all
things. By this system the upward course of all things
is insured, communication with the so-called dead and the
living is not only possible, but quite natural and easy, as
we have shown. But, without these mediums or sensi-
tives, these operations, natural though they be, could not
be brought to man's notice and gain his attention and
study, whereby he may find that it is nothing exclusive,
but belongs to all, if they but fit themselves to make use
of it as is the Divine purpose.

Question: If this be true, pray tell us why mediums
sometimes get mixed up in the receiving and delivering
of messages?

Answer: The different faculties and cells of the brain
are unevenly developed. Some are quite well attuned to
these vibrations directed upon them by a spiritual
operator, while others are sluggish. There are, also, dif-
ferent operators for different messages, from different sta-
tions of spirit life, and some of the lines not being in fit
condition for use, they send in their messages over the
lines that can be used to the brain centers. This causes
confusion, and not infrequently a halt must be called by
the guardians of the subject so used, until order is re-
stored and messages are sent in proper order upon what
we call legal or corresponding lines. These messages
usually differ widely as to their import, owing to the fact
that operators from different planes of spirit life send
them. This causes misunderstanding, and lo! instead of
searching for the cause of such effects, man decries the
whole grand system, with all its dispensed truths, and
calls it a satanic invention, a delusion. We know the
same class of people decried the printing press as the in-
vention of Satan, and many more great aids to the civil-
ization and education of man fared as badly.

Therefore take courage, faithful workers, and struggle
on through this conflict to victory, for the great benefit
mankind will derive from constant and assured com-
munication with those departed from earth to higher
planes of expression. It is by this means man is taught
the true use of all his great mental and spiritual powers.
Even the bodily mechanism will be more carefully re-
garded in order to serve spirit and soul well in their
efforts to manifest and draw to themselves such sub-
stances as are necessary to give tangibility to the immortal
form and cause it to be strong as well as brilliant. Soul
telegraphy is the true method of intellectual and spiritual
improvement.

Question: Why is it that there are things predicted
by spirits through mediums, some of which are fulfilled,
while others fail?

Answer: We answer this by comparison. For in-
stance, a business man of New York is largely interested
in business, say at Chicago. He receives a wired message
from a friend in the latter city to this effect: "Come on
first train. Important business to be transacted." He
returns answer: "Will start at once; will be there at
—time"—calculating the distance, connection and speed of
trains. He starts, all goes well until within one hundred
miles of his destination, when suddenly an accident oc-
curs, he is delayed so long that when he at last reaches
the city the parties interested had been summoned to
other points. The business transaction miscarried and
caused disappointment which neither party could well
help. You see one man had, by way of the message sent,
pledged his business integrity to the other, and neither
party would be justified in doubting it because of an un-
avoidable interference. But, when a band of spirits drafts
an event according to all they can discover in a fixed dis-
tance, and calculate the condition of persons and things
connected therewith as faithfully as mathematical pre-
cision will allow, and then make predictions of certain
events through their respective mediums, and it so hap-
pens that some of the "mortals" connected in such drafts
form an allegiance to other invisible operators on other
force lines, and jointly disturb the procedure of con-
ditional workings upon which results are based, then the
medium is decried as a fraud and the controls as lying
spirits, when the fact is, in nine cases out of ten, that the
very ones who howl the loudest at the miscarriage are the
ones who, by their diversion and double-dealing, caused
the failure, which can only be made good again in a time
that cannot accurately be stated. It is for such reasons
that all higher spirits give prophecies in accord with
eternal time, because they know that conditional inter-
ferences are frequent, and while they do not destroy im-
portant events for being experienced, they delay and
often change them in their results, because through the
delay higher planes of expression are reached, and there-
fore appearances are changed.

Now in conclusion we will add a few more words on the
lines of comparison, concerning the confusion of mediums
in receiving and giving messages. There is at times what
may be termed a force contingency, the lines used in this
brain service are all tapped by different operators, from
different planes, because each one is eager to convey some-
thing on the topic under treatment, upon which much
may be dependent for principalities on different planes of
thought and force exchanges. The besieged brain is then
like a center of traffic in a city where telegraphic, tele-
phonic and electric light lines converge. Now all of

these must be charged for their respective purposes. In-
terference proves disastrous to those who interfere and
brings loss to the different companies' works. Try to
reason upon these things. Have more genuine sympathy
for your mediums. Make better conditions for them,
and do not ask them to receive and give more than is
possible at one service; for if you inquire on different and
opposite lines of mental traffic you invite the difficulties
against which so much is said. Expect nothing miracu-
lous to happen, as all effects are and must ever be, results
of natural causes, and the sooner this common-sense view
is taken by the people and conditions made for good
work, the better, and all that is objectionable will be
banished.

Now a word of advice from a spirit: In accordance
with one's mental activity in quality and range, is one's
power for good or ill. Beware of persons who, them-
selves being selfish and given to impure thought, do ever
watch others in order to think and speak ill of them, for
all such are harm workers. Beware of those who think
themselves superior to others and ever cast evil thoughts
and venom which fail not in causing unpleasant ex-
periences for those against whom they are directed. Be-
ware of the cunning and sensually inclined, for they have
so many influences of that kind attached to them, that
one can never be sure what power may turn in its force
streams for effects; their nature being responsive to the
crude states, they are unreliable. They may promise
much and in their better moments mean to do right, but
no sooner is their baser nature tapped by a congenial in-
fluence thereto than off they are, every high resolve shat-
tered, and lo! every time they do that which brings harm
to others and later on to themselves.

Integrity and purity form the way to success.
Van Wert, Ohio. MRS. M. KLEIN.

WHY I LEFT MY CHURCH.

Becomes Tired of Churchly Incongruities.

On June 2 the following letter was printed in The
Kingdom, a religious weekly newspaper published in
Minneapolis. The editor of The Kingdom, says the
writer is well known to him, and is a man of large
wealth, fine character, and of the most invincible courage
and sincerity.

That was a beautiful church in the city of —, where
I had a pew for twenty years. The architecture was ex-
quisite, an elaborate Gothic, gray stone without, terra
cotta brick within. From the exposed rafters overhead
carved seraphim beamed down upon the congregation,
and there were illuminated memorial windows with saints
and angels in flowing purple robes. The preacher was
equally attractive in the pulpit and at dinner parties. The
congregation comprised the "best people" of the city—
solid, conservative, well-dressed and not effusively re-
ligious. Every sermon was perfect in morals and literary
style. The choir was the best that money could buy—
soprano, alto, tenor and bass, just like some grand opera
company, and the organist was a master.

There was nothing lacking but harmony between the
preaching and the practice. Jesus Christ and these his
disciples were not in the same class. The sermon on the
Mount did not fit the pews. The Lord's Prayer was an
anachronism. No blessing could descend on the meek
and lowly in this house, for there were none there. Our
course dinners, beginning with blue points and ending
with "cafe noir" in hand-painted Haviland cups and
"Rene Victoria" Havanas, could not mean "daily bread."
The coming to earth of the kingdom as it is in heaven,
with everybody equal and no "hired help," would disrupt
our social structure.

I used to wander from the really eloquent and highly
moral sermon over to the Sea of Galilee and imagine the
Carpenter of Nazareth in his simple robe, with empty
purse, preaching by the wayside and saying always to the
rich who added house to house and dined sumptuously at
the club, that they could not possibly enter the kingdom
of heaven. When the Lord's Prayer was repeated in
measured tones, I used to think of the bare rooms facing
on the alley in the rickety quarter, and of the tobacco fac-
tory and shoe factory girls who lived in them, and I would
wonder if Jesus would dare to introduce those rude gum-
chewing girls to the cultured daughters of the proprietors
of those factories who held their heads superbly in the
pews down the center aisle.

As the years passed by the inconsistency of the thing
became more and more evident. Absorbed in the incon-
gruity I forgot the sermon and saw only the farce. As
one takes a deeper interest in music or in gardening when
by prolonged attention they become better understood,
so the Lord's Prayer and the Sermon on the Mount en-
gaged more of my attention, and the discords in the music
and the weeds in the garden became more conspicuous
and offensive. The selfish motives that ruled these
church-goers' lives were the discordant notes in the sym-
phony of Christian teaching; the sensuousness of refined
tastes and the sensuality of high living were the big and
little weeds that overshadowed and crowded out the
useful vegetables and the beautiful flowers. Could the
spirit of Christ thrive in the atmosphere of this church?
Could it exist at all? Were he present on a Sunday morn-
ing would he not drive us all out as he did the other
money changers out of the temple?

This Sunday display of clothes and art and Pick-
wickian religion was making me cynical. Worship, in
spirit and in truth, there could be none; communion, of
such as sought to bring God's kingdom on earth, there
was none; charity, of that sort which seeks to bear the
other's burden, there was none. There was modified paganism—
not spectacular like the Moqui snake dance, nor
noisy like the Spanish bull fights, but artistic, intellectual
and decorous. It was "perfectly lovely," our fascinating
butterfly debutante friend would say of it, as she does of
the stately wedding procession.

Can any one tell me why I should go to such a place?
Is there any inspiration in the word "church" or in the
word "worship" under such circumstances? May I not
better read Thomas a Kempis or Robertson or the Psalms
or the Gospels or even Marcus Aurelius—better worship
in the woods—better be anything than a Pharisee? N.

This letter has created a furor of excitement among the
churches of the country, and The Kingdom has invited
responses from two score or more of the leading preachers
of the country as to the justice of the criticism of the
writer, which are printed in the same number as the letter
itself. Most of these responses admit the existence of the
causes against which the writer of the letter complains,
in the wealthy churches of our cities.

Rev. Byron R. Long, pastor of the Mayflower Church,
of Columbus, has an admirable response, in which, while
justifying to some extent the criticism of the dissatisfied
writer, he yet thinks his experience as the member of a
fashionable metropolitan church was exceptional.

But that the writer of this letter expresses the feelings
and impressions of many sincere church members and
attendants in the more conventional churches of our
large cities there can be no doubt. The religion that
does not teach fellowship and equality both by precept
and example is of no value. It is a mere idle ceremony,
and those who take part in it waste time to no purpose.
It was not such a religion that Jesus of Nazareth and his
disciples left as a legacy to the world.—Evening Press,
Columbus, Ohio.

"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
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SATURDAY, JULY 9, 1898.

THE TALMUD.

The Talmud having been cited as authority on the Jesus question, some of our readers, and probably all of them whose attention has not been specially pointed in that direction, would like to know more of "that wonderful monument of human industry, human wisdom and human folly," as Dean Millman characterized the production.

In Hebrew literature the Talmud is a collection of the traditions of the elders, and is claimed to furnish explanations of the more obscure passages of the Jewish scriptures. Said to be handed down from generation to generation they have almost acquired the force of inspiration with orthodox Jews. A writer in the Edinburgh Review, of July, 1873, p. 13, said:

"The Talmud may compete with the 'Constitutions of Loya' for the right to be considered the most irresistible organ ever forged for the subjugation of the human will. It stands quite alone, its age and origin considered, as a means of perpetuating a definite system of religious bondage. . . . The Talmud not only avails the infant at birth and regulates every incident of that event—even to the names of angels that are to be inscribed on the door, and the words on the four corners of the apartment—but anticipates each circumstance from the earliest moment of probability. In every relation of life, in every action, in every conceivable circumstance—for food, dress, habit, language, devotion, relaxation—it prescribes almost every word to be uttered, and nearly every thought to be conceived. Its rule is minute, omnipresent, inflexible. Its severity is never relaxed."

The book is the work of many generations, and as the special property of the Jews has been subject to the fate of that people. It is said whole wagonloads of the Talmud were burned at Paris in 1242, because it blasphemed Jesus of Nazareth. The Rabbi replied: "It is not the Jesus of Nazareth the Talmud mentions. It was another Jesus, who lived a hundred years before."

Dr. Farrar, in his "Life of Christ," vol. 2, p. 485, says:

"Anything more utterly unhistorical than the Talmud cannot be conceived. It is probable that no human writings ever confounded names, dates, and facts with a more absolute indifference."

Dr. Isaac Da Costa, in his "Israel and the Gentiles," p. 116, says:

"The Talmud is a book which seems in some parts entirely devoid of common sense, and in others filled with deep meaning, abounding with absurd subtleties and legal finesse, full of foolish tales and wild imagination. . . . It is a heap of rubbish, at the bottom of which a few fragments of eastern wisdom are to be found."

The Talmud's Jesus lived a century before the Jesus of the Gospels. The statement has been current in Christian countries that the Jesus of the New Testament was mentioned in a Hebrew copy of the Talmud on exhibition in Jerusalem. This was urged with such pertinacity some years ago by a Christian commission, headed in Hebrew, was sent out from London to visit Jerusalem, and search the uncorrupted Talmud, and publish to the world the important revelations the Jewish Rabbi is making for the delectation of visitors to the Holy City. Let us wait their report before we endorse revelations made to travelers ignorant of the Hebrew language.

In the Rise of Christendom, by a learned Hebrew scholar, we are told, p. 204:

"Everything relating to the Synagogue cult had to begin in Spain; consequently the whole theory of a succession of Rabbins and 'Princes of Captivity' in the East, reaching so high as even the 7th century of our era, breaks down on examination." This fact is worth remembering.

NO COMMENTS NEEDED.
A dispatch, dated Trenton, May 29, says: "At the New Jersey State prison this afternoon, Bishop Mr. Faul, of Trenton, administered the sacrament of confirmation to fifty-nine convicts, including two women and twelve colored persons. In the audience there were 420 convicts, all Catholics."

Verily, of such is the kingdom of heaven.

A LOATHSOME BROOD.
The seeds of superstition, planted in darkness, germinated in ignorance, and cultured by the credulous, have grown into forests whose roots interlace and support each other, their branches furnishing roosts for foul birds of every feather to occupy, and propagate their kind. The most loathsome of the species dominate the whole, subjecting the minor varieties to abject bondage.

"Nature Cure," by Drs. M. E. and Rosa U. Conger. Excellent for every family. Cloth, \$1.50.

DECLINE OF EVANGELICISM.

The literature of the world seems to be obnoxious to evangelicism, and it is constantly making revelations showing its decline. Mr. Richard Heath, in the Contemporary Review for May, copied in the leading literary journals of America, tells some unpalatable truths, which religionists will digest at their leisure. He says:

"The Revivalists, Salvation Army, Christian Endeavorers, and all other heroic means for the propagation of Christianity are on the decline." The Literary Digest, of New York, says of Mr. Heath's facts:

"They amount to an indictment of the evangelical movement started by Lave, carried on by Wesley and Whitfield, later by Finney, and still later by Moody, Spurgeon, and 'General' Booth. . . . It is a warning movement—rapidly waning. . . . By evangelicism Mr. Heath means the movement that is really one in doctrine with the Methodist revival of the Wesleys, based upon the fall of man, the sacrifice of Christ not only on behalf of man but in place of man, grace the sole originating cause of man's salvation, justification by faith, the new birth, and the sustaining action of the Holy Spirit."

Then it is shown that "Two hundred thousand sermons, two every Sunday—more than ten millions a year"—have been the product of this Revivalism, while thousands of missionaries have been sent out to proselyte, and a vast number of churches and chapels have been built to advance the common interest." Now, says the writer:

"The Evangelical denominations are declining in membership, or at least are not keeping pace with the population. . . . In Birmingham and Liverpool, while the church accommodations have been greatly enlarged since 1801, the attendance upon the services has greatly decreased. . . . The French Protestant churches are declining at the rate of one church—6,000 members—a year. At this rate there will be no more Protestants in France at the end of the next century. In Berlin, it is said, only 10 percent of the population attend church, and in Hamburg only one and one-fourth part of the population."

It seems in place of churches and schools of bigotry, fraternal, humanitarian, and ethical societies are springing up everywhere, while love of man, and love of country are taking the place of love for an ideal. Is not this as it should be?

HOPE FOR THE DESPONDENT.

Book writing and publishing are not always successful as business ventures. Herbert Spencer, the great scientist, lately wrote:

"During the first twelve years of my literary life every one of my books failed to pay for its paper, print and advertisements, and for many years after failed to pay my small living expenses—every one of them has made me the poorer."

"No publisher," says an exchange, "would look at his first book, 'Social Statics,' and issued it at its own cost. The edition was 750, and it took fourteen years to sell. Other volumes followed, and in going back upon his accounts he found that in the course of fifteen years he had lost nearly £1,200. Ultimately, however, the tide turned, and Mr. Spencer's books began to pay, and twenty-four years after he began to publish he had retrieved his position."

The more profound the author the greater the time required to popularize his productions, and the more enduring they become at last. Let those who have become discouraged for the want of appreciation, take courage. The world is advancing, and in due time will reach their standard.

POUNDING RELIGION INTO HER.

Rev. Charles Rumpf, of Elizabeth, N. J., was lately arrested for beating his wife. He had failed to make a suitable impression of his Christian faith on the dear woman, so he attacked and beat her over the head with the family Bible. No doubt he hoped she would absorb enough of the contents of the divine book, because of the raps orthodox, to make her loyal to its holy teachings. The mean of it was, the good preacher, only intent on making a convert to his creed, was arrested, and doubtless fined, on complaint of his neighbors. When the men of God are persecuted the cause they represent necessarily languishes, and the wicked report the church is going to the dogs.

INFORMATION WANTED.

Will some stickler for the accuracy of the translation of the Jewish Scriptures into our English vernacular, a person well learned in Hebrew, be so very kind as to advise us why the word Elohim, signifying God, occurring in Exodus 32:11, 16, 27, is rendered God, in the singular number, and is capitalized, while the same word occurring in verses 1, 4, 8, 23 and 31 of the same chapter, are given a plural rendering, commencing it with a small g, and making it appear as gods? Was it the purpose of the translators to deceive its English readers? If it was gods in five places in the chapter, by what species of legerdemain did it become God, the Almighty ruler of the universe, in three places?

SEEK WAS RIGHT.

That distinguished author, Lydia Maria Child, to whom we are indebted for "The Progress of Religious Ideas," in three volumes, and numerous other learned publications, wrote:

"If nothing worse than wasted mental effort could be laid to the charge of theology, that alone ought to be sufficient to banish it from the earth as one of the worst enemies of mankind. What a vast amount of labor and learning has been expended as uselessly as emptying shallow puddles into sleeves."

HORNS FOR MEN AND GODS.

News and medical journals have been searched, and records found of numerous persons who have been favored with horns. One author who has published a book on the subject, gives a history of seventy-one cases, a majority of whom were women. The longest pair are preserved in the British Museum, and are eight inches in length. A Mexican is mentioned, who had a horn seven inches long, with branches like the horns of a stag. Some of the ancient gods were portrayed with horns, as emblems of power, but our God, not Jehovah, but Elohim, "had horns coming out of his hand." Habakkuk 3:4. No wonder the "everlasting mountains were scattered," "the sun and moon stood still," the prophet's "belly trembled, his lips quivered, and retortness entered into his bones," as he saw the terrible sight. The hands are an uncommon place for horns, but possibly they are essential to Gods. Who knows?

BIGOTS AT WORK.

"Are you a Christian?" This inquiry constitutes the first display line of an advertising slip issued by the pastors of several evangelical churches in an outside city. It is fully indorsed by the "President and Board of Trustees of the Presbyterian Church," and is viced by "Pastor, Church of Christ," so there is no question of its genuineness. Its object is to announce a series of "Union Evangelistic Meetings," and probably, to make the clergy indorse the call better known to the public. It is unprofessional for lawyers and doctors to advertise their wares; not so, however, with the priest. The call urges all to attend divine service, and aid in the "salvation of souls." "Are you Unsaved?" is the second display line, in large black letters, and then follows: "Remember, you have but one life-time and that will soon be gone. Time flies—heaven beckons—Jesus invites—the Spirit strives—conscience admonishes—devils would prevent it—hell threatens—death approaches—eternity is at the door—the judgment is coming. Oh, repent and believe the gospel—believe NOW."

Such is the slush to which the church resorts to swell its numbers and maintain power. No appeal is made for better lives, for worthy deeds, or a higher standard of morals. Help for the needy and distressed is not hinted at, neither do they ask for an enlarged faith based on better knowledge; but, still quoting from the slip:

"Who is on the Lord's side? Who will serve the King? Who will be a helper, Other lives to bring?"

But, "Oh, repent and believe the gospel—believe NOW."

Belief is the result of evidence, and is not the cause of will. We may be told the sun rises in the west, and it fully hypnotized, may believe it for a time; but in full possession of an active brain, reason and observation proves to the contrary. And repentance! Of what has the good man to repent? Other than of his ignorance, possibly that his parents instilled a false religion in his mind in childhood, and that his own repentance is made an essential in the Christian system. Corporates, one of its pretended early founders, thought it necessary a person should engage in all manner of wickedness so as to have something to repent of, and be able to obey the mandate of the Master. Even the good Paul seemed to think lying for the glory of God, was a meritorious act, probably with a view to after repentance.

MRS. COOLEY GIVEN FREEDOM.

Mrs. Georgia Gladys Cooley, pastor of the First Spiritualist Church, was purged of the charge of larceny by Justice Martin yesterday. The decision ended one of the most famous justice court cases on record and one which occupied nearly four months.

Mrs. Cooley was arrested last March in A. M. Rothschild & Co's store, accused of stealing a bolt of velveteen. She was taken to the Harrison street station, and the next day was arraigned before Justice Foster. She took a change of venue to Justice Martin. W. S. Forrest assisted City Prosecutor Condon in the prosecution, and Captain Black defended her. Two days each week for ten weeks were devoted to testimony. Mrs. Cooley and her witnesses said she was merely taking the velveteen toward the light to inspect it.

Mrs. Cooley lives at 3001, Groveland avenue.

The above from the Times-Herald, of this city will be good news to the many deeply interested friends of Mrs. Cooley. She has had the sympathy of the Spiritualists of Chicago and elsewhere, and the co-operation of her more intimate friends, through her trial and mental strain incident thereto, and has gone right along lecturing and giving tests at the old stand in full confidence in the power of the spirit-world and Captain Black, her attorney, to establish a complete vindication of her character by the positive proof of her innocence of the crime of which she was accused—that of "larceny"—and long ere the ending of the tiresome case she must have felt the thought-wave of the people, that she was "not guilty" of the charge.

For ten weeks have the lawyers and detectives of Rothschild & Co's big department store tried to find evidence against this modest, self-effacing, and she had stolen a piece of velveteen, that she was caught holding between her eyes and the light, to investigate its quality. We are glad of this ending of what seemed a plan of persecution of a spiritual lecturer who is gaining popularity with each public appearance, and making noticeable additions to the Spiritualist ranks.

There are thousands of Spiritualists in the city, ladies and gentlemen, who will probably never go into this store again, just through fear of similar treatment if they are seen in the act of examining goods. We venture the assertion that no Spiritualist ever goes into that place, who has ever heard of this trial, without revolting the cause in their mind, and it is bound to produce an effect, whether or not it is able to firm or not, on their trade.

HUDSON TUTTLE.

We have given some prominence, in quantity of space, this week, to Hudson Tuttle's criticisms of the Jubilee and the N. S. A., his philosophical analysis of the cause of so much failure and so little success.

The prominence of Mr. Tuttle in the ranks of Spiritualism, in fact before the Spiritualists and the Freethinkers of the world, makes unnecessary any laudations of his worth and work in the cause. His profound logic and perfect freedom of reasoning upon all subjects of Spiritualistic and scientific nature have made him a name greater than our feeble words can depict, and in other languages than our.

We are glad to have his candid deliberations upon this very important matter, and feel that it has no tone of personal animosity or carry of the prominence attained by others. This in fact, is a commendatory feature of Mr. Tuttle's writings on all questions. He has a faculty of burying bias if he has it, and strives to deal justly with all concerned and with due regard to the rights of others to their own individual opinions, and charity for those who are so born and educated as to become the targets of their fellow-believers. His philosophical works are read and loved by the world and by his works he is known.

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

About the God Idea.

Reading the various pronouncements at the Jubilee, the disabilities enveloping any formulated doctrine, belief or creed for Spiritualists must impress the thinker more and more. And I am tempted to give expression to one thought on the subject. It is this:

The whole subject of immortality and its related things must be recast and considered from other premises than as now popularly done. As long as the so-called orthodox concept of a God is recognized, just as long will our science, religion, philosophy or theology be unsatisfactory and nebulous.

The disability begins at the God concept. The anthropomorphic idea of God is the germ of all superstition. The difference between the God of Leo XIII. and that of the Voodoo chief, is simply an intellectual one—not substantive. No intellect is free to think along the lines suggested by the phenomena of nature that once accepts this god idea. Theology is the inevitable outgrowth of such a premise—and as varied as human minds are different. The philosopher can never quarrel with the priest. If he once concedes his premise. So, if he once concedes his premise, Science itself is helpless before a popular audience if it recognizes this elementary disability.

In the discussion of the question before thinkers it is not needed to demagogue about a belief in an "over-riding power." Unless we can discuss the problem without catering to the dogmatists, we had better not talk at all.

Let us take the broad ground that there is only one god—Nature—and that her phenomena are the only sources of knowledge of any kind. The "decrees of God" of which the world has heard so much are written on the planet we are on, and for us, nowhere else. To our powers of knowing our capacity for living, it is the creator, the preserver, the destroyer—and best of all, the conditions there is no appeal. It is the god of all good, the devil of all evil, the giver of health, the promoter of disease—exactly as we know and conform to its forces. There is no intelligence we can worship, no agency we can fear or suffer from except ourselves, no sin we can commit save against our own nature, and no injury to him but to ourselves. Let us take the broad ground that there is only one god—Nature—and that her phenomena are the only sources of knowledge of any kind. The "decrees of God" of which the world has heard so much are written on the planet we are on, and for us, nowhere else. 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NECESSITY OF CARE

In the Investigation of Spiritualism.

GILLMAN SENT UP TWO YEARS—SPIRITUALISTIC FRAUD GIVEN THE LAW'S LIMIT—AN INTERESTING DIALOGUE WITH THE JUDGE—PLEADED FOR MERCY FOR HIS ACCOMPLICES—MRS. JOHNS AND THE RICHARDSONS SET FREE.

Judge Chaplin's jury at noon convicted Medium E. Medford Gillman of fraud practiced upon the public.

"Have you anything to say in your defense?" the judge asked the Spiritualist. Gillman arose from his seat, folded his arms and replied:

"Well, your honor, this is all new business to me. I never had the intention to deceive or defraud anyone. I merely gave entertainment to state law. I have been particular for the people and I gave my entertainments to those who did not like them or their conditions were at liberty to leave and have their money refunded."

"What did you mean by giving materializing seances?" inquired the court.

"Why, your honor, that simply designated the form and character of the entertainment, so that people who came to my rooms to see these entertainments might know what to expect. There are, for instance, trumpet, slate-writing seances. And so mine was a materializing seance."

NOT MATERIALIZATION.

"Then you claimed to be able to materialize the spirits of the dead?" suggested his honor.

"I beg your pardon, I did not. I merely gave representations and appearances. I always told the audience that I could not materialize the spirits of the dead. And I cautioned them to dispel from their minds what they had heard or read about me. People were often very enthusiastic over my work and I had to caution them to believe only what they saw themselves."

"Why was it necessary to seat the audience in a circle and make them join hands in order to produce better results?"

"Well," and Gillman smirked his lips, while a broad smile went over his face, "you see, by seating people in a circle, everybody can see better. Everybody has a front row, and of course the arrangement produces a better result."

"As to the joining of the hands, there are a great many nervous and excitable people who go to these circles. When they are required to join hands, of course, they force them to sit more quietly, and the result produced is a more orderly audience."

WHY THERE WAS SINGING.

"Why was it necessary to have music?"

"Because it is a part of the entertainment. The entertainment consists of music, some singing and some impersonations."

"Why was it necessary to sing songs like 'Nearer My God to Thee' and 'In the Sweet Bye and Bye'?"

"No, not exactly. You see the singing was not absolutely necessary. In fact, there have been seances without it."

"Who made the outfit for the ghosts?"

"The paraphernalia? I made it."

"What did you have the cabinet and the tripod for?"

"To properly give my entertainments."

"Did you ever deceive people who really believed that you materialized spirits?"

PRODUCED THEIR OWN SPIRITS.

"I have, sometimes. You see, there have been people at my seances whom I did not need to deceive. They were Spiritualists themselves, and often saw, by their power of clairvoyance, the spirits before I actually produced them."

"How is it that you claim to be able to foretell the future?"

"By certain indications."

"But can you foretell your own future?"

"Well, your honor, and the broad smile again appeared, "I think that from all indications you shall spend part of my future in prison."

KNOWING THE FUTURE.

"In your advertisements you say: 'No one is better suited to the position of counselor and friend than he who knows the future as thoroughly as most men do the affairs of yesterday.' Now, I know what happened here yesterday, but I could not pretend to tell the future. How could you?"

"Why, does your honor not see the little catch? I did not say that I could do it, either. I said was the man who could tell the future as counselor. I did not say that I was that party."

"How long have you been in the business?"

"Five years."

SPIRITUALIST MINISTER.

Gillman then told that he was born in New York State thirty-five years ago, and that he was ordained a minister of the Spiritualist gospel in San Francisco and Dallas, Texas.

"Have you ever preached?" queried Judge Chaplin.

"Preaching is not the term we use—we say lecturing. I have lectured in Chicago."

But there is more money in spiritualistic business?"

"No, there isn't," Gillman replied, thoughtfully.

"And you are still a Spiritualist?"

"I am a Spiritualist."

The court then questioned him regarding his relations with Maude Johns.

HE HEALED MRS. JOHNS.

"I wish to state here," explained the prisoner, "that I am also a healer. Electricity, massage, auto-suggestion, etc. Mrs. Johns was sick and I gave her some treatments, which benefited her. When I came to this city Mrs. Johns had another spell. Her mother asked me to resume my treatments. But as I do not charge anything for my medical help—I am always willing to help the sick and needy—I could not afford to go to Oshkosh, so Mrs. Johns came to this city. Her husband knew of it and paid her fare."

"Well," concluded the court, "you are the most consummate scoundrel that ever came into this courtroom. Sentence in your case is that."

The prisoner interrupted.

"Your honor," he said, "whatever your sentence may be, before you pronounce it, let me ask for mercy and leniency for those who have been accused with me and whom I have got into this trouble. I am not a coward and am willing to assume the sole responsibility."

"Well," remarked the court, "I see

THANKED THE COURT.

He was then given the full limit of the law; two years in the House of Correction. Gillman said:

"Thank you very much, your honor." Maude Johns also made some explanations. She said that by reason of some strange powers—especially his talk—Gillman had gained complete control over her and made her leave a home, which he had succeeded in making distasteful to her.

"He made me believe I was his soul-mate," she stated, "and I was completely under his influence, though at times he was repulsive to me."

"You were a Spiritualist once?" remarked the court.

"I was."

"And you are still a Spiritualist?"

"I am not," she said emphatically. Richardson also entered into an explanation, denying all intention to humiliate the public. He and his wife and Maude Johns were let off on suspended sentence.

The trial of the case lasted nearly two days, was conducted by Assistant Prosecutor Hunt for the people and Attorney Jeffries for the defense. It served to expose the fraudulent methods of the Spiritualistic mediums of the city, and is the forerunner of a number of other cases which Prosecutor Frazer will institute.—Detroit Evening News.

Right, but Sad.

Prof. Gillman, who has been playing upon the credulity of the Spiritualists of Detroit, Mich., has just been sentenced to two years in the house of correction for his fraudulent practices.

He was clearly proven a fraud and deserves the punishment that is to be inflicted. But in his deception he dragged others down with him to the very threshold of the prison door. He made Maude Johns believe he was her soul mate and led her into the courts as an accomplice, but pleaded for clemency for her and a male accomplice just before sentence was pronounced on him by the court.

It is right to apply the law to the criminals; it is right that the people have some protection, but it is so sad that Spiritualism has to bear the curse of so much fraud.

This office is in possession of more evidence of the rascality of this man Gillman than any one wearing the name of medium, except perhaps, Prof. Copeland, and yet, no doubt, there are good, honest, patriotic old Spiritualists ready to swear that he is genuine, and that his trial is another instance of persecution. The Progressive Thinker seldom contains an item of such facts regarding any fakir that letters evincing the sorriest cases of dupes do not arrive in abundance for a week or more.

We have no desire to shield a fraud even by silence. It would be derogatory to the welfare of the cause; suicide to the truth that underlies the whole foundation of Spiritualism, for the press to ignore so glaring a fact. We should soon be cried down, and justly, by the world. On the other hand we have no disposition to persecute any genuine medium, and have repeatedly refused to publish scurrilous press reports of exposures unless vouched for by the responsible Spiritualists of the community.

In Gillman's case a great many who attended his seances profess to know they had proof of his genuineness. So there it is. We have the findings of the court and Gillman's own admission of fraud, when he advertised to be a materializing seance, and so represents them to Spiritualists, and to the judge he denied being able to do any such thing, or that he so represented it.

Those people who still believe in him are sorry to wound, but facts should be shown though they temporarily wound the cause; but to expose and purge from our ranks all fraud will far outweigh that harm in the good that will result.

IN ABSENCE.

Watch her kindly, stars. From the sweet, smiling skies Follow her with tender eyes, Look so lovingly that she Cannot choose but think of me. Watch her kindly, stars!

Soothe her sweetly, night. On her eyes, o'er wearied, press The tired lids with light caress. Let that shadowy hand of thine Ever in her dreams seem mine. Soothe her sweetly, night!

Wake her gently, morn. Let the notes of early birds Seem like love's melodious words. Every pleasant sound my dear, When she stirs from sleep, should bear. Wake her gently, morn!

Kiss her softly, winds. Softly that she may not miss Any sweet, accustomed bliss. On her lips, her eyes, her face, Till I come to take your place, Kiss and kiss her, winds!

—Phoebic Cary.

Funeral of Dr. James Cooper.

The funeral of Dr. Cooper, occurring on Monday afternoon last, was largely attended by sympathizing friends, numbers of whom having been his patients, feeling that to them his death was a personal loss; others again remembered him as a devoted and trusted counselor and friend, while everyone present seemed to recall some reason for regret.

The funeral address by Mr. A. B. French, the well-known Spiritualist lecturer, of Clyde, Ohio, was pronounced by all who heard it a model of excellence, peculiarly eloquent and appropriate to the occasion. Most feelingly he spoke of the deceased as his personal friend, recounted the sterling virtues he had illustrated in his life, and bespoke for him a blissful future in the new life upon which he had entered. Years ago Dr. Cooper had exacted a promise from Mr. French to officiate at his funeral, and now the promise has been well and faithfully fulfilled.

The sweetest solemn vocal interludes by the trained voices of the Presbyterian church choir added very much to the impressiveness of the services and the occasion.

After a long, useful and kindly life among us, respected and honored by all, Dr. James Cooper has passed beyond the utmost limit of our vision, and we shall see him with our earthly eyes no more. Peace to his ashes.—Bellevue Examiner.

After Her Death. The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of the spiritual world. For sale at this office. Price, cloth, \$1.

After the Sex Struck. By George N. Miller. Price 25 cents.

TOO BIG A STORY.

That of Jonah and the Whale

CANDIDATE BEBB CANNOT PREACH BECAUSE HE DOUBTS THE JONAH AND WHALE STORY—PRESBYTERY IS ANNOYED—NO DOUBT OF DIVINE INSPIRATION OF THE BIBLE, HE ADMITS, BUT WHAT OF ITS STORIES?

Two young graduates of the Union Theological Seminary were before the New York Presbytery for hours, one day recently. They were examined to determine their fitness to be licensed as ministers of the gospel.

There was no question about the orthodoxy of Julius A. Bebb, but there were grave doubts about William B. Bebb, and a decision regarding his license was held in abeyance.

Mr. Bebb has doubts about the inspiration of the Bible from a historical point of view. He cannot accept the story of Jonah being swallowed by the whale, for instance. So deep was the interest in Mr. Bebb's examination that the presbytery remained in session for five hours without even taking a recess for luncheon.

The examination of the two candidates was begun last week, which was to have been the last meeting until fall, but the uncertainty with regard to their orthodoxy caused an adjournment.

A Greek, Hebrew, church history, church polity, and the sacraments, the young men were found to be deeply versed, and the presbytery promptly voted its approval. Mr. Bebb had not the slightest difficulty in satisfying the clergymen as to the thorough orthodoxy of his theology. He was accepted unanimously.

It was different with Mr. Bebb. He told a story of mystery that while he was confident of its religious truth, he was doubtful of the historical accuracy of parts of the book. He was pressed for specific instances.

"The story of Jonah and the whale is an illustration," said Mr. Bebb, "of a truth that upon questions not relating exclusively to religion, that is, on historical questions without any religious bearing—the Bible may not be inspired, or even correct."

The young man was very cool, very earnest, and very honest. He appreciated his situation. He knew that it was one of the old questions which have agitated the Union Theological Seminary in its relations to the presbytery breaking out again.

There was no doubt that Mr. Bebb had made a most favorable impression upon the ministers of the presbytery. They had regarded him as eminently fitted to adorn the ministry until this question of his orthodoxy was raised. Such men as Rev. Dr. Robert F. Sample, Westminster Church; Rev. Dr. Thomas Douglas of the West Fifty-first Street Church; Rev. Dr. Sutton and Rev. Dr. Shearer said they could not approve of the views held by the applicant for a license.

When it came to a vote the moderator announced that the result was a tie. A second vote showed no definite result. A third was taken, and it was announced that the presbytery had decided not to approve Mr. Bebb's theology by a vote of 20 to 25.

The members of the presbytery were so impressed by Mr. Bebb that they did not want to lose him altogether. It was decided to appoint a counseling committee of three to labor with Mr. Bebb through the summer and try to convince him of the error of his doubts, so that he might be fitted to be a Presbyterian minister.

This committee consists of Rev. Malcolm Shaw, of the West End Church; Rev. Dr. Isaac M. Gregory and Elder Francis Booth. They are to do their best to convince Mr. Bebb that he is wrong to doubt the story of Jonah and the whale. The committee is to report at the fall meeting of the presbytery, when it will again consider the licensing of the candidate.—Chicago Journal.

THE HISTORICAL JESUS.

Some Spirit Messages Concerning the Subject.

My criticism of the communication from Pontius Pilate, in "Antiquity Unveiled," has brought to my notice another one, given through Thomas C. Buddington, at the house of the Hon. Robert T. Van Horn, of Kansas City, 1888. In this communication Pontius Pilate says:

"Roman law did not recognize the justice of death for blasphemy, and forbade it. It did allow the death penalty for insurrection, when proof was sufficient. There is even a shadow of a charge that Jesus ever incited a revolt against the imperial government. I should have lost my official position if I had not head him to dare to sentence him to the cross after washing his hands in testimony of his innocence. On a less important charge than that, I did lose my procuratorship and was sent into banishment to answer for the power entrusted to me. It was nearly two centuries after my death that such charges were preferred against me, and those who made them were not content with their vile work, but they supplemented them with a series of forgeries that are of a piece with their original fabrications. But at last the doors of the spirit world are open. The foul charges were made upon earth and it is there that they must be refuted. Therefore I come to put my hand and seal upon the work that will help to put an end to the fabrication of lies as religious truths."

Herod Antipas says he knew no Jesus even by rumor.

The high priest, denies that the Sanhedrin had any part in condemning a man to death for blasphemy, and says: "The birth and death of the so-called Nazarene were both the work of Pagan craft, that afterwards passed into history as Christian truth.... I deny that I ever knew or saw any such person as Jesus of Nazareth."

Emperor Trajan says: "I never persecuted any sect or faith for their religious beliefs. In fact, I never thought that religious belief was of enough consequence to warrant imperial recognition of condemnation.... There is hardly a shadow of evidence obtainable here of the existence of anyone claiming to have been a son of Jehovah, or any other God at the time attributed to Jesus. We think it a sheer fabrication of another class of religiousists."

I make no comment on the above further than to say I do not believe there was a Jesus crucified under Pontius Pilate; but as to the existence of a person named Isa, as described in the Arabian chronicles and often alluded to in the Koran, I am not prepared to deny that he was in time and character the gospel Jesus. He was assailed by a mob in the reign of Herod Antipas, but escaped execution. There was no Pontius Pilate concerned in that affair.

W. H. BURR.

COMING OUR WAY.

Another Straw Showing Which Way the Wind Blows.

PASTOR OF AN ORTHODOX PRESBYTERIAN CHURCH CREATES A PROFOUND SENSATION—DECLARES THE FOUNDATION OF SPIRITUALISM NOT UNTENABLE—Indianapolis, Ind.—Rev. J. A. Milburn, pastor of the Second Presbyterian Church of this city, who ranks among the ablest thinkers of that denomination in the West, while his congregation is the largest and most influential of all the churches here, caused a decided flutter to-day by the affirmation of his belief in Spiritualism. It came as a tremendous shock. His sermon discussed the importance of laying hold of the truth wherever found, citing Theosophy as the basis of all religious beliefs and referring more directly to the doctrine of Spiritualism he asserted that there was nothing repugnant to the truth in the belief that a mother who has felt an absence of her child may communicate with the loved one. After asserting that every man who yearns toward the infinite is a Theosophist, no matter what belief he professes, he passed to the consideration of Spiritualism by saying: "It has, I believe, always been considered

A PART OF ORTHODOXY

to rebuke this speculation, and a great many ministers of the church think that they are doing a service to the Lord when they hold this belief up to the derision and contumely of the world. And of course there may be many things offensive to good sense told in connection with this belief, but the spirits of those who have gone before to be in loving touch with the spirits of those that yet remain to do their task upon this earth. No doubt there may be a great many futilities and absurdities associated with this belief, and yet I don't see why you and I should necessarily be

OPPOSED TO THIS BELIEF

In the intercommunication of spirits in its purest form. I don't see why its great central truth is untenable. It seems to me that if we were to think about this truth it would become very reasonable to us—a truth most natural, for why should we not believe that those who have gone before us are as the legion of angels surrounded and ministered to our Lord after his temptation?"

"Why should they not in some subtle way be guiding us and leading us? Why should they not be acting as our monitors, our instructors, our guardians and inspirers, as helps and aids to this life? Why should the mother who has gone before be with her earth-wandering child, a light unto that child, if God so wills it? Why should not those spirits that have been in affinity with us here?

CONTINUE IN AFFINITY

with us when they have passed beyond the range of sight and touch? It seems natural enough, does it not? The angel hosts know nothing of space. Heaven is everywhere, and why, then, should not the spirits that have loved each other here still be bound together, even after death? Why wrought the separation of the spirit from its tabernacle of the body?"

These remarks caused a profound sensation among the conservative members of the church. Although Mr. Milburn is noted for his liberality of thought, the declaration of to-day is the most radical departure from established lines he has yet taken, and it has caused profound surprise, while many fear that it will bring into conflict with the established authority of the church.—Cincinnati Enquirer.

EQUAL RIGHTS TO ALL.

The Medical Laws are Unjust and Unconstitutional.

In No. 448 of The Progressive Thinker appears a letter from Charles Howell on the persecution of Dr. A. W. Birckholz, and in No. 447 an article, "Protests of Physicians." Now I wish to say I am in sympathy with every movement which gives to the people greater liberty. But at the same time we advocate reforms, let us see that the liberties we have given to us as American citizens, under the Fourteenth Amendment of the Federal Constitution, which defines the word liberty, "to earn a livelihood, regular maintenance, for the material support of our families."

The condition we find ourselves in to-day is simply appalling. For an illustration: Laws have been passed in Ohio, the "Oils Bill," for Cincinnati, giving the Mayor of the city the appointing power of a Board of Legislation; and for this city a "Ripper Bill," passed in the Legislature, giving the Judge of Probate Court the appointing power of a similar board. In both cases the bills mean a disfranchisement of the people, until the time of the appointed expires; then the people can vote to elect. Both bills are now being contested in the courts, as to their constitutionality.

I have mentioned both in private and public meetings, that all such legislation must be illegal, as they deprive us as citizens, either naturalized or native born, of the right to vote for whom we will to manage, and the people have a right which ought to be respected. The same power in regard to medical legislation. In the various States laws, called "Medical," have been passed, "for the protection of the people." Mark the phrase, "protection," but it means to the M.D.'s and not to the people. My attention was called to an article published in the "Medical Brief," of St. Louis, in the March number, entitled "Medical Legislation," and I am pleased to say that the editor, and several others of the medical profession, have opposed the passing of such laws as a disgrace to our statute books.

In the March number is quoted a decision from the Supreme Court of the United States, in the case of "Medical Brief," of St. Louis, in the March number, entitled "Medical Legislation," and I am pleased to say that the editor, and several others of the medical profession, have opposed the passing of such laws as a disgrace to our statute books.

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WRITE PLAINLY.

Mrs. Steelman Mitchell and husband were disposed of their home in Kenosha and have located at North Evanston, Ill. Mrs. Mitchell will not attend any camp this season, being engaged for the North for the summer. Hereafter she may be addressed as Mrs. 2328 Hartzell avenue, North Evanston, Ill.

J. H. Scoville writes: "The Christian Reformatory Society held its last meeting, Sunday evening, June 23, September 1 following, August 26, at the same place, Hygeia Hall, which has been engaged for another year. The subject of the evening was 'Washington's Vision of the Valley Forge,' in the winter of 1777, which from its opening to the close of the year was given at Washington. The close of the vision the speaker interpreted what had been shown to him the birth, progress and destiny of the public. Miss Thomas compared it

G. A. W. writes from West Pullman, a very laudatory manner of a trumpet medium by the name of Jones, of Columbus, Ohio.

Some one sends \$1 from Hudsonville, Mich., but fails to sign a name.

Who breathes must suffer, and who thinks must mourn.—Mathew Prior.

the preface, which is thus printed
the Appendix:
He who has the power of speaking
OF THE SPIRIT WORLD,
asks in a simple manner of a high
utter. He speaks of life and death,
the things after death. He lifts the
the form behind it is shrouded
deeper obscurity. He raises the
but he darkens the prospect. He

By Mrs. J. Leon Benwell. The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this

Brotherhood of Man, and What
comes from It. Two lectures. By
Maria M. King. Price reduced
from 25 cents to 20 cents.

COMMON SENSE.
By DR. PAUL CARUS.

THE GOSPEL OF BUDDHA,
According to Old Records.
BY DR. PAUL CARUS.
A translation from the Pali Canon.

A translation from Japanese, made under the auspices of the Rev. Shanks Goyen, delegate to the Parliament of Religions. Was lately published in Japan. Price 61. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Ed Hartman: Q. I have been wondering about life and this world and the future from the day I was born, and I think I shall die before I ever find the truth. I am confused over the answers I have received from spirits. I have heard of a spirit going through the gates of heaven led by Jesus, and another says that Jesus was a myth. I heard of a spirit mother coming to her son, advising him how to live, but he had to promise on oath not to tell any one else. She was not, she said, "permitted" to come again. Now, who are the bosses who give spirits permits? Then again, a medium has a whole pad of writing that looks like scribbling, but the spirits say is Greek, being a part of an ancient history that is lost. Is this true? They say there is no personal God on a throne, yet seem to be under control like slaves.

A. This correspondent starts with the old idea, almost universally entertained, that spirits are all-wise and infallible. He has nearly outgrown this, yet it lingers and shadows his understanding. The new views of spirit and the spirit-world are so radically different from the old that the latter must be completely swept from the mind before clear views can be gained. The same difficulty is experienced by spirits, who, educated in the belief that God directly orders affairs, and spiritual beings are especially under his orders, do not soon outgrow their superstition. They speak of being "permitted" and of being allowed to perform certain missions, whereas the plain fact is that spiritual beings enjoy greater freedom than while in physical life.

To say Jesus met and led them through the gates of heaven would be the phraseology of a zealous church-believer would use, while the spirit entering the next life free from such beliefs, would recognize in the bright beings who conducted him, his dear friends.

The writing spoken of, is often met with where mediumship is undeveloped, the hand being controlled sufficiently to be moved, but not perfectly enough to write intelligently. It is noteworthy that when this set form of scribble is once begun, it is unvaryingly continued, and rarely overcomes.

Such diversity and contradictions are not stumbling-blocks in the way of those who take the new view of spiritual life. They are to be expected, just as we would expect people here to differ, some telling the truth and others lies; some intelligent, others ignorant. Nor are we to conclude that the spirits communicating falsely are willfully so. If one should ask an Esquimaux to describe the earth, he would say it was covered with ice, and the sun was on the horizon the greater part of the year. If one should ask a native of Africa, he would say the sun blazed from the zenith, and the heat was excessive. Both would speak the truth. Then if one was asked, who had traveled around the world and become widely acquainted with its diverse climates, an entirely different description would be given, and truthful.

Ask a Trinitarian about God, and he will tell you that he is three; ask a Unitarian, he will tell you God is one. As spirits they would answer exactly the same, until they had outgrown their superstition, and that would be after an indefinite time.

E. B. Estes, Tacoma, Wash.: Q. (1) In the upward and outward growth of a plant, as of a tree, does it grow from the top or from the bottom, or both, and why does it grow upward and outward instead of obliquely, horizontally or downward?

(2) What is your explanation of the microcosmic trinity?

(1) Every plant, unless prevented by some obstacle, is adjusted exactly to the direction of gravitation. Its main root goes down straight toward the center of the earth, and its stem in an opposite direction. The sap ascends against this force, and is balanced on every side. It does this under the forces of capillary attraction, heat, and light, especially the chemical rays. A plant growing in a dark room will direct its growth toward the least crevice where light enters. The sunflower turns constantly toward the sun as the strongest point of light. Trees in dense forests push upward to the height of hundreds of feet to bathe their topmost branches in the light. By the diffusion of rays the most light falls directly from the zenith, and hence it is in that direction plants tend to grow. Their growth is neither from the top nor bottom. There is a change and addition to cells throughout the whole structure, and in a large class a layer is added yearly over the outside of the wood and inner side of the bark. Palms apparently make upward growth, because it is by a central bud pushing upwards that growth is expressed.

(2) The trinity in nature, in God and man, which has caused so much controversy and scholastic hair-splitting and bloodshed, has no foundation in fact nor recognition in science. The number three has no more significance than four or five, and the triangle is no more holy form than the cube or hexagon. Only by metaphysical methods can the trinity be sustained, for it exists only in the assumed data of the disputants.

The gods of the various peoples have been grouped in trinities, consolidated into godheads to preserve unity—and nature classified in the same way. Man was said to be a trine being of body, spirit and soul, though there is no more place or use for a soul than for a fifth-wheel to a coach. Three being assumed as a sacred number, the arbitrary classification was made, and facts forced to support it.

Captain Brady, Kent, O.: Q. (1) The aura of the human body: Is the substance, or the substances which compose its constituent elements, exhalations of the body, or inhalations of the surrounding ether, or is it a statu quo substance? What are its specific functions, and how, if in any way does it affect the body?

(2) Is there a spiritual body corresponding with each and every internal and external organ of man?

(3) From what part of the human body does the spirit of man make its exit after the death of the body?

(4) Is the Doppelgänger, or a person's double, as seen by themselves, the atmospheric spirit or the internal spirit?

(5) Can a person be in possession of all his faculties, sensuous and intellectual and see his double or spirit entirely removed from his body?

A. (1) The aura is not a substance, but vibrations in the spirit ether, in the same manner as light and heat are vibrations, and not elementary. It has no relations whatever with any emanations of the body, any more than light is an emanation from the burning oil, or heat of the coal. The brain is a pulsating center, just as a lamp is a pulsating center of light. These vibrations represent thoughts when they impinge on another brain impressible for their reception.

(2) The consensus of spirits is that the spirit body is moulded in-form by the physical.

(3) According to the vision of clairvoyants, and as recorded by A. J. Davis, the seer, the spirit withdraws itself from the physical body upwards from the head.

(4 and 5) It must be constantly borne in mind that spirit cannot be recognized by the physical senses, and can only be seen by the perception of the spirit. The phenomena of double presence has been reported with such carelessness, and often apparently for the purpose of making a good story, that it is difficult to give an explanation that will apply to all instances, and probably one theory will not cover the ground.

FRUITS OF CATHOLICISM.

Practical Illustration of the Pernicious Effects of Catholic Teachings.

It is a well-known fact that for centuries Spain has been the most loyal nation on earth to the Catholic See at Rome, on account of which distinction the late King of Spain received from the Pope the title of "Most Catholic King."

By way of introduction, I will quote a passage from B. F. French, in which he sums up the case in a nutshell. In speaking of the condition of Spain, he says:

"The very antithesis of liberty seems to control the spirit of the ruling class. Is not such people the natural result of the teaching of such lies as, that sins, no matter how enormous, may all be forgiven for a few dollars given to the church? And even though one should die minus absolution by the priest, a sufficient amount of gold would raise the one for whom it was given from the lowest purgatory to the highest state of bliss. Such dogmas produce tyrants, and the natural conclusion to be drawn from such teachings is, that might makes right, that justice can be thwarted by gold, that the God of the universe is a party to the vile contract, and that liberty and freedom are only for the rich and powerful."

It is not to be wondered at that under such pernicious religious teachings we have a soulless, cruel, bloodthirsty people as the ruling classes of Spain. By the ruling classes, I mean the masses, a majority of whom can neither read nor write. Be it said to the credit of the land, however, that there have been published there for some time several good Free Thought and Spiritualistic journals, which have sown much good seed, but the freedom of thought of the editors was limited to certain laws, and to all who dared to speak out the whole truth, the prison bars were ever ready to receive them, and many there are who have suffered this penalty—imprisonment—for defending our sacred cause—Truth.

The following statement of conditions as they existed in the Philippines under Spanish rule consists of an extract from an article written for the San Francisco Examiner and New York Journal by the Rev. R. B. Hobbs, a lecturer and traveler, of Springfield, Ill., who has recently returned from Manila, and who is well acquainted with the natives of the Island of Luzon:

"The burdensome and exacting system of taxation and the exclusive and tyrannical form of government are undoubtedly the cause of the uprising of the people. The municipal colonial governments are wholly in the hands of Spaniards. The natives are not allowed to hold office. The system of taxation, the cruel manner of enforcing their collection and the selfish disposition of them, are the chief causes of the discontent among the natives. In the first place, all the natives of the islands have to pay an 'identification' tax, similar to our poll tax in this country, ranging from \$1.50 to \$25, according to the ability of the subject to pay. As the opportunity of the natives for earning money is very limited, and as he is hardly able to make more than ten or fifteen cents a day, it may be seen how oppressive this is.

"In addition to this personal tax the native, if he is fortunate enough to own any property, is taxed on everything he has, and taxed on everything he does. If he keeps a little shop, sells anything on the street, kills an animal for food, or does any kind of business or conducts any kind of amusement, he has to pay a tax or license for it. The collection of these petty taxes, too, is enforced with barbarous cruelty, which is characteristic of Spanish procedure, and there is no exemption for the poor victim. If a native fails to pay his taxes, the first punishment is to strip him to the waist, tie him to a post and administer a severe whipping.

"All members of the family of a delinquent are subject to similar treatment if the tax is not paid.

"If this punishment fail to secure the payment of the tax, the offender is deported to the penal colony, his property or whatever he possesses confiscated, and his family left to starve or get along as best they can. The worst feature about it, too, if there is any worst, is that these taxes, what are not absorbed by the greed and corruption of the colonial officials, are all sent to Spain. Not a dollar is spent for the benefit of the people or the improvement of the country."

No wonder the Philippines are in rebellion! Think of it, here in these waning years of the last decade of the nineteenth century, a whole nation of several millions of people in abject slavery to a Christian nation, which is equal in despotism to any nation the world has ever seen, unless perhaps during the reign of Constantine—the reign of Nero not being historically established outside of priestly mythology!

Rome, thou spreader of the veil of ignorance, the fruit of thy teaching hath grown rank in the realms of Iberia, and hath become a stench in the nostrils of nations. Mene, Mene, Tekel Upharsin! Thou art weighed in the balance and found wanting, and thy sun hath set upon the far seas of Luzon (the great light), for no more will it shine in thy crown!

ERNEST S. GREEN.

THE GRANDMA.

Old, old, the life behind her lay
Like a long country full of light;
She gazed there with the inner eye
For round her here was the falling night,
But turned across her path to see
What lovely splendor crowned the height!

And as the fates once trod on wool,
All sounds came muffled to her ears,
Yet still her fancy heard her tune
Of bubbling laughs, of frolic fears,
Of tender whispers in the dusk,
Grown tenderer because of tears.

The gay sweet spirit in her felt
The joyous movement of the dance,
Albeit her faltering feet refused
The tripping measure. If perchance
She sang, alas the sad old voice
Was like one singing in a trance.

So fresh, so strong in all her thought
That by the cruel mirror spelled,
Or in the glass of young girls' eyes,
It seemed a phantom she beheld
Masked with gray shadows of gray lines,
Enchanted in a shape of old.

And knowing then the soul in her
Swelled, ever swelled with fine increase
And essence of immortal youth;
So she possessed that soul in peace,
And sat the slow bright summer day,
Smiling and waiting her release.

—Harper's Bazar.

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SPIRITUALISM.

W. D. Richner Replies to Dr. Coleman Sellers.

"Few men have so thoroughly investigated the manifestations which are called Spiritualistic phenomena, as Dr. Coleman Sellers, the renowned engineer, who talked this afternoon before the Society of Spiritualists of the New Century Club, upon 'Spiritual Manifestations, and How to Avoid Deceptions.' Dr. Sellers was one of the Seiber Commission, which investigated the phenomena of the subject for the University some years ago, under the provisions of Dr. Seiber's will. He then acquired much curious information upon the topic, of which he made use to-day in his interesting address."

Daily paper. The Henry Seiber Commission, appointed to "fairly and thoroughly investigate this subject studied well how not to do it, and yet claim the \$50,000 bequest of a good Spiritualist, mistaken in their ability and fairness. Now after nearly twenty years of Rip Van Winkle sleep, its statute members rise, like Banquo's ghost, and attempt to bamboozle the public by labored shallow tricks and call it an exposure of spiritual mediumship.

The Doctor's confession is that all the years of his experience with mediums has disclosed fraud and trickery only. How, then, is it possible for this fraudulent knave to know the existence and possibilities of spirit? And, including himself within a wall of dogmatic unbelief as expressed in his egotistic assertion: "The natural laws of the earth preclude the manifestations of dwellers in a spiritual world," how is he able to demonstrate the fact or falsity of spirit communication? His prejudice and unwillingness to know the truth is so great, that he is not satisfied. Another man, the faith nor the faith of the day is so great, that we must have personal knowledge, demonstration of life's continuity and spirit return. Has the doctor this knowledge? If not what is the use of talk, what intelligence does it give to those who desire and need this information. Without this personal knowledge our faith is vain.

I had not thought to treat this subject so seriously with the doctor, but when I witnessed the fine-appearing audience, largely ladies, educated and intelligent, hypnotized to such a degree as to believe the shallow, halting stage tricks attempted, sufficient to confute Spiritualism, I felt like simply ridiculing the transparent watery performance.

"Another" enough for childhood, perhaps, but then I thought of the people who in this life of trial need to-day more than anything else, sympathy and the beautiful, inspiring hope the intelligent grasp on immortality, which only the demonstrated knowledge of spirit return affords.

The effort and literature that encourage an intelligent investigation of life's continuity fosters the more wholesome order rather than the skeptical view. Admit the materialistic argument, and what is the gain? Nothing, absolutely nothing, save the gases of dissolution. On the other hand the improvement secured by the knowledge of life's continuity, is great gain here and now, as also in the glorious hereafter, as the real and spirit, continues to unfold brighter and brighter unto the perfect day.

The Spiritualist has more than hope in death. Indeed with him there is no death, "that which seems so is transition."

The Doctor's frequent hints for special strings that would slip knots easily, notwithstanding his several confederate assistants kept the "amused" audience in a state of suspense. His attempted tricks were tediously slow, and he was sufficiently sagacious to select some very easy ones. I have witnessed physical phenomena a thousand fold more difficult, performed in a twinkling, without the aid of confederate, by spirits only. I can intimate many, to perform any one of which I challenge him, with a forfeit.

Besides, his antiquated talk in disparagement of "table-tapping, slate-writing, strange tapping, the 'witnessing,' etc., as being all undignified, easy tricks, amounts to little, inasmuch that the great universal spirit has chosen the weak and simple things of this world, and things foolish to confound and bring to naught things considered mighty and wise.

The phenomena of Modern Spiritualism differs little in simplicity from that of the ancients. For the good reason doubtless, that the law of manifestation is the same, a law pervading the universe, the law of conditions essential for the manifestation of all life. Possibly the great compendium of spiritual experience and phenomena, the Bible, is not authority with the Doctor. With Hebrew and Christian alike, it is sufficient. There are two ways of doing every thing, and our says Dr. Sellers. By what method did the prophet cause the sunken axe to rise and float on the surface of the water. And the widow's oil not to fail. What the means used by the angels—spirits once inhabiting mortal bodies—to provide a cooked meal ready for him to eat in the desert?

About these phenomena there is at least the dignity and utility of service. But there is dignity in the sight of three hundred stalwart men getting down on all fours at the river side, to lap water like the dog lappeth? This as a preparation to attack an army of thousands of trained soldiers, armed to the teeth to destroy them. Yet the simplicity of method and power of spirit proved in this case, greater than the sword. And as to the dignity of the method, reflect on the phenomena of the "dumb ass speaking," with man's voice and rebuking the madness of the prophet. Is this "dignified" with the acme of wisdom to be learned?

The Doctor has "mingled so much with frauds to learn their tricks," and the dual method of performing them he will hardly believe with clairvoyants and mediums in our midst. But as capable, truthful and honest, not less dignified than the best of ancient days. If this is not true there is no meaning in progressive inspiration, mental and spiritual achievement and twentieth century intelligence and progress. The present is better and in every way superior to the far away past.

The Doctor talks also about the "miracle" of spirit return. I will give him or any other man a handsome premium if he or they will name an enlightened Spiritualist who claims spirit phenomena miraculous. There are no miracles, all spirit phenomena is to-day the result of a law, and the law is natural law, conditions. Mediumship is natural, not supernatural. We have no dealings with the preternatural. There is nothing above nor outside of nature. Nor is there anything formed without a purpose under the sun. We are spirits now, clothed upon with mortal bodies.

The finest, most thrilling literature of the Bible is the story of the relation to these phenomena. Quite all modern phenomena holds its foundation in the book. Belshazzar saw the "spirit hand that wrote" the om-

nous message for him on the palace wall. And the inspiring control of the seer declares: "The stone shall cry out of the wall and the beam out of the timber shall answer it," intimates the possibility of Spirits talking by the means of raps on tables, chairs and from the walling of the wall. "Write the vision and make it plain upon tables. Though it tarry, wait for it—in the end it shall speak and not lie," is also good unfolding of mediumship.

The transfiguration scene on the mount which the three disciples identified with Jesus, is an illuminated illustration of the ability of the real man—spirit—to make his identity known, after dissolution, to those yet in the flesh.

Spiritualists are too passive to influence solely bent on mischief. This university commission ought to be enjoined not to use the Seiber bequest of \$50,000 until the local conditions of the contract are complied with. "No committee, learned or unlearned," said Scientific News, on the appearance of their very thin preliminary report, price \$1, "ever reported the results of investigation, disclosing such a spread of melancholy work. These professors, Mr. Dr., and Dr. Dr., labored night and day in the presence of mediums of all kinds; they coaxed them, teased and coaxed, all to no purpose, not a genuine rap, zig nor zag of spirit message cheered their covet despondency; all is fraud say they; trick, legerdemain. A pitiable showing for years of labor of these astute, dignified professors. They need rest greatly."

W. D. RICHNER.

AN ANGEL'S VISIT.

Alone we sat, Reverie and I,
All nature was at rest—
Even the pale moon, now mountain high
Amid the stars, seemed blest—
The winds that scarcely stir'd the leaves,
Were all we heard of sound;
And earth, and sometimes sobs and grieves,
With silence deep, was crown'd.
Then Reverie, silver-tongued and still,
Breathed forth its word of speech,
And told in its own way, its will—
The life sublime did teach—
And I was awed by what I heard,
Though scarcely could I tell
The reason why? My soul was stir'd,
As by some magic spell.
And in the silence of that hour,
Where solitude did reign
I felt the thrill of conscious power,
"Till ecstasy was pain;
And all the Past returned to me,
As when in sleep we dream,
And in our dreams, the Past we see;
Even Death, alive alone seem!
The Reverie alone, who sat
In silence there with me—
"Twas its still voice had power like that—
What name? Who could it be?
It sat and talked of what had been;
It told of what should be;
It cheered with hope, reproved my sin;
Its word was plain to me;
And thus I knew that not alone,
I had not slept in vain;
Almost I thought I caught the tone,
Like voices in my sleep—
That cultured speech, where mine was rude
Revealed an angel, fair—
O voice, so still, of solitude,
I've found thy secret rare!
J. O. M. HEWITT.

THE HOUSE BY THE SIDE OF THE ROAD.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart
In a fellowship firmament;
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend to man.
Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorners' seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.
I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoons
And stretches away to the night.
But still I rejoice when the travelers rejoice
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.
Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorners' seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.
—Sam Walter Foss.

Mt. Pleasant Park Camp, Ia.

Seeing an article in your last number taken from the Clinton Age of recent date, reminds me that very little has been given yet for a publication of our beautiful Mt. Pleasant Park, and our next camp-meeting, so soon to convene. Having been too busy in caring for the park to write myself, I have looked so wishfully for some of our able writers to portray the loveliness of not only our location but the advantages to be derived from a four weeks' sojourn at Mt. Pleasant Park. So far the indications point to the largest gathering of Spiritualists ever convened on these grounds. There are many who have never attended a camp-meeting that will be with us this season, and it is this class especially I wish to reach. There are many questions such would like to ask; as to what and how many little things they ought to bring with them to make themselves comfortable while in camp. I would say to all such, I shall be pleased to answer any and all questions regarding camp life that any may choose to write me. Remember all our tents have good, solid substantial floors, that may be carpeted, and dry that protect from the intense heat and rain. All letters addressed me at Mt. Pleasant Park, Clinton, Iowa, will be promptly answered.

DR. J. C. PHILLIPS, Supt.

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

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INTERNATIONAL CONGRESS OF SPIRITUALISTS.

Held at London, England, June 19 to 24, 1898.

Mrs. Cora L. V. Richmond Appears Before it.

SHE DELIVERS AN ADDRESS ON "SPIRITUALISM IN THE NEXT FIFTY YEARS."

The tiny raps at Hydesville fifty years ago were the ushering in of a movement second to none in human history. The heralds of Modern Spiritualism had already announced its coming. Psychology and its co-related name, mesmerism, had already prepared the way for a new system of thought concerning the mental and spiritual powers of mankind. The clairvoyant had penetrated into the hidden realm of spirit and had brought therefrom many wonders; but the manifestations upon and through insensate substances proved, emphatically, the source from whence they came; as distinct and separate from embodied human minds.

The ensuing years up to the present time have been fraught with rapid and important changes in the consciousness of the human race concerning spiritual themes. A step has been taken which opens up a new realm to even the ordinary student of psychology, and to one really interested in the future of life beyond the change miscalled death there is an absolutely new atmosphere surrounding the entire subject of a future existence.

Three remarkable changes have taken place in human thought, the result of the compelling presence of the facts and truths of Modern Spiritualism:

1st: Science has been compelled to investigate and deal with a force that is not only a potent factor in the development of those methods recognized within the domain of so-called, "natural law," but, evidently, from the very nature of the manifestations, has control of substances from another standpoint, one more intimately related to causation. Scientific minds have, therefore, been compelled to enlarge the domain of "natural law," or to add another realm to that heretofore recognized: "Spiritual," "psychical," "super-natural" or "supernundane"—or whatever name will best express this added realm.

2nd: An intelligent communication between that operating power and human beings, revealing every attribute of human intelligence and identity, and always purporting to be disembodied spirits, thus compelling a recognition of that realm heretofore only known or believed in by faith.

3rd: Entire change in what we may be permitted to designate the ethics of death and the after life; with the added, most important ethical consequences upon human lives in (a) the impingement of the spiritual upon the human states, (b) and the awakened knowledge concerning the spirit and soul of man while existing in the earthly state of expression.

The spiritual growth upon greater knowledge of man's real nature has never been so marked in so great a percentage of the human race as within the last fifty years; evidencing a wonderful culmination in what must be a cycle of spiritual unfoldment.

The spiritual growth thus briefly outlined has been individually more than associative. All spiritual unfoldment must be from within, and must be manifested in thought, then in action. When thought is crystallized into institutions, one of two things must ensue: The growth either ceases and only the imperfect harvest is attained, or there is an entire change in the spiritual basis of all associations based upon thoughts co-related to the new presentation of truth.

Spiritualism, in its present aspect, presents the particular illustration of this point. Its influence has been pervading, sometimes disintegrating. Individuals have been borne forward in its forceful, inflowing tides; thoughts have been changed in many instances so gradually that the individual has not realized the change, and into societies, churches, and general literature the thoughts and truths of this movement have penetrated so silently that, until the essay or the sermon of to-day is compared with that of half a century ago, one is not able to realize the vast changes that have taken place in all thoughts concerning the soul and its relations to the universe.

To one fully realizing all that is passing in the world of human thought to-day concerning the spiritual nature of man—the soul—the present outlook must portend a still greater change in the coming half century.

There are many who expect a more complete and perfect manifestation of the physical phenomena of Spiritualism; such minds regarding the phenomena as the highest expression of spirit power, and especially "materialization" as the crown and culmination, not only of proof of spirit presence, but of Spiritualism itself. This view of the case would unavoidably be true if there had been found no other method of communication, or if action upon material substances by the methods adopted by spirits is to be universal; in other words, if control of substance by spiritual processes is to become general, the result of discoveries of a new system of laws heretofore relegated to the domain of superstition, or only to be called into exercise when there is a new outpouring of spiritual truth upon the world.

If the "signs and tokens" accompanying this, and all past cycles of spiritual influx are especial, and only to introduce the knowledge of future existence, then, in all probability, the phenomena will gradually cease and the message of Spiritualism be borne forward by other methods. If, as many claim, there is to be unfolded, even in the hu-

man state, a knowledge of more subtle and occult forces than those heretofore recognized by science, and human beings are to be endowed with greater power over substance through thought alone, then much of the phenomena will be retained, or will take on other phases as the changes in human growth require.

There are many things to be met and perceived in the present state of phenomenal Spiritualism; but the presentation of the truths of Spiritualism. The intimate association of the real phenomena with those which are apparently simulated has a tendency to cause people to seek other avenues of evidence, which, being mental, they consider less liable to be successfully imitated. But by far the most cogent reason is, that only a certain amount of spiritual instruction accompanies the physical phenomena, usually, and the student having become fully possessed of the evidence of a future existence, desires to pursue and obtain knowledge of all those realms and themes to which that evidence has been the steppingstone or vestibule.

Undoubtedly, for actual skeptics—and their name is legion—the phenomenal phases must long continue; yet past experience has shown that phenomenal evidence without mental preparation is valueless. Many people have made the mistake of seeking the physical phenomena without any knowledge of the philosophy of Spiritualism, and have been totally unable to accept the results as proof of spirit power. Years afterwards, when some portion of the philosophy had been received, the understanding, they have returned to the phenomena—no more actually needed—and found an interesting study. The philosophy and spiritual teachings—the knowledge of the soul—actually revealed by Spiritualism should be conserved and presented on all possible occasions as the real Spiritualism. Too persistently dwelling upon the phenomena and allowing the teachings of this sublime philosophy to be lost in the public mind instead of being presented, has led to the erroneous idea fostered by the secular press that there is nothing in Spiritualism except "raps" and "table-turning."

Theosophy and Christian Science have not only come into existence on the incoming tide of Spiritualism, but have taken the essential philosophy that Spiritualism has brought, and presented it under other names. This is largely the fault of Spiritualists themselves, who, in their zeal and anxiety to convince the skeptic, have forgotten that the skeptic has a mind and soul to satisfy as well as the senses; in fact, very often does not require the evidence of the senses.

Ye reap what ye have sown, the years bring fruitage of the planted seed; If sown in bitterness and tears, The heritage is doubts and fears; If sown in life the seed must be, Heritage for eternity.

If only sown for earthly sense, The heritage must be of clay, And will survive but for a day; If of the soul the fruit must be, Knowledge of Immortality.

Spiritualism as a movement was from the spirit side of life. No human discoverer, no earthly school of thought has ever, it came freighted with the all-important message for the hour; the knowledge of a future existence of the human spirit, and the intercommunion with the two states of existence. Was that its entire message? In all the phases of its presentation did it include nothing more? We answer: All that pertains to the human spirit, the essential Ego, is Spiritualism, and has been included in its philosophy; all that relates to the control of spirit with body, with earth or other worlds, all that relates to the entirety of its being, is included in Spiritualism.

It rests with mortals whether they will limit its meaning to the next day after death or expand it to the unlimited range of immortal life. The wider and higher its range the more perfectly it is adapted to human needs; the more it is not discredited by the ray that the photographer captures in his camera; the electric vibrations are not limited by the amount the electrician requires, and the universal "ether" is not measured by the limited capacity of one mind.

The next fifty years will either place Spiritualism where it belongs and where it has been for the last half century, in the van of the entire train of modern psychic movements, or, its interpreters having narrowed its meaning to a very limited range, its name will give place to the name or names that will express its entire message.

Pardon us if we refer to our own interpretation of its message and thereupon predicate what its future will be. It not only reveals the future of spiritual life beyond the death of the body, but the eternity of the soul. In the coming time this proposition is, in its central idea—immortality, past as well as to come; Soul as the Ego, and earth life and spirit states as a portion of the Soul's expression.

It will more and more become evident to human minds that if there is to be an unending future there must have been a past that had no beginning. Soul thus related to an unending inheritance can have no fear of death in any and every stage of its expression. If Spiritualism is to survive the first half century of its presentation, its adherents must cease to combat any new idea or phase of its manifestation. Many among the ranks of the older

Spiritualists were accustomed to resist every new phase of phenomena with such remarks as this: "Oh, yes; I believe in the rappings, but I cannot accept slate-writing;" another would say: "I believe in slate-writing, but not in materialization." One phase of the varied phenomena of Spiritualism is just as well attested as another; for if a spirit can move an atom of matter, it can move the usual processes of dynamic or chemical action, every form of manifestation is just as probable as any one form. There is, however, no science of spiritual phenomena known to human minds. The facts witnessed by such scientists as Mape, Varley, Hare, Wallace, Crookes, Zoller, Flammarion, and more than a score of others, have never been reduced to scientific method. They stand as facts illustrating the great truth of the power of spirits, when in a disembodied state, over matter. The Western mind has not yet become prepared to accept the Oriental claim, that the "adepts" of the East have similar power unaided by spiritual disembodied beings.

The philosophical and religious sides of Spiritualism have been borne forward by scores of able minds, many of them trained to philosophical methods of thought in human schools, and many of them taught under inspiration of their spirit teachers. To one seeking a knowledge of the teachings of Spiritualism, its literature offers a boundless field of research and thought.

That which does not occur to the casual reader or investigator is, never theless, true: that underlying all the philosophy, ethics, and religion of this gigantic movement is a unity of purpose and an entirety of plan capable of bearing it forward to the perfect fulfillment; that fact and truth, phenomena and philosophy, physical basis and spiritual genesis, are all conserved for the great next step in human progress—the more perfect knowledge of the soul, its nature and immortal destiny.

Unless Spiritualism is the precursor—aye, and the revelation, in its highest sense—of this, it is nothing. Facts multiplied by facts, theories by theories, will not move the world forward in any direction. The awakened perception to understand the meaning of facts, the intuition that points to the only true understanding of the universal plan of life, this must be the real foundation for the superstructure of life which is being built.

Humanity is now standing upon the apex of the ages; the sciences which relate to the material universe are yielding their uttermost results; within the half century just past, the mighty force of steam has been made to bear the burdens and perform the labor of the world; electricity has been made the message-bearer of the nations; light has been made the messenger of the powers, until the "X-ray" can be found to penetrate opaque bodies, and the interiors of organisms stand revealed. Mind bears the message not entrusted to the tardy steam horse and the swift plumed lightning; "Hypnotism" is borrowing the methods of spiritual healing; and "Gifts of the Spirit" are being wrought in other forms under many appellations.

The message from the skies is being read by many minds; under many names, but having the same significance. Spiritualists must not forever stand at the portals of the spirit realm reading the answer to the ancient question: "If a man die shall he live again?" Both question and answer are obsolete. Man does not die; there is no death, therefore the answer is unnecessary.

Life is endless; soul's eternal. Those who have found the solution of the problem of the next step of existence in the spiritual state must not forever pause at the vestibule. We only know the purpose of a part of life by understanding it as a whole. A work of a master mind—a statue, a picture, a musical composition or a book—may, indeed, be analyzed in its several parts, but there can be no appreciation of the work unless taken as a whole.

Spiritualists have been busy reading the needed message, and have not loved ones in the next state of existence, forgetting, or not heeding, the more important message of the soul, the Being Eternal. Many another, not heeding the answer to the first lesson, may have heard the greater message and declared it.

The spiritual treasures of the centuries are laid at the feet of those who inhabit the ethereal to-day. You are being prepared for the greater fulfillments of the coming years.

We predict to you a race more awakened to perceptions of the spirit, needing less and less of material methods—a race more perfect in physical health and possibilities of life as spirit more and more dominates the body; a race endowed with "Gifts of the Spirit" from birth, or with that rarer intuition which need not be outwardly "sign and token," but is aware within. As Spiritualism to-day interprets the many mysterious phases of human life—the many hidden chambers, dark passages and haunted castles of the past—so will the Spiritualism, or the soul-teaching in coming years interpret to human understanding the inexplicable shadows, the mysterious experiences, and darkened conditions of human life to-day. The thoughts and teachings of this year are preparing the mind of humanity for the greater perception of the coming time.

Spiritually there is rebirth in this century; faculties, powers, perceptions, intuitions long dormant or never awakened, are now becoming the possessions of the race. As children are fairer in face and more perfect and graceful in form, they are also more richly endowed with spiritual possessions.

In the coming half century every mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

meaning influence of the prevailing thought of spirit presence and communion and the deeper influence of the potencies of the soul. All philosophy will be based on the realities. Instead of the manifestations of life, and the true centre of existence will be found in soul instead of substance.

Not in another half century will all this be realized for all mankind, or even a moiety of those among the enlightened nations of the earth; but strides as rapid even more rapid will be taken as in the past half century, and the world will spring forward to such palpable recognition of spiritual truth as will surprise those who think they have toiled and waited long.

Never was spiritual harvest ripened so swiftly as that which you are gathering to-day; no long ages of bitterness and persecution have been ours, dear co-workers; the fruitage gathered at this hour in this Jubilee year has not been sown in the blood of martyrs nor amid the sound of physical warfare. Peacefully, and with but little human opposition, hath the seed been sown in human lives, and—except for the struggles of self-conquest—the growth and ripening have been peaceable.

Peaceable will be the conquest of this truth in the years to come. Its methods are of thought and spiritual force; its greatest victories are within each human heart; it seeks to build for itself no vast earthly temples; few institutions that it founded or will it found except within the hearts and lives of those whom it blesses; its charities are of heart and mind; its schools, all avenues of knowledge; it will mold and govern those who rule the affairs of nations by its just and fraternal principles; it will pervade religions by the true interpretation of the spirit, and to such as have no outward shrine it will be the incense of hallowed truth upon the altar of the heart.

The vibratory wave of rejoicing that sweeps around the world to-day unites the many who have found this light in a new life of freedom which cannot be severed more by time, nor war, nor death, nor aught in human life; for it means the prophecy of that Fraternity which is common to all mankind—the great Bond of Human Brotherhood and the Fraternity of Souls.

TO THE GOAL.

To the goal! To the goal!
On, on!
There's a heaven in the soul,
That has seen the way brightening;
That has seen God's swift lightning
Sweep its fiery path along,
To the heart of the wrong;
That has seen the rays of promise shining
In the younger dawn.
On, on!

Never stop, never rest,
On, on!
There's a throne in the West,
Shining through a mist of dream,
Where the people reign supreme;
And that empire will be found,
When the slave has been unbound;
When we work for one another, and
The reign of greed is done.
On, on!

To the golden age that waits,
On, on!
Open wide the morning's gates,
That will flood the Future's face
With the light of better days;
That will let the glory forth
Of a heaven upon earth,
With fraternity, equality and liberty
begun.
On, on!

To the better, to the brighter,
On, on!
Where the human path grows lighter;
Where the love of man is ever,
Like a sunny, winding river,
Broader, deeper, fuller growing,
Onward through the nations flowing,
Till it links the world together, and the
peoples are as one.
On, on!

The young world is sweeping
On, on!
Their paths the stars are keeping.
Let humanity despair not,
And its heavy bondage bear not,
While the earth is "swinging dawn-ward,"
Let it keep its journey onward,
Till the hate, the wrong, the tyranny,
that bind the human down,
All are gone.
J. A. EDGERTON.

WHY THUS LONGING?

Why thus longing, thus forever sighing,
For the far-off, unattained and dim,
While the beautiful, all round thee
lying,
Offers up its low, perpetual hymn?
Wouldst thou listen to its gentle teaching,
All thy restless yearnings it would
still;
Leaf and flower and laden bee are
preaching,
Thine own sphere, though humble,
first to fill.

Poor, indeed, thou must be, if around thee
Thou no ray of light and joy canst
thine,
If no silken cord of love hath bound thee,
To some little world through weal and woe;
If no dear eyes thy fond love can
brighten—
No fond voices answer to thine own;
If no brother's sorrow thou canst
lighten.
By daily sympathy and gentle love.
—Harriet Winslow.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

SUGGESTIVE THOUGHTS

Spiritual Forces, their Uplifting Operations.

The spiritual forces which descend now into the body of humanity are taking control of the organisms of all who make the conditions required for their reception—awakening self-knowledge where there was ignorance, purity where there was sin, hope where there was despair. Bound by the power of God's love to the duties that progression claims, many are conscious of the insupportable currents of the spiritual sun, and are being regenerated by its purifying rays. There bursts now upon the earth a new-born cycle, whose glorious light penetrates the inner spaces of man's being, and makes him responsive to the moving force of Universal Life.

As a material being, man's highest object is to eat and drink, sleep, and gratify his animal appetite. His life is spent in the pursuit of ignoble aims and the attainment of selfish desires. Unresponsive and unattuned to the higher law, he cringes and crawls. He is influenced by fear, swayed by the impulse of hate, and cursed by superstition. He is weakened by disease and racked with pain. He gropes through the darkness of ignorance, and struggles with the adverse forces of nature. Man, as a child of earth, is but an atom of force, bound with many others to a grain of sand—one amid the countless numbers that strew the shores of Infinity. But, as an offspring of the Infinite—a component of the universal vital existence—may become conscious of the presence of the Deity within his own soul, and float in an ocean of ecstasy, prelude heaven. Only that man who has responded to the indwelling breath of omnipresent life, and has felt the calm presence of the soothing currents upon the vital centers of his being, can experience the thrill of true joy—can know the meaning of light and freedom, life and love; a life that touches the soul with a sensation of such perfect faith and purity as to surround and clothe it with an aura whose emanating rays have power to heal. Turn the introspective eye and in silence examine the human soul; the only being before whose subtle and mysterious power all animate creation stands in awe, by whose influence all mundane things are uplifted and transformed. Man, as a true microcosm, is a creator within the sphere of his existence—differing to the Infinite, as a creator, only in the degree of his power and extent of his environment. Man thinks and the invisible takes form. Creation does not mean that out of nothing there is created something; it is inconceivable that Deity itself could possess such power. Creation is the moving of thought through the universal sea of spiritual substance; and the utterances of that intelligence are crystallized in the numberless forms of the material universe.

From this substance the soul draws into its dominion the qualities corresponding to the nature of its desire and will. And being conscious of these influences, the soul, on a plane of existence where choice can be made of them. Hence man may cause to enter his being the higher principles of love, the exalted ideals, and pure desires. He may turn from selfish pursuits and ignoble thoughts, personal hates and particular loves, and abnormal yearnings for things in the outer world, and through the appropriation of the life qualities from on high, come in rapport with the spiritual, the immortal, the world. Such communion with the inhabitants of higher realms tunes up the sympathetic chords of the soul to respond to the influx of eternal truth. Then the soul may break the forged chains of ignorance and fear, unfasten the shackles of heredity and erroneous belief, that its limbs may be prepared for unrestrained action in the broad empire of progressive life.

When the clogs of mortal sense are removed from the understanding, the awakened mind discovers that underneath the veil of external things there glows the creative heat of the spiritual fire—the electro-magnetic light of eternity—which illuminates and vivifies the soul. In the degree that the soul becomes receptive to the purifying rays of the spiritual sun, will the mortal sense and organism respond, and experience the thrill of joy which the influx of divine potency awakens. Creative life vibrates throughout the universe of manifested being; and when the barriers to its approach have been removed, it penetrates and energizes every cell of man's material form.

Man meets man on the field of death. For the promoters of war are there. It is the lunatic who suffers, the faithful bearer of arms—the soldier. Far away is a maiden in whose heart is the shadow of unspeakable sorrow; she had watched and waited in silence till the waiting grew long—and at last the news had reached her that the one of all the world to her was dead. Torn by shot and shell, his life had slowly ebbed away among the bruised and crimson leaves of grass, upon the gory field of war.

The mangled forms of the brave and noble rest in unknown graves; the bones of many of the good and true lie whitening on the silent fields, careless alike of the sun's fierce glare, or of the solemnity of the quiet stars; others have gone down amidst the roar of the torpedo, the din of bursting shell—silence, like the waves of the sea, has closed over them forever.

Patriotism is not passion, not ambition; it is not love of pomp and power; it stakes not life for reputation, nor seeks to possess the spoil of the vanquished. The true patriot is, as he ever has been, ready to fight and to dare for freedom's cause. He would remove the yoke of bondage from the neck of human brothers; would free, from the dark and dreary dungeons of ignorance, the imprisoned, the despised, and greet them with a ray of light, with a word of cheer; he would break the chains of superstition binds and rivets about the soul, place man's feet on the high way of truth, and bid him walk with head erect and free. The true patriot keeps the lamp of his mind filled with

erate—no human being who has not felt stirring within his soul a mighty force, ominous with a meaning which few can read. From the deep heart center of humanity, outward to every sentient thing, the spirit of restlessness flows. And happy should be the one who has felt the loving presence of angels—God's messengers to man—soothing with their love and assurance the troubled soul. Happy the one who has felt the gentle touch of spirit fingers, and has heard the wooing whisper of some dear departed friend. Happy the one who has felt within his being the breath of the Infinite, inspiring the soul with a hope and belief that the purifying fire of universal spirit will penetrate the miasma which now enshrouds the globe, and consume with its heat the debris of the world's disasters, that from the purified soul of humanity may arise the new ideals, destined to redeem the race.

The masters, instructors and guides have united their efforts with the advanced souls on earth, to reconstruct the social and political laws—to concentrate their thoughts upon the minds of those who occupy the seats of power, that they may be impressed to act in accordance with wisdom—to obliterate the law of self, and place, and power, and instill into the hearts of all the attributes of love, justice and truth. And it is our duty, as students of the deeper things of life, to come into closer relation with the unseen, and into the fullness of universal life and love; to cooperate with the Brotherhood of the Spirit, and dedicate our lives to the noblest cause this planet knows—to enlighten the ignorant and uplift the oppressed—to serve, and succor, and release.

We have but to lift the curtains of a century back to see the seething masses of humanity writhing in the throes of almost universal hatred. Amidst a civilization whose culture is of the mind and body, to the neglect of the soul, the ignorance and passion of the dark ages are kept rankling in the hearts of men and women; and the brutal spirit of conflict of today is but the echo of the savagery of a former age. Some believe that through war, progress is made and freedom gained. And this was true in the early stages of the world's progression, when the cruder forces of animal strength and power governed man, and the degree of physical endurance was considered the measure of his worth; his passion and impulse controlled his every act. So, too, there was a time when the conflicting elements of nature convulsed the globe—when the earthquake and the volcano, the electric storm and the cyclone caused death and destruction. But a time came when the struggle ceased, the raging storm quieted; and the creative elements now work silently and undisturbed in the unfolding of life in plant and tree, in creature and fruitfulness, bask in the golden glow of mellow sunlight, and are bathed with sweet air. The hills are plumed with luxuriant foliage; the valleys are carpeted with green sward, figured with sun-kissed flowers, watered by sparkling streams.

In the wave of progress there has been destruction of the old, that out of the ruins might arise new life, in forms more perfect. But it was not for destruction's sake that the elements of nature clashed. We may think of nature as a great workshop. Spirit is the workman. In the early stages of building there is apparent destruction, but in the course of evolution each part finds its appropriate place in the universal design. So may humanity build—not to destroy, for the glory or prestige of any class or nation; but by the patient hands of toil, let us build a nobler, better world, where all may be free, and of freedom for all mankind, where all may dwell in universal brotherhood and peace.

The experience man has gained has been the work of ages. It is no wonder that primitive man, uneducated in the arts of civilization, should have been thrown into relation of antagonism with his fellow-man. But the crude forces of brutality should now yield to the finer forces of spirit.

What is war but wholesale murder, waged by love of gain, by hate, by revenge, and every truth's passion. It is the lunatic who suffers, the faithful bearer of arms—the soldier. Far away is a maiden in whose heart is the shadow of unspeakable sorrow; she had watched and waited in silence till the waiting grew long—and at last the news had reached her that the one of all the world to her was dead. Torn by shot and shell, his life had slowly ebbed away among the bruised and crimson leaves of grass, upon the gory field of war.

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the oil of truth; the wick is trimmed by experience, and kept burning with the light of wisdom. He loves peace, not war; truth, not error; honor, not shame; freedom, not bondage. And when he must fight—for the honor of his home, the liberty of his country, or for the laudable—be marched bravely, under the flag of the eternal right; not in the heat of passion, not with the cry of revenge; but in the name of justice, in the name of humanity, to do and to die for a sacred cause.

URIEL BUCHANAN.

"THE LAW OF GOD."

The Sacredness of Sunday.

The Times has received from Rev. Joshua Stanfield, formerly pastor of the M. E. Church in this city, now of Detroit, a communication on the Sunday base law question, in which he criticises the P. & M. Railroad Company for "Violating the law of God," and asks the Times to editorially condemn Sunday amusements. We have also received from W. D. Brown a communication condemning Sunday baseball, which is published, with Mr. Stanfield's, in this issue.

If there are laws on the statute books of the State of Michigan which forbid the playing of base ball on Sunday, the Times is in favor of their enforcement. So far as the "Law of God" is concerned, we concede that all who choose to believe that the creator and ruler of the universe communicated to a wandering tribe of robbers and murderers in Northern Africa and Western Asia, some three or four thousand years ago, commands and laws that the whole world was bound to obey therefrom should be quite at liberty to do so. But in this age, for the people holding such belief to assume the right to force its acceptance upon the people of the country, would be carrying us back to the dark ages. Sunday base ball playing may be against public morality and the general welfare of the people, for many reasons, but a good reason cannot be Hebrew legend, religious prejudice, or superstition of any sort.

The rule that people should refrain from enjoyment, or the performance of any act that they consider to their own advantage, because such enjoyment or act might "cause a brother to offend," is a good one; yet those who believe in the Hebrew commandment that the "Law of God" must cease to hold views, subscribe to creeds and doctrines, and perform acts, that offend their brethren in such faith, before they can condemn others who do not so regard the Mosaic law. The Protestant offends the Catholic in his religious doctrine and practices, and the Catholic offends the Protestant. The Baptist creed holds immersion necessary for salvation, and only by a liberal interpretation of that creed can it be conceded that salvation is possible for any person who has not been so baptized. And so it is, or has been in the past, with nearly all the sects. They offend each other by their doctrines and practices and therefore violate the moral law that brethren should not offend each other.

The Times does not defend Sunday base ball playing. We believe that Sunday as a day of rest from the ordinary avocations of life is an institution that should be maintained by law and practice. We also believe that it is "sacred," in so far as a large number of people honestly hold the opinion that Almighty God has so commanded. But still further, we believe that the views, desires and inclinations of the large portion of the people of the State of Michigan, and of the United States at large, who do not accept the laws and commandments of the ancient Hebrew priesthood as the "Word of God" are entitled to just as much consideration as the opinions and desires of those who do.

The time is past when any man need hang his head in shame because some other man who preaches prevailing religious tenets and doctrines calls at him for violating the "Law of God." The real "Law of God" among men is, or should be, that line of conduct which permits the largest personal liberty consistent with the common good and the highest standard of morality, without reference to ancient "commandments" devised by priests and rulers to bridle the people in large subjection.—Port Huron (Mich.) Times.

Celebrate Their Jubilee.

On Sunday, July 3, Mr. and Mrs. Alvin D. Rice, of Tipton, Mich., celebrated their golden wedding jointly with the fifteenth anniversary of Spiritualism. Mr. and Mrs. Rice became Spiritualists, after investigation, in 1848, and are well-known to the Spiritualists of Southern Michigan. Amid the greetings of children, grandchildren, relatives and friends who had gathered from far and near, the half century pledges of love and loyalty were renewed. Letters of congratulation and regret from absent friends added interest to the occasion, and many beautiful and valuable presents testified to the depth and sincerity of the love and good will of the various donors. A poem written for the occasion by "Quina" through the mediumship of Mrs. Cora L. V. Richmond, and a feeling response by the semi-centennial bridegroom, touched a tender chord in the hearts of those present and kindled anew the flames of love and friendship of many years.

Mr. and Mrs. Rice have three children (Rollin D., Emma J., and Victor S.) in spirit and four who remain on this side to cheer the sunset of their lives: Mrs. Lucy M. Sicks, superintendent of the Michigan State Industrial Home for Girls at Adrian, Mich.; Delos E. Rice of Joliet, Ill.; Dr. Oscar A. Rice of Tipton, Mich.; and Ervin A. Rice, of Chicago, more or less known to Spiritualists of this State as an active worker in the cause, and as treasurer of the Illinois State Spiritualists' Association.

PHILOSOPHY: PAST, PRESENT, FUTURE

Its Influence in Guiding the Intellection of the Ages and Developing the Activities of the Soul.

A Lecture Delivered before the Labor Lyceum of Western New York, by William Cox, of Rochester, N. Y.

Philosophy is a product of intellect. It is the offspring of Truth and Reason.

Philosophy's food is the fruit of science.

Philosophy's aim is to discover man's duty.

Philosophy's work is to explain the meaning of things.

The object of this paper is to review philosophy, its history, progress and achievements from the testimony found in the books and data of recorded evidence. To examine all the records would perhaps be rather unprofitable, but it will be fit to view those which lie upon the surface or seem to be most reasonable.

Political philosophy consists in pursuing the course of action that will make the people prosperous and happy.

Economic philosophy goes right to the foundation of a state, examines what it produces, why it is produced, and how it is distributed.

Economic philosophy has to do with the care, preservation and use of that which the State produces. The prudent and equitable use of what the state produces will in return bring to the whole body and system of the people contentment. Contentment is the end and aim of the complete and perfect work of scientific social economic philosophy.

Some say the Hebrews were God's chosen people and all philosophy and wisdom came through them. Some believe philosophy sprang from the Chaldeans and Persians, others that the Egyptians were the first who used philosophy. Again, others think the Hindoos were first in philosophy. The Greeks who inhabited the southern part of Europe, were a highly cultivated people, and held the most conspicuous place in the pages of early history, they were lovers of philosophy.

The Parthenon, erected at Athens, one of the most celebrated temples, and regarded as the most perfect specimen of Greek architecture, was dedicated to the Goddess of Wisdom. In this temple philosophy was taught founded on the ideal of attaining the highest excellence of beauty and wisdom in all things. Philosophy has been the idol of thinkers in all ages. The Gospel says "As for Wisdom, what she is and how she came, I will tell you; Wisdom is a living spirit that will not enter into a malicious mind, nor dwell in a body subject to sin." Chephale, or things pertaining to the head, was the most ancient seat of her worship. In Chephale a temple was erected for the adoration of Wisdom; in this temple of the head Wisdom was born. Personified, Wisdom is the symbol of prudence united with power, and everything stands under her protection, the performance of which requires reflection and spirit; especially is she the tutelary deity of peace. Everything which gives prosperity to the people is her work. She is the patron of inventive genius and industrial arts. She also protects cities in war against external foes, hence fortresses and walls are under her protection; thus she becomes the goddess of war, but only of that war, conducted with prudence. Wisdom is seldom seen and always in disguise. Perception is the act of the mind in obtaining knowledge through the senses. Seeking is the act of the mind in exploration. Seeking and Perception are the parental forces, or the father and mother of Truth. The faculty of Reason is the offspring of Theory and Practice. Theory is the mother and Practice is the father of Reason.

Truth and Reason are the instruments by which Philosophy's work is produced. Things are perceived by and through the sense of sight; if light be absent we cannot see. Wisdom is the light, by which the faculty of Reason discovers Truth.

There are many departments in mind and matter under which things are classified by various names, as Physics, Ethics, Logic, Theology, Mathematics, etc. From such material, speculative concepts are formed, which in sensation, make up the body and mind of philosophy. It is difficult to enquire, or estimate the scope, method and value of philosophy. The mind of man strives after systematic completeness in his knowledge and consequently seeks to attain a science of ultimate principles and the law of nature, and also of their mutual relation.

Scientific knowledge is possessed when we know the necessary connection between a thing and its cause. The materials with which investigators have to deal is internal or external, or mind and matter. The internal comprises all that make up the empire of Intellect. The external material consists in the events which have exerted an influence on the development or depression of intellect. Mathematical problems are good exercises or events, to aid in developing the exploring part of the mind known as the faculty of Reason. Reason is the faculty that leads from that which is perceived to that which is not perceived. Reason, matured by experience, perceives in the conduct of man, that temperance is moderation in all things; those who possess the habit of temperance are qualified to enter the department of prudence in which they may obtain the knowledge of discriminating between the ever contending elements of Good and Evil. Notwithstanding the contention raised by Discord on the difficulty of Trouble, Reason, with the help of temperance and prudence, calms contending elements into harmonizing peacefulness; thus reinforced and fortified these influences work together for each individual's good in ripening into excellence the pure and complete virtue of the mind.

All mankind have one entrance into life, and even so in like manner, as soon as we are born we begin to draw to our end. A newly born child is a germ from the tree of life, it draws in the air and the first voice that it utters is as all other babes; no one had any other beginning of life. A well-born child is heir to the intellectual wealth of the past, and is the best and noblest work of nature; and by Wisdom it is ordained that such should have dominion over the birds of the air and the beasts of the field and everything which creeps upon the face of the earth. Experience teaches that a mind with a moderate stock of knowledge, strengthened by courage, will, by its developed faculties explore the nature of things; Influences drawn from such investigations lights, as it were, a lamp in the understanding, mirroring forth all things blended or linked together in motion, and all governed and directed by an intelligent, eternal and unchangeable law.

Behold in the vaulted sky, the sun, the moon and the grand army of stars all moving with system, perfect in order, governed by Law. For a moment let us call to mind some of the mental stars that have appeared in the pathway of earth. The investigator must begin with light. Light is the first source of illumination, and by its power Reason perceives the Truth. In looking through the telescope of history, mental stars are perceived that have enlightened the mind of the world. There are Hesiod, Theognis, Thales, Anaximenes, Anaximander, Anaxagoras, Pythagoras, Alcmeon, Heraclitus, Diogenes, Empedocles, and others, who by their light illuminated the horizon that preceded the morning of Greek intelligence and who, by their influence, developed the proverbial philosophy voiced by the seven wise men. Periander, of Corinth, said, "Restrain anger; Thales, of Miletus, said, "Avoid being a security." Bias, of Priene, declared "The majority are the worse." Solon, of Athens, said, "Consider the end of life." Cleobulus, the Lindian, said, "Moderation is best." Pittacus, of Mytilene,

said, "Nothing in extremes." But Chilon, of Sparta, said, "Know thyself."

The influences aiding in bringing forth this mental fruit were formulated by elementaries, and they in turn became the parental forces, or co-causes that gave them birth; or, in other words, the seed by the aid of influences becomes the tree, and in the fruit of the tree is contained the germ of other trees, so with the mind, mental germs developed by influences, attain to knowledge, knowledge blossoms forth the buds of understanding, and in understanding is the germ by which the order of growth and decay is exemplified in the process again.

Eight hundred years before the Christian era, Hesiod sounded the keynote of philosophy. He said:

"Far does the man all other men excel,
Who from his wisdom thinks in all things well;
He, too, is good, that, to the wiser friend,
His docile reason can submissive bend;
But, he that is not wise himself, nor can
Hearken to reason, is a useless man."

Theognis was an interpreter of the nature of things; he was the first who taught philosophy based upon the birth, generation, or origin of things. His energies were employed in establishing method in education. Theognis deplored the intermarriage of good and noble-minded women with the sons of depraved and vicious men. He said, "To rear a child is easy, but to teach morals and manners is beyond our reach; to make the foolish wise, the wicked good, that science never yet was truly understood."

No man is wholly bad, nor completely good, nor uniformly wise; in every case habit, accident, and time and place affect us; 'tis the nature of the race. Theognis believed that retribution overtook the wicked; those who by questionable means having obtained wealth, will not be likely to agree with him, for he said: "Lawful and honest gains the gift of heaven is lasting and abides where it is given, but, where a man by perjury, or wrong rises in riches, though secure and strong in common estimation, though he deem himself a happy man and so may seem, yet the just sentence on his wicked gains already stand recorded and remains for execution."

Thales, who lived 600 years B. C., was one of the earliest of philosophers who appears to have been convinced of the necessity of whatever was put forward to be believed. He was a mathematician and astronomer. Herodotus says that he predicted the eclipse of the sun which happened in the reign of Alyattes, king of Lydia, 609 years B. C. Thales asserted that water is the origin of all things, that everything is produced out of it, and everything is resolved into it, he also asserted that it is the soul which originates all motion, so much so, that he attributed a soul to the magnet. He is represented by Aristotle as saying that "everything is full of the Gods." Anaximander is said to have been a pupil of Thales; he deserves especial mention as the earliest philosophical writer of the Greeks; he devoted himself to speculation concerning the generation and origin of the world; he considered that all things were formed of matter which he called the infinite; which was something everlasting though not immortal. He considered the infinite as consisting of a mixture of simple unchangeable elements from which all things were produced by the concurrence of homogeneous particles already existing therein, a process which he attributed to the conflict between heat and cold, and to the affinities of particles.

Anaximenes held that the earth was of cylindrical form, suspended in the middle of the universe, and surrounded by water, air and fire, like the coats of an onion, but, that the interior stratum of fire was broken up and collected into masses from which originated the sun, moon, and the stars, which he thought were carried round by the three spheres in which they revolved, or respectively fixed. He thought that all animals, including man, were originally produced in water, and proceeded gradually to become land animals. Anaximenes' theory that air was the first cause of all things, and that the other elements of earth were resolvable into it. From this infinite air he imagines that all finite things were formed, by compression and rarefaction produced by motion, which had existed from eternity; so that the earth was generated out of condensed air, and the sun and other heavenly bodies from the earth. He thought, also, that heat and cold were produced by different degrees of diversity of this primal element air, and that it was the air which supported the earth, and kept it in its place. Even the human soul he believed to be, like the body, formed of air; he believed in the eternity of matter, and denied the existence of anything immaterial.

Anaxagoras differed from his predecessors and sought for a higher cause of all things than matter. This cause he considered to be intelligence, not that he thought this intelligence to be the creator of this world, but, only the principle that arranged it and gave it motion. His idea was that matter had existed from all eternity, but that before intelligence arranged it, it was all in a state of chaotic confusion, and full of a number of homogeneous parts, from the heterogeneous, and in this manner the world was produced.

Pythagoras was a man of great learning and is said to have been the first who assumed the title of philosopher. He is the first who founded a system with the idea of blending a philosophical school, a religious brotherhood, and a political association, inseparably united in method and mind. Pythagoras' system was purely intellectual, based on the science of numbers. He thought that a certain one of numbers was Justice, another Reason, soul and intellect, and Music and harmony played an important part in his system. His idea appeared to be, that order, or harmony of relation is the regulating principle of the whole earth. The doctrine taught by Pythagoras was the continuity of the soul through diversified forms. The Ethics of Pythagoras consisted more in active practice and manner for the restraint of the passions than on any scientific theory. Wisdom he considered superior to Virtue as being connected with the contemplation of the upper and purer regions, while virtue was conversant only with sublimity parts of this world. Happiness he thought consisted in the perfection of the Soul, and the main object of all endeavors of man, was to resemble the deity as far as possible.

Alcmeon was a natural philosopher, and said to be the first who wrote on natural philosophy; he asserted the immortality of the soul, and said that it partook of the divine nature, because like the heavenly bodies themselves, it contained in itself the principle of motion. Heraclitus declared all things were fire, from which he saw the world was evolved by a natural operation; he further said that this fire was the human life and soul, and therefore a rational intelligence guiding the whole universe.

Diogenes, of Apollonia, maintained that air was the primary element of all things, that there was an infinite number of worlds, and an infinite vacuum. The air condensed and refined produced the different numbers of the universe; that nothing was generated from nothing. That

the earth was round, supported in the centre, having received its shape from the whirling round of warm vapor, and its concrete hardness from cold, he also imputed to air, an intellectual energy, though he did not recognize any difference between mind and matter.

Empedocles was a scholar in natural history and medicine. His philosophy contained the elements of various systems, most nearly approaching that of Pythagoras, and Heraclitus, but differing from the latter principally, as Empedocles more expressly recognized four elements, Earth, Water, Fire and Air. The world he believed as a whole, to be divine. He taught that at some future day all things must again sink into chaos; he drew a distinction between the world as presented to our senses and that which he presumed to be the type of it, the intellectual world. From this supreme intelligence, he believed the demons to emanate to those nature the human soul is allied—man is a fallen demon, there will be a return to unity, a transmigration of souls, and a change of forms. The soul he defined as consisting of a combination of the four elements, and its seat he pronounced to be principally in the blood. He appears to have made a distinction between good and evil spirits. These were some of the mental luminaries whose influence developed the philosophy of the seven wise men, and who also in their day were governed by the law of mental expansion and became in the order of things, the parental forces, that gave birth to other intelligences, that revolved in and around the temple at Athens dedicated to the Goddess of Wisdom.

Six of these philosophers were materialists, viz: Thales, Anaximander, Anaximenes, Heraclitus, Diogenes, and Empedocles. Three were deists, viz: Alcmeon, Pythagoras and Anaxagoras. And two were Theosophists, viz: Theognis and Hesiod.

Four hundred years B. C. men of vast and varied learning appeared; luminaries of surpassing brilliancy; there were mental giants indeed in those days. Men whose energies wrought into form works that for all time will attract the gaze of the wondering world. Mighty and majestic as pyramids of luminous light they stand colossal, unequalled and alone. These were the days of Hippocrates, Herodotus, Democritus, Eschylus, Sophocles, Euripides, Damon, Aristophanes, Phidias, Plato, Xenophon, and Aristotle, and a host of lesser lights whose efforts aided the illumination that in all subsequent time has enlightened the world. Hippocrates formulated medicine to defend mankind from disease.

Herodotus, the king of historians, who by virtue of his excellence, immortalized all Greece by writing her wars, her conquests and her glory. Democritus, investigating the nature of things, found all to be comprised of atoms. Eschylus, Sophocles and Euripides, imitating scenes from life, delineated the errors of passionate judgment, speeding through various pathways to death.

Aristophanes, by the droll representation of eminence, satirized the follies of men; Damon, blending sounds acute and grave, incorporated Rhythm into the soul of Harmony.

Phidias found the form of the Gods hidden in marble. One of the wonders of the world was the statue of Zeus at Olympia, sixty feet high in a sitting position, made of ivory and gold. We may form some idea of the excellence of this work by the inscription which was carved on the statue after his death. "Either the God came from heaven to earth to show his form to thee, or thou Phidias didst go to heaven to see the God."

Socrates, in his day was deemed by the Oracle to be the wisest of men; he taught the Science of Morals and Manners founded on a rational intelligent being. To do to others as you would have others do to you, was his rule. The object of Socrates' philosophy was the attainment of correct ideas concerning moral and civil obligations and their practical application. Socrates, was not the founder of a philosophical school, yet by his character, his example, by what he taught, and his manner of communication by question and answer, he rendered as a wise man, and popular teacher immense service to philosophy, by calling the attention of enquirers to those subjects which are of everlasting importance to man, and pointing out the source from which our knowledge to be complete must be derived. That is from an investigation of our own minds. He, it is said, first called philosophy down from heaven and established it in cities, introduced it even in private houses and compelled it to investigate life and manners and what was good and evil among men. He was the first man who turned his thoughts to and discussed distinctly on the subject of Ethics. Deeply imbued with sincere religious feelings, and believing himself to be under the peculiar guidance of the Gods, who at all times admonished him by a divine warning voice, when he was in danger of doing anything unwise or improper, he believed that the gods constantly manifested their love of and care for all men, in the most essential manner, in replying through oracles, and sending them information by sacrifices, signs or prodigies, in cases of great difficulty, he believed that if a man were diligent in learning all that the gods permitted to be learnt, and if he was assiduous in paying court to them, and in soliciting special information by way of prophecy, they would be gracious to him. Such, then, being the capacity of man for wisdom and virtue, his object was to impart that wisdom to them and the first step necessary he considered to be eradicating one great fault which was a barrier to all improvement; this fault he described to be, "the conceit of knowledge without the reality." A large portion of Socrates' life was mixed with pain; he was ridiculed, vilified, traduced, and at last indicted for introducing new gods and corrupting the youth of the city of Athens, he was convicted and suffered death. The spirit of Socrates may be perceived in his prayer to nature: "O beloved Pan! and all ye other gods of this place, grant me to become beautiful in the inner man, and whatever outward things I have, may be at peace with those within, may I deem the wise man rich, and may I have such a portion of gold, as none but a prudent man can either bear or employ."

Plato, the man of mighty mind, the "maximus philosophum" of whom Eusebius so beautifully observes, "that he alone of all the Greeks reached to the vestibule of Truth and stood upon its threshold." It was the pure, simple-minded moralist Socrates, that imbued Plato with that true philosophic spirit which gave a right direction and exalted object to all his after pursuits. Plato studied the speculations of those that preceded him, and from the many ideas, he chose those that were best, and from these he formulated the ideal philosophy that has been admired by thinkers of all subsequent time. Plato, was well instructed in the mystic lore of Egypt, the mysteries of Mithra, and Eleusina, and the Dionysian rites of the Pelagians. From the knowledge he obtained in these schools he formed a system of dogmatic philosophy, and in the Academy he taught the principles of rationalism, or pure reason. Plato, by birth and ancestral lineage, was endowed with distinguished talents for philosophy. By the advice of Socrates he attached himself to this pursuit, he held familiar intercourse with the most enlightened men of his time and in this manner was formed this great philosophy; surpassing perhaps all by the acuteness and profoundness of his views, and the correctness and elegance with which he expressed them, while his moral character entitles him to take place by the side of Socrates. He founded the Academic school of philosophy which for a long time was taken place by the side of Socrates. He founded the Academic school of philosophy which for a long time was the nursery of virtuous men and profound thinkers. His works are models of excellence for the rare union of a poetic and philosophic spirit. He had certain knowledge "Agrapha Dogmata" which he did not communicate except to those whom he entrusted with his Esoteric philosophy. Plato by his education, and the superiority of his mind had placed himself on the highest position of thought, which gave him a commanding view of the systems of his contemporaries, without allowing himself to be involved in their prejudices, he embraced the highest

aim of humanity, together with the theoretical part of the reason, and always considered theoretical and practical philosophy as forming the essential parts of the same school, and considered that it was only by means of true philosophy that human nature could attain its proper destination. His critical acquaintance with preceding systems and the appreciation of their aims enabled him to form more adequate notions of the proper end, extent and character of philosophy; under this lesson he comprehended a knowledge of the universal, the necessary, the absolute, as well as the relation and essential property of things. Science he viewed as the form of philosophy, philosophy he defined to be science so-called. The source of knowledge he pronounced to be, not the evidence of our senses, which are occupied with contingent matter, nor yet the understanding, but Reason, whose object it that which is invisible and absolute. He diligently investigated the character of Truth and detected the signs of appearances. Plato's Republic is the earliest systematic treatise on socialism, and the philosopher is the earliest scientific socialist. Beauty he considered to be the sensible representation of moral and physical perfection, consequently it is one with truth and goodness, and impels the love which leads to virtue. Plato blended into one system the physical philosophy of Empedocles, the intellectual philosophy of Pythagoras, and the moral philosophy of Socrates; from the physical philosophy he drew the doctrine of the Good, from the Moral, that which is True, and from the Intellectual that which is Beautiful. The Good, the True and the Beautiful he defined to be as one, and that one, God.

Xenophon, another pupil of Socrates, whose mind was by his manner of teaching so favorable to the development of original thinkers, wrote Anabasis, or the retreat of the ten thousand, a treatise on the constitution of Sparta and Athens, also a system of politics based on the life of a wise and sagacious ruler; and Economics exemplified in the happy life of husband and wife.

Aristotle was the intellectual hercules of his time and a pupil of Plato, with whom he resided for twenty years. He flourished at Athens when Athens was the soul of the world; he mastered the philosophical and historical sciences of his age, and started upon the exploration of Nature. Philosophy, according to Aristotle, is science arising out of the nest of knowledge, and science is knowledge founded on certain principles. Aristotle differed from Plato in his ethical system, the latter investigated what is good, the former, what is good for man. Aristotle above other philosophers enlarged the limits of philosophy, he comprised therein all the sciences, rational, empiric and mixed, with the single exception of history, and appears to have divided it into speculative and practical. Speculative, contemplated the real order of things, which is not dependent on our caprice; practical, the accidental and voluntary; it comprehended Ethics, Politics and Economics. Speculative comprehended Logic, Physics, Theology, Psychology, Mathematics, etc. Aristotle drew from his preceptor Plato, all practical ideas that were good for man. He was the preceptor of Alexander the great, and whilst Aristotle had mastered the mental empire, he taught the Alexander who conquered the world. Aristotle invented the science of Logic; he was the first to subdivide the cause of things into four departments, the formal, material, efficient, and the final.

Forty-three years after the death of Plato, Epicurus opened his school at Athens, and five years later Zeno founded the Stoical school, whilst forty years previous, Diogenes and Pyrrho and Anarchus the skeptics flourished. Epicurus held sway at Athens for thirty-five years. According to him philosophy directs us to happiness by means of pleasure, consequently Ethics forms a principal part of his system. Pleasure he conceived to be the chief good of man, for all beings from their birth pursue pleasure and avoid pain. Pleasure consists in the activity or repose of the soul, in the enjoyment of those agreeable sensations and the absence of those which are painful. To attain happiness, therefore, it is necessary to make a choice and to rule our desires by the help of Reason. He held the soul to be of a corporeal compound, as is attested by its sympathy with the body, but at the same time of a nature more refined, involved in one less perfect. The soul and the body are united in the most intimate manner, the latter is born with the body, and perishes with it, by the dissolution of its component atoms. To suppose the soul immortal is to contradict all our notions of the characteristics of an immutable and eternal being. By these and other similar arguments, Epicurus would disprove the immortality of the soul which Plato maintained.

The Cynics placed the supreme good of man in Virtue, which they defined to consist in abstinence and privation, as the means of arriving to our independence of external objects; by such a course they maintained that man can reach the highest perfection, the most absolute felicity, and become like to the deity. Nothing is so beautiful as Virtue, nothing so depraved as Vice; all things are else indifferent and consequently unworthy of our efforts to attain them, on these principles they built a system of practice so excessively simple, as to exclude even the deencies of life, and for the same reason preferred a contempt for speculative sciences. They were called Cynics for the rudeness of their manners, and were defined by their opponents as "Men who had neither discovered the world's greatness, nor their own littleness." Diogenes, of Sinope, is said to have lived in a tub; indeed it was this very man, (and to maintain how much he surpassed the Persian King in his manner of life and fortune) who said "for that he himself was in want of nothing, whilst the other never had enough." The Cynic school finally merged in that of the Stoics.

The Academic, the Peripatetic, the Stoic, and the Epicurean schools held sway for four hundred years preceding the Christian era. The dogmatism of the Stoics called forth the opposition of the Academics in this manner; from the Socratic school arose four dogmatic systems, diverging from one another in theory and practice, and in addition to these a school decidedly skeptic, which ran along parallel with them, and raising objections to the philosophy enunciated by the others. Pyrrho, maintained that Virtue alone is desirable, that everything else, even science is useless and unprofitable. By this doctrine Pyrrho and his school was called Skeptic from "Ephetic," suspension of judgment, and "Zetetic" and "Aporetic," investigators and doubters. The ten sources of doubt of the Sceptics, were first, from the diversity of animals, second, from that of mankind considered individually, third, from the fallibility of all our senses; fourth, the circumstances and condition of the subject; fifth, position, distance, and local accidents; sixth, the combinations and associations under which things present themselves to our notice; seventh, the diversified dimensions and various properties of things; eighth, their mutual relations; ninth, the habitude and novelty of sensations; tenth, the influence of education, and institutions civil and religious; in short, skeptical objections were opposed to every part of dogmatic philosophy. Among these many healthy, robust and painstaking fathers of learning, there were four phenomenal luminaries, that led as many schools of thinkers down to the Christian Era. The Stoic taught the gospel of Virtue, as the chief good of life; Epicureans, advocating pleasure and avoiding pain; The Academics, upholding that the cause of all things can be explained by subdividing philosophy into three divisions, namely, Physics, or the law of Nature, Ethics, or the law of morals, and Logic, or the law of the mind. The Peripatetics divided philosophy into the theoretical and practical; the theoretic included Physics, Metaphysics, Mathematics, including numbers, Music, Geometry and Astronomy. The practical included Ethics, Economics and Politics. In this manner these philosophical schools continued and maintained their disputes, and it is true, that all their disputes had not settled the problem in question; whether there be any solid foundation and

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Onset Bay Camp, Mass.

Onset Bay (Mass.) Camp-meeting commences July 8, and continues to September 4.

Nanticoke Camp, Ct.

The Nanticoke Camp-meeting commences June 24, and continues until September 8, inclusive. Excursion tickets to Nanticoke can be obtained at all stations on the New London Northern railroad at little more than half fare.

Lookout Mountain Camp, Tenn.

Lookout Mountain Camp-meeting of Spiritualists begins July 10, and continues during the month. Stockholders or their proxies are desired July 12. All are invited. Jerry Robinson, president.

Lake Sunapee Camp, N. H.

The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia.

Commences Sunday, August 28, and closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa.

Mesick Camp, Mich.

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. For particulars address Jacob Bullen, Mesick, Wexford Co., Mich.

New Era Camp, Oregon.

Commences July 2, and closes July 25. Circulars will be sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.

Ottawa Camp, Kansas.

The Leavenworth County Spiritualist Association will hold a camp-meeting commencing July 27 and closing Aug. 2. T. C. Denel, president; Mrs. Emerick, secretary, Wailala, Kan.

Topeka Camp, Kansas.

Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 B. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.

Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp, Ia.

Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.

Opens July 10, and closes September 4. D. A. Herick will preside as chairman during the session.

Southern Cassadaga Camp, Fla.

The Southern Cassadaga Camp-meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantha Station Camp, O.

Commences July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.

National Spiritual and Religious Camp Association, Wooley Park. Commences August 21 and closes September 11. H. Baxter, president; W. F. Handolph, secretary.

Bank on Lake Camp, Mich.

Bank on Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.

The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to anyone addressing Jeanette Fraser, Vicksburg, Mich.

Island Lake Camp, Mich.

Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.

Lakeside Park Camp, Mo.

Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 26. B. G. Sweet, president, Empire City, Kans.

Chesterfield Camp, Ind.

Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. For programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich.

Opens July 31, closes August 28. For information and programmes, address L. D. Richmond, Secretary, St. Johns, Mich.

Harmony Grove Camp, Cal.

The Harmony Grove Camp will open at Escondido, San Diego county, Cal., Sunday, August 14, closing Sunday, August 28. For further particulars, enclose stamp and address the corresponding secretary, Miss Mary Nulton, Escondido, Cal.

Lake Pleasant Camp, Mass.

Lake Pleasant Camp opens July 31, and closes August 29. Albert P. Blinn, secretary.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit convulsion, together with interesting corroborative testimony. Price 16 cents. For sale at this office.

FOR POOR CHILDREN.

A Palace for the Little Ones of New York.

AMUSEMENT AND INSTRUCTION—PLENTY OF SUNSHINE, GARDENS, PLAYGROUNDS, SWIMMING POOLS, GYMNASIA AND ALL KINDS OF TOYS AND GAMES—LIBRARY FOR MOTHERS.

The true Spiritualist is a humanitarian. As a humanitarian he feels an interest in all movements and enterprises which tend to the amelioration of the condition of human kind. Such an enterprise of a highly unique character may be found in the project of Mr. Wilson L. Gill, for a "Children's Palace," for the east side of New York City, as described by the New York Herald. The readers of The Progressive Thinker will surely note with deep interest the features of Mr. Gill's noble design.

This building is planned to cover a full block and has many curious features. The principal feature is, "Teach children by controlling their games and amusements."

Happiness such as they have never dreamed of, rapture and new delights are being planned for the children of New York's east side. If the project now being mapped out is carried to a triumphant realization it will completely revolutionize the lives of the boys and girls down there. Much money is needed for it, but, it is thought, can be gathered together.

It is planned to establish, in the midst of the homes of the very poor, a "Children's Palace."

Only a faint hint do these words, "Children's Palace," convey of what it is proposed to put within the four walls of such a building. In its rooms, halls and corridors will be games and amusements of the most varied kind, by the score for these young people. There will be miniature workshops of the various trades. On the floors above kitchen and sundry other apartments will be found, where girls may learn domestic science of the latest sort. Under the roof, in several great nurseries, the babies of the tenements will find comfort and joy. A theater, baths and gymnasium are not to be lacking.

While such a programme would seem to minister only to the enjoyment of these children of the poor, there is a deeper motive behind it. In this plan lies the gist of a new theory for the education of the masses. It is a modern philosophy that has many converts that declares that not in books alone is education and training to be had.

This new theory demands that these children of the poor be watched over, not merely in the school, but in the home, more out of school than in. It seems that the streets furnish the worst possible training for them. Under control in their leisure hours, these children will have less chance of "running wild."

More than this, it is now commencing to be realized that the games he plays do a very great deal toward making the child what he later develops into. Herein lies the heart of the first principle of the "Children's Palace." It will take hundreds of tenement-bred boys and girls and give them a new life, far more delightful and pleasurable than the old, and yet a life that will be training them without their knowledge.

The building is to be designed especially with regard to this latter purpose. The floors will be cut up into "cubby holes," small rooms, where the children will be shut in by themselves, but the partitions will be movable, frequently mainly of glass, and often only a railing fence in the space. Thus, at work or at play—and these two words will mean largely the same thing in the "palace"—the children will be in full view of the visitors walking along the passageways.

As late in the fall of the year, 1898, even now, this children's palace is an ambitious scheme and one curiously interesting.

The man who has planned it all and who has drawn the sketches and designs that accompany this is no dreamer, but an experienced worker in the cause of education. He is Wilson L. Gill, founder and president of the Pathe-Lecture League, which is now the only institution of the kind in the city, and is the only one of its kind in the world. This idea has been turning itself over in his mind for some years. He proposed the Children's Building at the Chicago exhibition and roughly drafted the scheme for it, giving the board of managers complete plans and details. The building, as finally elaborated, was carried out on his lines. This children's palace is the final working out of the idea, made practical and complete.

It has already won attention and favorable comment. At the recent congress of mothers in Washington, Mr. Gill, especially invited to speak on this topic, gave a full outline of his plan. The mothers listened with a great show of interest and enthusiasm, and before Mr. Gill left Washington, Mrs. Burney, president of the congress, had a long talk with him, in which she told him she had suggested to the delegates from New York and its vicinity that their local organizations could do no better work than to give up their whole time for the collection of funds for such a place.

The delegates, Mrs. Burney went on to say, seemed most favorably impressed with the plan and promised to take it into immediate consideration.

Meanwhile Mr. Gill is elaborating his plan and working out its details. To carry it out successfully, to put such a palace in operation so that it would from the start do good work, he calculates would require a fund of not far from \$200,000.

It is a huge structure, erected around a center court. The building itself is planned for 300 feet long and 200 feet wide, and the court takes a strip 200 by 200 feet of this. Thus the palace, around the four sides of this court, has a uniform width of fifty feet, of which ten feet is set aside for halls and passageways.

The center serves a double purpose, that of light and air for the building being the most important. Here are to be playgrounds, fountains and a garden, where in the midst of the city there can be childish sport unrestricted. On the roof as well will there be playgrounds and gardens, grass and asphalt walks, the size of the structure giving a wide stretch of territory. Each window on the court—and such a point is to be made of windows in the building will be nearly all windows.

By the protection by nettings, that ball playing and the like may go on without danger. Here, too, in this court, the children may scream and shout without the noise getting to the ears of an unsympathizing outside world. Within the building is planned on a novel and yet scientific lines. The sketches will definitely show the proposed arrangement. And the taking of each floor in detail will be of interest.

In the basement, besides the usual heating apparatus, there will be placed ample baths and two large swimming pools, one for girls and the other for boys. An entire side of this basement is set aside for the gymnasiums, a complete room and equipment for each sex, these gymnasiums extending up on the first floor.

The ground floor, only a few steps above the street, will contain these gymnasiums, reception rooms and offices, a theater or assembly hall, the stage of which curves into the center court and which will have entrances directly on the street, and play and club rooms so arranged that by sliding back partitions of all sizes can be made.

It is on this floor that games, pure and simple, will rule. It is the plan, as has been said, to regulate the games of the children of the poor, by the simple process of bringing before them the best amusements that the year has devised. Thus, in these rooms and in the court will be found every variety of toy and opportunity for every kind of sport. Proposed are wonderful collections of dolls and baby houses, with all the equipment, competitive games in profusion, quantities of building blocks, mechanical toys and in the court itself swings, merry-go-rounds and space for balls; tennis and such amusements.

Four stories are proposed in all. On the second floor there will be a permanent exhibit of toys and games, together with such a showing of what-over relates to child life in any way, including clothing and ideas for preparation of the examination of visitors, and will not be in use at any time.

On this floor there will be amateur shops for the boys and girls, where actual work will go on in printing, carpentering, smithing, engraving, plaster, stone and clay.

The third floor has a kindergarten and a kitchen garden, besides a library for children, containing books on the sciences of the earth and child life. A reading room will be included, and this and the library will be at the disposal of the mothers.

Where the flow of sunlight is greatest, up on the fourth floor, will be the paradise of the babies of the tenement—a series of glass covered nurseries.

It is enough to make one envy the possessor of wealth, that one might have the means to elaborate and establish such a splendid project, and cannot fail to accomplish much good in building up noble qualities of character in those who otherwise, without this helpful uplifting and training, might grow downward rather than upward in intellectual and moral status and tendencies.

Hammond, Ind.

A CORRECTION.

Mistakes in Figures Set Right.

To the Editor:—It was not for the effect it would have upon people who know as little of the Young People's Spiritualist Union and its objects as the writer of the article on page 2 of The Progressive Thinker of July 9 does, its statements would simply make us laugh at the oversight or mistake made and let it go at that. As it may influence some of the people who do not know, and up to the present time have had no opportunity of knowing, what the Y. P. S. U. and Children's Progressive League organizations aim to do, in justice to us we ask the space to answer said article.

First, why does he call up the name of Mr. G. V. Kates as being "ignored" by the Y. P. S. U. movement? Mr. Kates is not eligible to active membership on account of his age. His vote is appreciated by all, and the fact that he has worked in the interest of the younger generation of Spiritualists is one of the brightest stars in his galaxy. But the membership of the Y. P. S. U. is for the purpose of giving the younger generation an opportunity which has been denied them by just such people as the writer of that article. They do not put anyone into office on the promise unless said person is between the ages of 16 and 40. To every fair-minded person this charge falls to the ground with its own weight.

What an absurd statement that it would cost a society \$17.50 to become a member of the National body, supporting it with 60 members. The idea is too ridiculous for consideration. Where did the information come from? It must have originated in the fertile brain of the author of said article.

A charter costs \$2 for a society, whether there are seven members or seven hundred; 25 cents annual dues for each member and \$2 for the charter (no necessity for joining the N. S. A. unless they want to—the Young People's Spiritualist Union is not a member of the National body, supporting it with 60 members. The idea is too ridiculous for consideration. Where did the information come from? It must have originated in the fertile brain of the author of said article.

It is for the purpose of carrying on the work that was so ably presented by Andrew Jackson Davis that the National Lyceum was started. If those who should be its friends do not throw so many obstacles in its way that it cannot do any work, it will be an aid to the Young People's Spiritualist Union.

All the Young People's Spiritualist Union asks of a few of the older generation of workers who have opposed the progress of the younger element wherever they could is to let them alone and stop misrepresenting them. Whether they do or not the ability manifested in the movement and the interest that has been shown all over the country by the younger generation will prove that they are just as successful as their elders.

But the attitude of that writer is not the attitude of the Spiritualists at large. That is fortunate for Spiritualists and those who desire to see the movement progress.

In the name of common decency stop misrepresenting us, and if we make mistakes help us to correct them instead of trying to tear us to pieces.

Lily Dale, N. Y.

W. H. BACH.

MISTAKES IN FIGURES.

They will occur sometimes in the best regulated families, and when they do, a little sobriety and a little calm reflection will set them right, and all will be well, and nobody be hurt. The writer of the article referred to above, Mr. Hudson Tuttle, would not intentionally wrong anyone. His whole life and that of his estimable wife have been devoted to the young. We have published several editions of their book, "The Young People's Spiritualist Union," and it has been a great work, "Angell Prize Contest," devoted almost exclusively to the young. Thousands of copies have been sold. Her humanitarian work is widely known and highly appreciated.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

OVER THE RIVER.

The Journey Into the Beyond, and the Return.

To the Editor:—I send you a truthful account of an experience my sister had some two months ago, thinking it will be of interest to some of your readers. Very truly yours,

MRS. CARRIE SHUMWAY.

Manhattan, Kan.

I was taken with a very severe pain in my left side, near my heart; could not take a long breath—just panting for half an hour at a time. After one such spell I began to tremble violently, and my husband being alarmed, said he would go for a doctor, but I told him I could not let him go long enough to even send for one, and that the trembling was a control. That is the last I remember before being thrown into a trance.

Then I knew I left my body and went up a steep hill without climbing—seemed to float. The hill was covered with bright lines and all different in color and shape. One person with me was known as a guide, and several others I did not recognize.

We went over the hill and down to a stream of silvery water, and the guide said, "That is the river of death." I said, "Then we must cross that." He replied, "Oh yes, we can," and we floated over it. We went down along the valley slowly, enjoying the beautiful scenery, almost every variety in a short distance.

As we passed on we came to a place which seemed to be a habitation of spirits, but I did not notice any houses. Soon I saw my father. He said, "Why, Nora, is it possible you were so sick you had to come over here and I not know of it?"

He reached out his arms to take me, but the guide said, "No, you must not touch her, for she is going back—she is not dead, and if everything goes right I am going to take her back."

That is the first I knew but I was back and had left earth life.

Then a young lady appeared at my father's side and asked him who that was. He said that was my sister Abbie; she died when I was so young I did not recognize her.

I said, "Well, Abbie, I will know you the next time I see you. (I had seen several spirits long ago, but did not know which was her.) Then we conversed awhile, but I can't remember what we said."

The guide said, "We must go on," and I wanted father and sister to go with us, but the guide said no; if any more went with us he was afraid something would happen so he could not take me back to my body again.

So we went on; came to my mother-in-law. She said, "Why, have you come over?" and offered to shake hands, but the guide said "no, I had to back." Her husband came up, much surprised to see me, and said in his natural abrupt way: "What are you over here for? You belong down there with Isiah!" (my husband). I told him I knew it and was going back soon; that I had "come over to see them all."

Mother talked to the guide and asked him if he wouldn't try to bring her daughter over in the same way, for she knew that nothing but being brought face to face with her would ever convince her daughter that she would live after death.

The guide said he would if it could be done, and he believed it to be that kind of a medium and that he could.

The guide said we must return, and I knew nothing more till I was back in my body and my guide gone.

My husband said that when I went into the trance the control said they were going to try to take me out of the body, and if everything went well they would bring me back, and if it couldn't be done, I could not live six hours; but for him to keep the room warm and let no one touch the body under any consideration, and that a spirit would hold the body while I was away and he would answer questions if asked. He thinks the time was between one and two hours.

LILY DALE CAMP.

Fourth of July Is Celebrated.

This charming resort and camp of Spiritualists is now clothed with all the beauties of Nature, and on every hand preparations are being made for the annual assembling of the people.

About two hundred people are already here, and to say that we are having a delightful time but faintly expresses the situation. I do not wonder that your correspondents sing the praises of Lily Dale, for it is truly an ideal spot, restful alike to mind and body.

In the absence of any regular program for commemorating the nation's anniversary, a few campers decided that we could not let the day pass without some recognition, and a committee was appointed to make arrangements for a picnic and a general good time socially. The day being cool and the ground somewhat damp from recent rains, the pavilion was utilized for the occasion. The glorious news from the defeat of the army and from Sampson and his fleet furnished an unusual amount of patriotic ardor, and all caught the inspiration of the time and place, while the result was all that was anticipated by the most sanguine. Tables accommodating the entire crowd were filled with a bountiful repast and were made beautiful with flowers and flags, and if there was a single person who failed to enjoy the day it was no fault of the committee or the occasion.

The exercises opened with the singing of patriotic airs, led by Mrs. Gage, after which full justice was done to the viands, and a merrier crowd of people it would be hard to find. There were no speeches, everyone feeling that the work of the army and navy was more eloquent than any words that might be uttered. The afternoon was spent in social games until twilight appeared, when an impromptu social dance closed the program in the pavilion. The celebration was continued, however, as many repaired to the various cottages for a continuation. The ubiquitous small boy was on hand with torpedos and cannon crackers and for his share of ice cream and other things which delight the palate of the rising generation. Irrepressible, as usual, although his continued parade of fireworks added to the zest of the occasion. F. Corden White was master of ceremonies, and it was due to himself and other members of the committee who spared no effort to make things pleasant for the company assembled, that such a thoroughly good time was reported by all.

The program for the regular camping season is an exceptionally good one, and all are looking forward to a successful and enjoyable season.

WILL C. HODGE.

A Beautiful Work Is



Our Premium Book.

REGARDING ART MAGIC.

A Companion to Ghost Land That Is Its Equal In Every Way.

The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake and no seculcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypnotically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

CANNOT BE CRUSHED. Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanism and exposures of fraud and char-

latany; by all the individual divergences and intricate and almost unsolvable problems along the line and within the outstretched arms of its many themes, theories and philosophies; by all the burdening harnesses of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man falls in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

OUR PROMISE FULFILLED.

We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

HERE WE ARE AGAIN with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of to-day, large enough to read at night without injury to the eyes.

THANKS FOR PAST FAVORS. We have no-ling but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate their eagerness manifest from the first in procuring that most wonderful work.

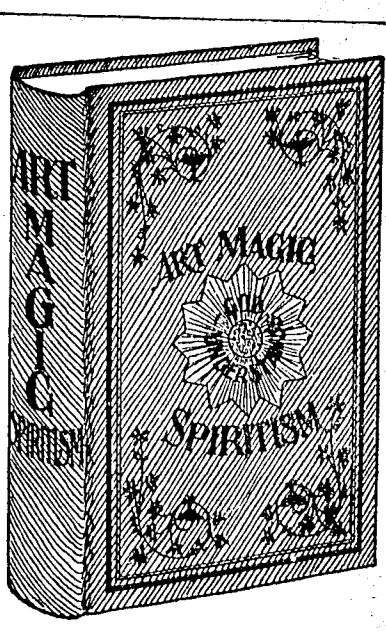
any friends who wish to spend a few hours in spiritual research. If you would educate your family in spiritual thought you cannot afford to waste this splendid opportunity. This book will instruct them in ancient and modern cults, and at least prevent the possibility of prejudice through worldly associations. This of itself is worth the price of the book, which, by the way, is almost given to you. If your friends or neighbors are Spiritualists, they should not borrow the books to read, but should at once subscribe for The Progressive Thinker, and obtain them and thus become a part of the Divine Plan we are inaugurating.

Be it remembered that after June 15, the price of the book, which, by the way, is almost given to you, will be \$1.70. The Progressive Thinker one year, and Art Magic, \$1.20.

More Light.

Spiritualists have not the whole truth; if they had, there would not be such a diversity of opinion in regard to simple questions. When leading minds differ as to the existence of animals on the spirit side of life, it is proof conclusive that the common investigator has no very stable ground to stand upon in establishing a belief in that one respect. There is no use in trying to evade the exact status of our cause on these simple questions where there is such a variety of opinion. While such is the case, Art Magic steps in and clarifies in minds, and it is entitled to a variety of subjects, and it is entitled to one of the greatest of truths—leads to one of the greatest of truths—yet it has something yet to learn.

liberal offers we present ART MAGIO to the public with all confidence in its power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land.



UNPARALLELED OFFER.

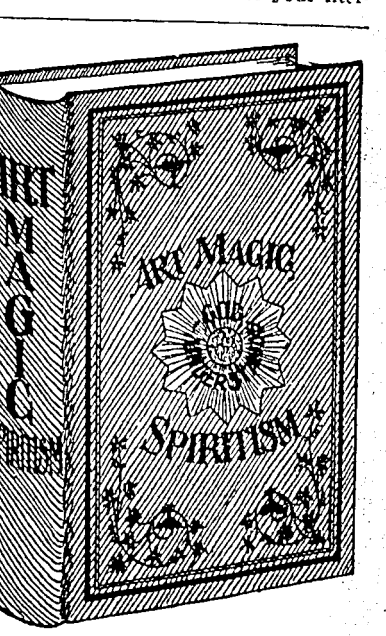
Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Progressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Bear in Mind.

In sending out Art Magic for 20 cents post paid, in connection with a yearly subscription to The Progressive Thinker, we are giving to each one a portion of the actual profits of this office. Art Magic has been sold for as high as \$25 yet you are getting it for less than its actual cost. Neatly printed and elegantly bound, it will prove an attractive addition to the library.

Art Magic.

As Art Magic comes in as our regular premium after the first of June, Ghost Land can also be had in connection by paying \$1.50 for the three—The Progressive Thinker, Art Magic, and Ghost Land. Almost enough within themselves to establish a small library for the entertainment of your liter-



any friends who wish to spend a few hours in spiritual research. If you would educate your family in spiritual thought you cannot afford to waste this splendid opportunity. This book will instruct them in ancient and modern cults, and at least prevent the possibility of prejudice through worldly associations. This of itself is worth the price of the book, which, by the way, is almost given to you. If your friends or neighbors are Spiritualists, they should not borrow the books to read, but should at once subscribe for The Progressive Thinker, and obtain them and thus become a part of the Divine Plan we are inaugurating.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Marine, U. S. S. Oregon, off Santiago de Cuba: Q. I have The Progressive Thinker, and am deeply interested in Spiritualism. I wish to know how I shall proceed to investigate?

A. Questions have come to this department from almost every civilized country, but none ever appealed more deeply to my sympathy than this. That the great problem of life and death should awaken interest in the very center of the storm of war, shows how vital its solution is to human happiness. When the nation with breathless interest watched the splendid race of the great battle ship from the other side of the globe some hearts were faint and foreboded disaster. They had no cause, for the destinies of nations depended on that ship, and her way was guided by that power which controls human advancement. She set her prow to the far-off conflict and turned not by wind or tide from the courageous endeavor. She was needed in the heat and front of the battle, and thither she came as fast as her throbbing engines would impel her. She had work to do, she yet has the greatest of all and will not fail until it is accomplished. A grateful nation will remember the Oregon and her heroic crew, to the end of historic time.

This correspondent will not find the antagonistic atmosphere of a warship congenial to spiritual culture, but by concentration of mind, he may gain sufficient harmony to allow of the reception of messages from spirit sources. The same rules as to the formation of a circle, or sitting alone apply as elsewhere.

The correspondent is already a sensitive, and the great desire he has for spirit communion is a reflection of the equally earnest longing to impress him with their presence, from friends very near and dear to him on the other side. This being the case his success in taking a forward step is almost assured.

It is with pleasure we mail him the books we deem most serviceable in gaining a knowledge of the laws and conditions of spirit-life and mediumship. Surely no philosophy can give stronger courage to bear life's responsibilities and imminent dangers to the end, and unflinchingly meet the hour of death than the Spiritual.

Hugh Murray: Q. In reading W. C. Hodges' report of the Jubilee, in The Progressive Thinker it is said a letter was read as among the foreign correspondence, from "Alexander Aksakof, of Russia, grandfather to the present Czar." Is not this a mistake?

A. Count Alexander Aksakof is one of the leading Spiritualists of Russia. He was born in 1832, and received the title and office from the fortunes of his father of hereditary governor of the province of Penza. He is related to the Czar by cousinship. He is uncle to the lady who married the wonderful medium, D. D. Home.

M. M. L.: Q. What will be the final result of the mingling of the negro and white races in the United States?

A. The negro and white races do not mingle, and this is the most important consideration. The various branches of the white races blend freely, and the offsprings partake of the strong qualities of their parents, but the negro diverges too much from the white and the offspring, too plainly indicates in color and facial expression their composite origin. Civilization represents the accumulation of all the force of mental culture of the past of a people, and the older, other things being equal, the more rapid the advance. In the case of the negro, he is thrust into civilization representing the accumulated force of thousands of years, concentrating from innumerable sources of mingling nationalities, while his own progress began not more than three or four generations ago. There are abnormal cases, like Douglass, of astonishing mental power, but the race as a race must remain outside the dominant people, impelled forward not by a force of its own, but by the current which sweeps forward the white race.

It is thus brought into a struggle for existence, for which it is unequal and unprepared, and stimulated beyond its capacity. As a result, insanity and consumption have alarmingly increased with the negro, even in those states where the struggle is less severe. Thus in 1860 there were only 44 insane negroes in Georgia, while in 1880 there were 910. In North Carolina in 1880 there were 91 insane blacks, while in 1896 there were 370. In Virginia in 1865 there were 60 insane colored, and now there are over 1,000. From the reports of hospitals, it appears that the death rate from consumption, of negro patients, is almost double that of the white. These causes will eliminate the weaker race, as it has done in all cases where two races of unequal advancement confront each other. The attempt to force our civilization on the American Indians, on the Sandwich Islanders, on the New Zealanders, are similar instances and alike failures. The alarming cry raised soon after freedom was granted the negroes of the South, of miscegenation, and the greater proportional increase which would dispossess the whites, is thus shown to be groundless. There may be here and there marriage of whites and blacks, the occasional appearance of notable individuals, but the forces working for the separation and maintenance of race will slowly and surely extinguish the less advanced.

Percival G. Allsop: Q. (1) What good is there to be obtained from a knowledge of a spiritual life?

(2) Why are some incapable of ascertaining for themselves the truth of Spiritualism?

A. (1) The demonstration of the fact that we exist as the same individuals after death is the most important of human existence. It at once sweeps away all the dogmatism, faith and superstitions of the past; all the vain attempts to explain man's origin and destiny on religious grounds, and gives in their place knowledge of the future. It brings value to every mourning heart; assurance to the doubters, and a consistent philosophy of life.

(2) Everyone by investigation can ascertain the truth of Spiritualism. All are not able through their own mediumship, because this differs in degree, and in many is not sufficiently developed. Why? It might as well be asked why there is difference in sight, hearing, and mental endowment.

Robt. Wilcox, Avery, O.: Q. (1) What evidence have we that humanity as a whole is making spiritual progress?

(2) Would Sunday laws, such as the churches are agitating, be of benefit to morality?

A. (1) The vast array of historic evidence. Man began as a savage. Civilization may have its dark spots, but no one can claim that the civilized man is not more spiritual.

ually inclined than the barbarian. We have only to read of the cruelties, tortures, and inhumanities of the past century to be thankful that we are so far in advance.

(2) In the Puritan days, Sunday was held sacred, and severest punishment meted out to those who did not respect it. The people then were not more moral than at present. The churches cannot expect to bring the nation back to the superstition and bigotry of those days, for the preachers have lost their grasp on the people, who now are better informed than they. So far from being a benefit morally, such repressive laws, foster hypocrisy and crime.

P. L. Q. How did the city of Cincinnati come to receive that name?

A. It was so named by General St. Clair, then Governor of the Northwestern Territory, in 1790, from the society of Cincinnati, an organization that was in favor at the time, and of which he was an officer.

Delano Bates: Q. What has the patient a right to expect in a clairvoyant examination?

A. The diagnosis in this case is paroxysmal tachycardia of long standing. The patient has a right to expect of the clairvoyant a full and complete statement of his diseased condition and its history. If this is not given better than it can be by a physician, there is nothing gained by the consultation. It is usually inferred that if a physician can tell what the disease is, or describe the symptoms, he can surely prescribe a remedy. This is erroneous, for the difficulty comes in, not at the diagnosis, but at the curative agency. Thus it is a mere matter of observation through a microscope to determine cancer, but the experience of all physicians prove that no remedy can effect a cure. The one agency which restores health is the persistency of vital force, which given the best hygienic conditions, restores the disturbed organic functions to a normal state.

In the case under consideration, there probably is no organic change in the heart, but defective nerve-nutrition, and if the vital forces can be restored by diet, air and exercise the trouble will disappear.

C. L. Park: Q. Please tell me through The Progressive Thinker if Abraham Lincoln was a Spiritualist? Did he attend seances and communicate with spirits through mediums? Did he attend any Christian church regularly while he was in Washington as President of the United States, and were the Catholics in any way responsible for his assassination? If so, where can I find the proof?

A. Abraham Lincoln was a Spiritualist, as is fully proven in "Was Abraham Lincoln a Spiritualist?" by Nettie Maynard, a medium whom he kept for a time in his household at Washington. His consultation of spirits through mediums is therein fully given.

He was not a church-member, for his mind was too broad and liberal for a creed. There is no doubt that his assassination was a Catholic plot, as the expose of Father Chiquin, published in The Progressive Thinker, several years ago, fully demonstrated.

H. Kem: Q. Can you supply books on Magic and the Magic Mirror?

A. I have no confidence or belief in Magic or the so-called occult. I can procure the various books on the subject, and the Magic Mirror. The latter is held at a high price, and is no better, except for the prestige given by being far-fetched, than a silver dollar, a bright bit of glass or even a glass of water. A large glass ball, such as are used as marbles, is a fine substitute. The value of one and all is that by intently gazing at them the attention is fixed, the mind concentrated and the hypnotic state thus induced.

As for the books, they have no basis in truth except the little taken from Spiritualism, which the latter more completely and understandingly expresses, and furnishes the key to all the "mysteries" which have been kept as secrets by "adepts" and fakirs.

H. H. H., Springfield, Mo.: Q. (1) Will you please define Atheism and Infidelity, and are Spiritualists as a rule such?

A. (1) An Atheist does not believe in a distinct creative God.

Infidelity is simply unbelief. A Christian is an infidel to a Mohammedan; a Parsee to a Christian.

Spiritualists are of all faiths, and no two identical in belief, yet it may be stated that in the main they are agnostics, receiving only that which admits of proof, and allowing that which does not to pass as secondary. The attempt to solve the problem of the character and nature of God has caused more bloodshed and misery to mankind than all other causes combined. It began with the hatred of savage man for those who worshiped different gods, and has ever since that remote time kept the sword wet with human gore.

It has come into the present with its hatred of those who dare to think and speak against the colossal, born in ignorance and nurtured by priestcraft, and has made belief in this being the alternative of social ostracism.

Yet calmly considered this problem is the least important to mankind. In its nature impossible of solution by finite minds, it is only a haunting chimera of an age that is dead. The great problem which confronts us is the advancement of man, and we know whatever God may be, the glory of man in perfection, is the only true worship.

J. K. Hammerli: Q. If there were no commandments, or laws before the time of Moses, the law-giver, by what code of laws was Cain punished? The same with the steward, butler and baker in Pharaoh's house? The same with Benjamin, the brother of Joseph, who was accused of stealing the vessel?

A. The belief that there were no laws or moral order before Moses is utterly unsupported. That there ever was a Moses is unsupported, and the "laws" he is said to have written were current property of mankind before transcribed into the Hebrew books. Zoroaster, in Persia, was much more ancient, and his commandments are almost identical with those said to have been given by God from Mt. Sinai. Jewish arrogance and Christian fraud are responsible for the propagation of the monstrous falsehood.

The Egyptians were thoroughly acquainted with the moral laws, and well expressed them in their civil code, and had enjoyed the reign of law and order many hundred years before Moses is said to have been born. The vaunted laws of Moses are a faint echo of the splendid code of Egypt, with its faults of theocratic rule intensified.

S. N. S.: Q. My tongue often speaks sentences which I do not think, and I have spoken in French, Indian, etc., and all this time in a conscious state. How is this possible. What can I do to become a test medium, for nothing but that will get me before the public?

A. As the hand moves "automatically" to write, so does the tongue to speak, and this phase does not require unconsciousness. Getting before the public should be the last thing thought of. Seek for a sensitive, impressive spirit within yourself, first, and if you are worthy your desire will be answered. But if you set out with the desire to astonish others with the tests you give, you are bound for disappointment.

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CORRESPONDENCE.

The International Congress of Spiritualists.

To the Editor:—Here we are, the guests of Mrs. Emmet and Helen Denison, at the beautiful home in this great metropolis of the world.

On June 8 our party, comprising Mr. J. J. Morse, England's representative at the late Jubilee in Rochester; Mrs. Cora L. V. Richmond, Dr. J. M. Peebles, Mrs. Jennie Hagan Jackson, the accredited representatives of the National Spiritualists' Association of the United States and Canada at the International Congress of Spiritualists in London (Lillian Whiting, the other representative, having preceded us upon another steamer), and myself, embarked on the Red Star Line steamship Kensington. We had a calm and very enjoyable passage. There was no sea-sickness in our party, so we were able to take part in all that was going on. It is customary to hold divine service on all steamships given a Sunday morning, and all the steamships I have been on have had the Church of England or Episcopal service. So, as usual, on the Sunday we were on the ocean there was a notice on the bulletin board that "divine service would be held in the saloon at 11 o'clock," and at that hour the bell solemnly tolled the passengers from the saloon. An Episcopal clergyman officiated at the service. His remarks were purely laudatorial, to which we all could subscribe. After that meeting there was another notice on the bulletin board, saying, "There will be devotional services in the saloon at 8 p. m." The passengers on the ship had discovered that there was a party of Spiritualists among them, including Mrs. Richmond, and had sent her a petition signed by a majority of the passengers to give them a service on Sunday evening. At 8 o'clock the hall again tolled us to the saloon. There was a larger gathering than at the morning service. The subject of Mrs. Richmond's discourse was "Spiritualism," at the conclusion of which Mrs. Richmond and Mrs. Jackson improvised a poem jointly on subjects suggested by the captain and surgeon of the ship. The service was a great success from beginning to end and was unable to restrain its enthusiasm.

The passengers on the steamships always get up an entertainment of some kind for the benefit of the seamen's fund. Ours, held Thursday evening, was arranged principally by Mrs. Cadwallader. It consisted of music, vocal and instrumental—one piece, a beautiful violin solo, by a Chicago girl, whose mother was a great success in taking her abroad to complete her musical education—readings, recitations, etc. Mr. Morse took part in it; Mrs. Richmond gave two poems, Mrs. Jackson gave a poem on a subject given her by one of the company, Mrs. Cadwallader recited a selection. So you see the Spiritualists were very much in evidence during that passage of that ship.

We arrived in London Saturday, June 18. The initial meeting of the Congress was held Sunday evening. As "Light" is publishing the proceedings in full I will not say much about them. But the final meeting was a conversation, held Friday evening in St. James' Hall, to which 2,000 invitations had been issued. There were about 1,500 present. It was certainly the most brilliant assemblage of Spiritualists I have ever seen. The Congress was a great success from beginning to end. There were learned papers and addresses from many prominent Englishmen, and representatives from many European countries, but the lady from Chicago, Mrs. Cora L. V. Richmond, seemed to be the acknowledged superior of all; whenever she appeared anywhere or her name was announced, there was great applause, and whenever there was an opportunity she was called upon for remarks.

Last evening Mrs. Richmond spoke for the Marylebone Society of London. The doors had to be closed long before the services commenced as the hall was packed, and as many were turned away as were in the hall. She will speak for the same society July 3 and 17. July 10 she will speak at New-on-tyne. We will return in time to be at Presville, N. Y., August 5. We will reach Chicago the latter part of that month.

Mrs. Jackson spoke in Glasgow, Scotland, last Sunday. Next Sunday she and Dr. Peebles will be at Keithly to attend the meeting of the Federation of Spiritualists of Great Britain, and the following Thursday they will sail for the United States.

The old acquaintances of Mrs. Richmond, whom she met on former visits here, gave her a most cordial welcome. We are enjoying the best of health, and hope it is so with you. Mrs. Richmond joins in fraternal regards to Mrs. Francis and yourself. Please give our kind remembrances to all Chicago friends.

Yours most truly,
WM. RICHMOND.

P. S.—Our host and hostess give a reception in our honor next Saturday evening, for which a large number of invitations have been issued. W. R.

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

Maud E., infant daughter of E. W. and May White, of Bay City, Mich., passed on, June 29, 1898, age 2 years, 2 months, 9 days. Her mother is a Spiritualist lecturer well known in Kansas and Michigan. Dr. O. B. Noyes officiated.

Passed to the higher life, June 30, 1898, our friend and brother, John Baker, at the age of 70 years. He was an ardent Spiritualist, and one of Nature's noblemen. He was at Orange visiting a nephew, and complained of not feeling well, and returned to his house. He had preceded by a few steps and fell dead. Dr. Edison Smith officiated at the funeral.

MRS. G. ARNOLD.
Santa Ana, Cal. 975.
Passed to spirit-life on Wednesday, June 29, Mrs. Eliza A. Prescott, of Oillan, O. She departed had long been an earnest advocate of Spiritualism. The funeral services were conducted by the writer in the Independent church, July 8. The floral offerings were beautiful, and though no badge of mourning was visible on that occasion, never was the physical departure of a mother more keenly felt than by the daughter left in Grandma Prescott's home. She is the one Spiritualist among the relatives, but true to her own convictions and remembering how light Spiritualism was to her mother, she alone, arranged for the services.

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PHENOMENAL.

An Account of Some Remarkable Manifestations.

One of the most wonderful mediums in this country is Mrs. French, of Rochester, N. Y., who, for many years, has been the instrument through whom independent spirit voices have communicated with mortals. Hundreds of noted Spiritualists and investigators have, during the past fifteen years, had the privilege of listening to the loud, resonant voice of "Red Jacket," who is the chief control of Mrs. French, and who gives discourses on many subjects, historical, ethical and scientific, in accordance with the advancement he has made during his long sojourn on the spirit side of life, and no one who hears his voice can ever forget the high moral tone of his utterances, nor the earnestness with which he appeals for his hearers to lead lives of honor, truthfulness and virtue. Various other independent voices come through Mrs. French's organism, which are also remarkable for the wisdom and comfort contained in their conversations.

Mrs. French, though not, strictly speaking, a medium, has held many seances in the interest of Spiritualism, and to give enquirers the opportunity to witness spirit manifestations. Much of her labor has been in the missionary field.

The Society for Psychical Research became interested in her phase of mediumship and examined her powers, under test conditions of the most exacting kind, and declared all the manifestations of independent voices to be perfectly genuine.

Other scientific men, and Spiritualist experts have, during fifteen years, constantly attended her seances and endeavored by every ingenuity that could be conceived to unravel the mystery of the voices, but Mrs. French has never had the slightest suspicion of fraud cast upon her during her long career as a medium. For although she has only had independent voices for about fifteen years, she has been controlled otherwise ever since she was a child, over half a century ago. She belongs to the ancient family of Pierreponts, the head of which is the Right Honorable the Earl of Manservants of Holme Pierrepont, Nottinghamshire, England, and her name, and that of her daughter, registered in the roster of American Pierreponts in a biography of the members of the family who have helped to make history in the United States during the past century. Among the members of the American branch was the late Judge Pierrepont, Minister to England.

At a recent seance given by Mrs. French at the residence of the Misses Boardman, two wealthy and highly cultivated ladies of Rochester, one of whom is a remarkable automatic writing medium, and a correspondent of the famous Mr. Sted, of London, England, editor of the Review of Reviews and author of "If Christ Should Come to Chicago," some very wonderful manifestations took place.

There were present on the occasion, besides the two ladies mentioned, the Honorable Dean Stuart, ex-judge of the Surrogate Court; Frank Ramsey and several others, who are well known as notable merchants, and the medium. After the usual manifestations of independent voices, during which "Red Jacket" delivered an oration, the latter informed the circle that a spirit called "Lilly" was present and desired an opportunity to give a manifestation which she had promised to "Nellie" and "Edgar" so soon as she could discover the proper conditions and media for the purpose.

She said: "I think the present condition of this circle will enable me to accomplish what I desire, and if successful I would ask that an account of it may be forwarded to The Progressive Thinker, so that Nellie and Edgar may know of it." This was promised by members of the circle.

"Lilly" then requested Mrs. French to stand in front of Judge Stuart and take hold of both his hands. The Judge was told to spread a pocket handkerchief over his knees. These instructions having been complied with the little company sang one of their familiar airs. Some beautiful lights were seen floating through the room, which seemed to cluster near the ceiling over the Judge and medium, and at length

titillations downwards into the "Something has fallen on my knees!"

The medium was then requested to stand in front of one of the others present, when the same phenomena occurred.

Then the voice of "Lilly" was heard to say: "I thank the medium and the circle for having provided the psychical conditions which she enabled me to accomplish, the feat of materializing flowers, whose whiteness is an emblem of spiritual purity and love divine."

At the close of the seance Judge Stuart and the other gentlemen found two bunches of white flowers, composed of rose-shaped clusters of small petals, the like of which, up to the present writing, has not been found growing in Rochester by those who have searched.

I have written this for The Progressive Thinker at the request of the gentlemen present at the seance, who vouch for its truthfulness and to the fact that the phenomena produced during the entire evening was under strict test conditions.

Such manifestations form valuable features in the alphabet of the spiritual philosophy.

A. W. MOORE.
Rochester, N. Y.

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

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NO. 452

A REMARKABLE NARRATIVE.

An Account of a Political Medium in St. Petersburg, from 1880 to 1886.

A Paper by Dr. George v. Langsdorff, of Freiberg, Baden, Germany, Read Before the International Congress of Spiritualists, London, Eng., June 21, 1898.

The following striking paper by Dr. George v. Langsdorff, Freiberg, Baden, Black Forest, was presented on the platform, was then read:

As I suppose that but very few of my hearers have read my publication, "Die Schutzgeistler" (The Guardian Spirits), which appeared in 1897 in Leipzig, I thought it would be interesting for you to hear something of a remarkable, and still living, political medium, whose mission was to save the mighty Russian Empire from a fatal revolution by the Nihilists.

Henry v. Langsdorff's father was born in Rio de Janeiro, in Brazil, and his grandfather, Baron George v. Langsdorff, was the Russian Ambassador there from 1820 to 1829, and returned in 1830 to Europe. Henry's father was one of the republican leaders in the revolutionary times of 1848, and was compelled to emigrate to North America, where Henry, the medium referred to, came into this world, in 1850, in Erie, Pennsylvania.

When an amnesty had been granted, Henry's parents returned to Germany as exiled Spiritualists.

In the great war of 1870-71, Henry had to join the Baden forces against France; was wounded the day before the capitulation of Strasbourg; returned, when healed, to his regiment before Belfort; and came, disgusted with military affairs, to his parents.

He desired to try his fortune as a merchant in the United States of America; and his intentions finding no opposition from his parents, he returned to his native country—North America. But the fatal crisis of 1873-4 drove him back to Germany. He started business at Frankfurt with another young man, but did not succeed, either there or in Freiburg, in Baden. In the latter place he married a supposed rich lady, whose father was too miserly to support his daughter and son-in-law.

One day she left her husband and returned to her parents. His mother was at that time a good speaking and, occasionally, clairvoyant medium. So it came to pass that when Henry once introduced a Russian gentleman (Mr. Munster, 1893, who was likewise a Spiritualist), his mother went into trances and said: "If this elder gentleman would marry this young man, the latter would become a grand medium."

Mr. Munster was a magnetizer, and had already developed some mediums in Belgium and Paris. So it happened that Henry in a very short time became a speaking, writing, and physical medium. Twice flowers were brought, and in July two ripe and sweet grapes (N. 1)—in that year, 1870, the grapes did not ripen at all, not even in October, as usually. Shortly after this the medium wrote a very well-executed manuscript, with remarks in Greek, though he had never had a Greek book in his hands.

At that time many Spiritualists who visited the medium received the most convincing tests. His guardian spirit called himself "Dabot," and said that his name when on earth was Dominik Francois Armon, and that he was born in Paris in 1793, where he was employed as director of the Astronomical Academy. But his identity could never be verified. Besides "Dabot" there were also "Hahnemann," the father of Homeopathy, and "Napoleon I.," who professed to be guardians of the medium.

From other mediums as well as Henry's mother, when in trances, came the prediction that he would "leave a mission to fulfill in Russia. This the parents did not believe, nor would they give their consent thereto.

Once I asked "Napoleon I." who spoke several times through the medium's mother, "How is it that you will now help Russia, although it was your prime object when on earth to make Napoleon answer to an earnest mother: 'Millions perished in this land through my egotism, and I suffered tremendously in consequence. I can relieve my conscience only by helping millions to happiness.'"

Finally the parents consented, but the evening before the medium started they proposed to hold a seance en famille, when "Dabot" persisted that the medium had a mission in Russia, and his farewell words were: "Look to him who is the source of all goodness and sublimity. Farewell, au revoir!"

The medium started for Leipzig, where he expected to see Mr. Aksakow, who was at that time in Paris, and who returned to Russia via Leipzig. But "Dabot" informed the medium: "This is not the man who can introduce you to the Czar."

Henry then went alone to St. Petersburg, but while the parents expected a letter from Russia there came the news again from Leipzig (September 4, 1870): "I am expelled from Russia, but shall soon return there again."

The Emperor of Russia had gone to Warsaw just the day before, and General Surow, then Governor of St. Petersburg, to whom Henry presented himself in his capacity as medium and protector of the Czar, believed him (Henry) to be crazy; he ordered him to be examined by a physician, who knew nothing of Spiritualism, and who declared Henry to be insane.

Mr. Munster, the medium's magnetizer, then gave up all idea of suc-

cess, and declared that now it would be entirely impossible that Henry could ever return to Russia. But the medium himself never gave up his hopes. Meanwhile the father declined to supply his son any further with money, and wrote to Henry to look out for a situation in a mercantile house.

Meanwhile Henry gave tests in Leipzig, and was entirely without means. One day "Dabot" told him: "Now is the very time to return to St. Petersburg." "All right, good guardian," was the reply, "but I am out of money." "Oh, nothing so easy for us as to support you. Pay a visit to such and such persons." The medium followed the advice, and was greatly astonished to get, unasked, from two persons three hundred marks each as remuneration for the many tests they received.

On January 19, 1880, the parents got a letter from him from St. Petersburg, commencing: "Hurrah! the spirits have won the battle." The medium had arrived in St. Petersburg in the evening, and next morning his guardian whispered in his ear: "Now go to the Hotel de l'Europe and ask for the Countess Galves; she will introduce you to the Grand Duke Constantine, and through him you will be introduced to the Emperor." His curiosity as to whether there was such a lady in the hotel named was mixed with doubt; but soon after reaching the hotel he learned from the porter that the Countess occupied three saloons in the front part of the house.

The Countess was astonished to hear from the young man about his medial mission, and asked if he could give her a proof.

"Oh, yes," said the medium.

"When, if you please?"

"Well, immediately, if you wish."

He then went into a trance, and he woke up found the Countess in tears. She then said that the Grand Duke would come to-morrow to take tea with her, and that she would speak to the Grand Duke about him, and three days afterwards the medium received an invitation to appear before the Grand Duke, who also asked for a test. The medium agreed, and when he came to his normal state he saw his Highness, in the presence of his secretary, taking a writing-slate out of a drawer. He handed him the slate, with the words:

"I asked you a political question—the same question that I lately asked the medium Slade, and he gave me that. Read for yourself."

On the slate was written: "This question will soon be answered to you by a German medium."

"You are this medium; yes, I will present you to the Emperor," said the Grand Duke.

A strong feeling of gratitude to the Almighty came over the parents when they read Henry's letter, which contained the ratification of the medium's mission.

The medium received a monthly salary and rooms in the Grand Duke's palace, and married afterwards a Swedish lady.

At that time Russia was ruled by the grand dictator, Melnikow, protector of the Czar's personal safety. But the medium always was a greater detector than he (Melnikow). For instance, in November, 1880, the Emperor was informed by the medium that the Winter Palace was undermined. The Czar would not believe it, and said: "My dear Baron, you have given me many tests of your clairvoyance, but such a thing is impossible for me to believe."

"Your Majesty, I will draw a line on the street under which the wire has been laid; it comes from the house opposite."

"No, young friend, I cannot give an order to explore that spot; it would be a mistrust of my brave soldiers, who stand on guard." (This shows the good and faithful character of Alexander II., of whose kind feelings and doings the medium wrote the many examples.)

"Well," said the medium, "my fate here is accomplished; in half an hour the catastrophe will come."

(Here I must interpolate that at that time the Prince Ferdinand of Bulgaria was on a visit to the Czar. They spoke together about this prediction, which delayed their going to dinner for half an hour.)

In the street the medium met an officer, who asked: "Ahi! Baron, you have had an interview with the Emperor?"

"Yes, the Winter Palace is undermined, and will blow up in half an hour, but his Majesty will not believe it."

"What! What do you say? The Winter Palace undermined? That's impossible! May I go with you?"

Both entered a restaurant which was near at hand, and exactly at the expiration of half an hour the explosion took place, and immediately afterwards a lackey made his appearance and called the medium to the Emperor, who embraced him, saying: "Oh, dear friend, how I regret not to have paid attention to your warning."

The dictator Melnikow saw a rival in so clever a medium, and when the Czar, as he generally did in the spring, went to Livadia (May, 1880), Melnikow sent the medium with important documents to Paris. He handed him a thousand roubles, but at the same time were given secret orders that he was to be robbed before reaching the Ger-

man frontier. The medium told me afterwards that he at a certain time became very sleepy; and when he awoke his pocketbook was gone; but, strange to say, the documents were still in his possession. In Berlin he deposited these documents at the Reichs Bank, and obtained an audience of the great Reichs Chancellor, whom he told freely about his medial mission in Russia, and that Melnikow had sent him with documents to Paris, and that he had been robbed of the roubles but not of the documents.

The great Chancellor appointed a second interview with Henry for the next day, and then asked him, in evident astonishment: "What position did you hold in St. Petersburg? How came it that you got such documents into your hands?" Henry knew very well the contents of the papers, but asked: "Are those documents, then, so very important?" "Important!" exclaimed the Chancellor; "so long as I have been Minister I have never had such important proofs in my hand."

The medium had several audiences, and the third time found the great Melnikow present; but I must not tell what discourse those two heroes had with the medium.

Henry did not fail to go also to the Russian Ambassador in Berlin, and to tell him of the robbery that had befallen him. Some days later the Grand Duke Constantine came to get back the documents. To him and to the Ambassador Subarow, in Berlin, the medium repeated that he had warned the Emperor not to go to the manager, or if he did so to return always at a quick gallop. Without this precaution he would be lacerated by bombs. This prediction was also given by other mediums.

(Here I will remark that Spiritualism is well known at the Court of Berlin; that Wilhelm I. and Frederic Wilhelm II., and likewise Bismarck and Moltke, were well acquainted with it. For instance, Moltke, in the above mentioned audience with the medium, related that one morning in 1870, just before marching against France, he was lying in his bed, not dreaming and not sleeping, but in a kind of light slumber, when, as he said, "At once I saw a white flag unfurling itself before my eyes, and thereon was written, in golden letters, 'Be moderate in victory.' Do you know, B., how often I had to remind you of that flag? You always wished for more.")

New troubles awaited the medium, as soon afterwards Alexander II. was lacerated by bombs. The medium was now without means in Berlin, but his guardians always told him to keep quiet, and that he would return again to St. Petersburg.

I found in Berlin an appointment as book-keeper in a brewery, and was so far contented with his lot, and also was his wife. But fate is often very mutable. His principal came to grief, and in consequence Henry lost his situation, and was glad to accept a position as inspector of a particular branch of the Hygienic Exhibition in Berlin (May, 1882). But fate broke out in the exhibition, and his little but was also destroyed, together with his small stock of furniture and clothing. He and his wife had then nothing left but what they were wearing. The committee, however, paid him an indemnity of a hundred marks, and acting on an inner impulse he then went to Frankfurt.

Strange to say, the Russian Government must have watched him. In Frankfurt he received the visit of a man, who said he was from the Russian Embassy in Wiesbaden, who asked him if he would not like to go to Geneva, where three Russian generals would receive him. The medium agreed, but asked for means for this journey, and these he received. On October 8, 1882, he went to Geneva and entered the hotel, the name of which had been given him, where the generals were waiting for him.

"What do you wish from me?" he asked.

"Well, there are three Nihilists, who are the leaders of different coming, and we wish to know if they are here or elsewhere. We were told that you are the man to find that out."

"Perhaps, yes. But have you photographs of them."

"Certainly; here they are."

"Well, to-morrow morning I shall be able to give you clear guidance."

The medium, on going to bed, offered up a fervent prayer, and asked for information. After that he heard the well-known voice whispering in his ear: "The person represented by the first portrait lives in that and that street, No. 24, the first floor upward, the first door to the right." The domicile of the persons of the second and third photographs was also accurately given.

The medium wrote the pictures and dresses on the back of the pictures and went to sleep. The next morning he saw the generals, who at once asked: "Well, can you give us what you promised?"

"Yes; look here, I put the addresses on the back of the photographs."

Their astonishment was great. They asked: "But how could you get that in such a short time? And what shall we do now?"

"Well, now let us first have our breakfast, and then we will take a cab and look for the addresses."

They drove off, and before they had

to turn to the left in the indicated street the medium ordered the driver to stop. They stepped out and went along.

"Here is No. 24," the medium said, "but don't stay; come along to the next corner."

Here they deliberated as to who should go in to assure himself of the fact. Each wished that the other should go. "Well," said the medium, "of what are you afraid? Just go up stairs and ask if a room there is to be let."

"Farbleu!" exclaimed the one, "I did not fear the cannon-balls before Plevna, and why should I now tremble before one Nihilist?"

A few minutes later he came back in great exultation, saying: "Je l'ai vu, je l'ai vu; c'était lui, je vous assure, c'était lui, c'était le véritable homme!" (The conversation was carried on in French, because one of the generals could not understand German.)

The medium had some trouble to quiet this excited general, so as not to create any sensation.

The second and third addresses were likewise verified in the same way, and the medium had given the very best proof of his capacity. On the following night the medium was informed of many other things in regard to the Nihilists, and every notice was sent to St. Petersburg by the generals.

The medium having been instructed by his guides to go to the Emperor, he went to take private lodging, on the third day the three high officials entered his room in high exultation. The generals related that, sitting in a restaurant and conversing in Russian, near a man who was reading a newspaper, and was sharply listening, as they went away, the man followed, and was joined by a second, and then by a third, all of them standing now before the house.

"Why," said the medium, "and now you come to me? Well, now I am compromised. But let me look at them."

As he went to the window he felt some power pulling his coat and heard the whispered words: "Tell these three generals to leave Geneva immediately; if not, they will be killed this evening. If you still wish to go to-morrow, but the first train must be your last."

The medium repeated to them the warning, and they followed the advice in great haste.

The medium paid a visit to a friend and reached home late. As he opened the house door, he felt again the warning pull, and heard the whisper, "Speak first in the passage before you enter it."

"Who is there?" he cried aloud. No answer there. "Who is there? Answer or I fire."

He then heard the rustling of a silk dress, and in the gas-light appeared a lady of about thirty years old, who said: "Who are you? What force have you about yourself that hinders me from raising my right hand? Why is my right arm lamed?"

The medium took the lady out into the full gas-light, and asked: "Tell me, what wrong have I done to you that you intend to kill me?"

The lady replied: "Not to me, but to our holy mission. You are an enemy to Russia, and upon me fell the lot to kill you. The Russian people live under a mightily oppressing ruler. My own father was sent to Siberia without knowing for what. I was then sixteen years old, and swore to avenge him. Now the very time has come. I am a Nihilist, and perhaps you do not know the sacredness of this word."

"What do you now intend to do?" asked the medium.

"We will keep quiet through the winter, but when spring comes we will strain every nerve to undermine the government."

"Keep quiet," said the medium. "Russia will be saved from the oppressive power, but not by the Nihilists; by another force."

The lady exclaimed, as if suddenly freed from a charm: "Heaven! What have I done! Oh, miserable creature!"

The medium: "What have you done that is so very extravagant?"

The lady: "Oh, you know nothing about our binding oath. Oh, I am a traitress!"

The medium tried to console the poor lady, and told her to have courage. "The three Russians are not killed, and you can say that you could not find me. Good-bye, perhaps I may see you in better times."

The three generals were willing to take the medium away with them to St. Petersburg, but he wished to stop a fortnight with his parents and to gain power for his new great work in Russia. Exactly fourteen days later the medium received money wherewith to go to St. Petersburg.

What next followed I am not yet allowed to tell; but I took notice of all that I heard by means of letters or communications from the medium; moreover, he himself keeps memorandums and holds them securely.

(N. B.—In a manuscript, "Spiritualism in Freiburg," I narrated everything that the medium had told me, but I deem this time not yet arrived to publish it in full.)

The medium had now almost every evening and often in the daytime a private seance with Alexander III. and the Empress. At times the medium spoke in trances, but mostly through a very simple psychograph, constructed by the spirits. On a board the letters of the alphabet were written, not in order, but promiscuously; then a saucer was marked on each point with a black spot. By laying the hand of the medium on the saucer it moved quickly about. The Emperor called the letter pointed out by the black spot, and the Empress wrote it down. (The reason of this manner of communication was that the controlling power could not in that manner be disturbed by other spirits.)

Every advice of the spirits was strictly followed. The Emperor had to promise that only the notorious robbers who committed murder should be transported to Siberia. The young men, especially the Nihilist students, were placed "for punishment" in the military school. "By such mildness you create reconciliation and win intelligent officers," the spirit said.

The medium was also admitted to

every session of the Ministerium; and every Minister had to take a sacred oath never to speak about the medium—on pain of immediate deportation to Siberia.

And the medium himself, his guardian spirits forbade to accept any decoration, title, or present of money, except his salary for living; but the medium had free lodging in the Imperial palace, coach and horses out of the Imperial stable, and a free card to all public institutions.

What I heard by letters and sayings of the medium I dare not make public, but it is preserved in a special manuscript that I have written down. It may be sufficient to say that the above-named magnetizer of the medium (Friedrich Munster, who once came to St. Petersburg, on a visit to his sick old father) wrote to me (April 15, 1883): "Dabot (the medium's guardian) fulfills one wonder after another, and if it so goes on, the end will be brilliant. I am glad to have seen and heard personally so much."

The Imperial Coronation (May 8, 1883), of the preparations for which the journals related so much, only came to pass when, by the astonishing detection of the medium, it was found out that eighty-seven chests, signed and addressed So-and-so, with the declaration, "Glassware from New Orleans, N. A., were deposited in Moscow. These chests (so the spirits said) were filled with small, flat glass shells, besmeared on the surface with a chemical preparation. As soon as they were thrown over the multitude of the people they would have exploded, and would have done great damage. The search showed fully the truth of the warning. The detection of this mystery brought great depression on the Nihilists. Many of them were killed as supposed traitors by their own confederates.

The moment for the crowning celebration was now therefore, very propitious, and it went off without a single disturbance.

Here I must add: Did "fate," on May 30, 1896, when Nicholas II. was crowned, demand the death of so many people as generally lose their lives on such festivities? On the Chladinsky field were killed, as reported, 3,600 people, and 1,800 were wounded. Fate is inexorable!

It was ordered, then, by the spirits, through the medium, that not only the different distributors of food and drink (mostly Germans), but four bands of military music should cross the Chladinsky field without intermission in order to divert the crowd of people. Why was that not done also in 1897?

The medium had to go with the Czar and Zarina to Moscow. Whilst driving, the medium went into a trance, and must have spoken important words as the medium, when coming to his normal state, found both their Highnesses in tears.

During the whole of the festivities the medium had, without interval, to be at the side of the Czar. When all was over, the Emperor asked the medium, "Now, dear friend, what do you wish now for yourself?" The medium afterwards told me: "It was then as if a great hand laid itself on my lips, and I felt compelled to say: 'Your Majesty, I have no wish.' The Czar was astonished, but ordered an increase of my monthly salary from 100 roubles to 200 roubles. An enormous quantity of money was otherwise spent. For instance: Forty-eight million roubles of unpaid bills of taxes were annulled; also twenty-one millions for redemption of military services; fourteen millions of various other unpaid bills for traveling passes, land tax, decoration tax, and thirteen millions for unpaid poll taxes.

Of the political efficacy of the medium; of a previous prevention of a conflict with England; of discourses of the medium with Germany's greatest statesman (whose son was expressly despatched to the Ambassador of Germany in order to watch the medium); and stop the current of bad advices, and finally of the detection of the chief press of the Nihilists in the cellar of the Imperial Institute for young ladies in Warsaw (at first the Czar could not believe this), and many other things, I must at present not tell anything. Only this much may be said, that both the Emperor Alexander III. and her Majesty were highly esteemed by the medium as most excellent human souls, who lived in exemplary wedlock and were full of love for the welfare of the Russian nation. Very often the Czar (also his father, Alexander II.) was willing to give a free constitution and a parliament, but the spirits taught them, through the medium, that such an act at that time would lead to great calamities; first, they said, let the people be instructed to read and to write; and stop the corruptibility and cheating of the commissioners. It would have been a crime to give a free vote to an uneducated population; even as it had been a great mistake to annul the servitude at once, instead of doing so by and-by.

The medium had likewise a high qualification as a magnetic and clairvoyant healer. He gave great proofs thereof in healing cases where the professors, as the last hope, resolved on an operation, and where so-called surgical science was at fault.

He was once sued for Christianity; but he laughingly showed his willingness to the Minister (Worenjow Daschkow), who, without further deliberation, tipped on the telegraph and brought the accusation to an end; whereupon the professors and doctors, who appeared in great numbers, went away with bitter feelings. The medium became tired of politics, and longed to return home, to do good there as a healing medium.

The Czar never felt it a duty to make a present to the medium. Henry received nothing but a good salary for his many sleepless nights, the long, nerve-affecting seances of three and four hours' duration. Nevertheless, the medium possessed the full confidence of the Emperor Alexander III., who once called him his "only true friend on earth."

This was good and wise in so far as the medium could part now without any counter-obligations. The

spirits told him that it would not be wise to lead the Emperor like a child; for the Emperor knew now how to manage politics, and had to work on his own responsibility. "But," said the spirits, "you receive from us, for your willingness to serve us, the power of healing. Go and make a good use of it."

For three full years Alexander III. received the best advice from the spirits. The Nihilists' power was broken; the act of crowning was accomplished without a single misfortune; a war with England in Afghanistan was averted with benefit to Russia, considering Merv; and for Danubian affairs were given good suggestions. Besides, the Czar received the great truth of Modern Spiritualism and notwithstanding the great kind feeling—no gratitude.

The eminent German Chancellor once said to this medium: "If you, with all the testimonies you can give, would publish what you have done, you would throw the whole European politics out of order."

On the 20th of March, 1886, the parents of the medium received the joyful news of their son's return with his wife. They began a new household and everything went well. His magnetic cures were often wonderful. Among his patients was a young Englishman with softening of the brain, whom the professors declared incurable. In a few months he was cured, and the mother of the young man persuaded the medium to go to England, where he could charge pounds instead of marks. He was, however, believed it, but soon he found out that he had made a mistake. He settled then in Wiesbaden, but with small pecuniary success. Then he was called as healer to "Bill's Natural Sanatorium Establishment" near Dresden. Here he had good success with an adequate income; but again he was persuaded by a lady to settle in Dresden, as there he would earn more money. After that he moved in Gortitz, and finally in Elberfeld, near Rheinbald, in Rhinisch Prussia. From that place he was brought lately to his 76 years old father, in a state of incurable insanity, and he will now end his active life, which was so abundant in wonderful deeds, in an asylum!

Such cases of an unfortunate ending of mediums are, alas! often recorded. I remember to have read once an answer given in the Banner of Light on the question: "How comes it that good mediums are abandoned by their guardians and become incapable of working in the same manner as formerly?" The answer from the spirit-world was: "It occasionally appears that a medium, who is easy to be controlled, acts under the impressions of low spirits; but this happens only conformably to the natural law. 'Like attracts the like.' In such cases the soul of the medium is too weak to follow the impulse of the inner spirit or the conscience, and the body falls into ruin. The only way to come right again in such cases is to attract good spirits by pure living, by earnestly repenting, and by holy prayers in order to regain purity of soul and the influence of good spirits."

The medium we speak of had not this power. He was brought to me three months ago in an advanced state of insanity, and with so-called softening of the brain, and awaits now his end in the asylum.

Ladies and gentlemen! I suffer very much by closing my address with the confession that this medium is my own soul!

The chief aim of Modern Spiritualism is, to develop morality in mankind. Teaching alone will never make the human race much better, but faults, misfortune, suffering, tribulations, troubles and unfaithful hopes may be great helpers to forward it.

I thought it, ladies and gentlemen, very necessary to make this confession, and I hope that all mediums may be benefited by this my sad experience. Thus the experience which I and my husband had to go through may be beneficial to others.

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SUCCESS IN FAILURE.



CAMP-MEETING DIRECTORY.

Cassadaga Camp, N. Y.
This favorite place of resort opens July 15 and closes August 28.

Freeville Camp, N. Y.
This camp opens July 30, and closes August 14.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 3, and continues to September 4.

Niantic Camp, Ct.
The Niantic Camp-meeting commences June 24, and continues until September 8, inclusive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare.

Lookout Mountain Camp, Tenn.
Lookout Mountain Camp-meeting of Spiritualists begins July 10, and continues during the month. Stockholders or their proxies are desired July 12. All are invited. Jerry Robinson, president.

Lake Sunapee Camp, N. H.
The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia.
Commences Sunday, August 28, and closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa.

Mosick Camp, Mich.
Mosick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. For particulars address Jacob Bullian, Mosick, Wexford Co., Mich.

New Era Camp, Oregon.
Commences July 2, and closes July 25. Circulars will be sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.

Ottawa Camp, Kansas.
The Leavenworth County Spiritualist Association will hold a camp-meeting commencing July 27 and closing Aug. 2. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.
Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 E. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.
Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp, Ia.
Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.
Opens July 10, and closes September 4. D. A. Herrick will preside as chairman during the session.

Southern Cassadaga Camp, Fla.
The Southern Cassadaga Camp-meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantua Station Camp, O.
Commences July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.
National Spiritual and Religious Camp Association, Wooley Park. Commences August 21 and closes September 11. H. Baxter, president; W. F. Randolph, secretary.

Bankson Lake Camp, Mich.
Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.
The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to anyone addressing Jeanette Fraser, Vicksburg, Mich.

Island Lake Camp, Mich.
Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.

Lakeside Park Camp, Mo.
Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 26. B. G. Sweet, president, Empire City, Kans.

Chesterfield Camp, Ind.
Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. For programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich.
Opens July 31, closes August 28. For information and programmes, address I. D. Richmond, Secretary, St. Johns, Mich.

Harmony Grove Camp, Cal.
The Harmony Grove Camp will open at Escondido, San Diego county, Cal., Sunday, August 14, closing Sunday, August 28.

For further particulars, enclose stamp and address the corresponding secretary, Miss Mary Nulton, Escondido, Cal.

Lake Pleasant, Mass.
Lake Pleasant Camp-opens July 31, and closes August 29. Albert P. Blinn, secretary.

Woolley's Summerland Beach, O.
The camp-meeting at Woolley's Summerland Beach commences the first Sunday in August and continues two weeks. Near Millersport, O., 30 miles east of Columbus. S. I. Woolley, president.

CASSADAGA.

Prospects for a Successful Season.

Will you kindly mention that Mrs. Isa Wilson Kayner and myself came to this beautiful place only a few days ago, and have taken cottage No. 4, on Second avenue, for the camp season, where we shall be pleased to meet our friends, or those who knew E. V. Wilson in the years that have gone, as well as those who may come here to investigate, perhaps for the first time. Every day brings some one who comes to "put their house in order" before the opening of the camp, and the "oldest inhabitants" seem to think the outlook is good for a larger attendance this year than for some years past, as they have received more letters of inquiry than usual. I have had the praises of Lily Dale rung in my ears many times by friends that had been here, but it can only be appreciated by those who come here and see it for themselves.

The list of speakers for this season is a fine one, and they have other attractions that are expected to give satisfaction. On Sunday evening, the 24th inst., Mrs. Kayner is to give the "Fire Test" here in the large auditorium, and will probably give it again after the middle of August. As there were scientific and respected investigators upon the two committees when she gave the manifestation at Rochester, we feel that the truth of the power that is with her in her work has been well established. It was the means of convincing more than one skeptic that there is intelligent force and power capable of controlling matter outside of our own body.

After the June picnic Mrs. Kayner and I went from here to Bradford, where we were able to continue the work commenced before. We then tried Olean, N. Y., for ten days, and from there went to Salamanca, N. Y., where we were told it was too near the opening of this camp to be successful in public work, but that if we could come there this fall, they thought we would do well. A kind friend there saw some of her friends and acquaintances and succeeded in getting up a circle for Mrs. Kayner Friday evening, when she gave some marked psychometric readings to those present. The friends kindly extended the hospitality of their home, and made us feel that we were not alone, even though many miles from our prairie home.

The weather here is pleasant and cool, the nights being quite chilly, and preparations are being made upon all sides for a successful camp season.

T. D. KAYNER.

Lake Brady Camp-Meeting.
The seventh annual session of Lake Brady Camp is now fully opened, the first regular meeting being held Sunday, July 10. A very good audience was present at the opening. The auditorium was beautifully decorated, the national colors predominating. Slaughter's orchestra, of Ravenna, rendered some beautiful selections, after which chairman D. A. Herrick introduced the speaker of the day, Mrs. Carrie E. S. Twing, of Westfield, N. Y.

Mrs. Twing has the happy faculty of getting in rapport with her audience, speaking rather to the heart than the head. Her talks so far have been earnest, practical and common sense, and cannot possibly help lifting the standard of Spiritualism still higher. We wish space would permit us to quote in full her excellent discourses, but as she will be with us some time longer, we hope in our next report to say more of this exceptionally good speaker. As a story-teller she has scarcely a peer. We must add at least one of her happy anecdotes in speaking of the conservative element following of the "calf paths of the mind":

A vein of natural gas was discovered upon the farm of an old lady who was interviewed on the subject and informed of the fact. "You are a rich woman, and your farm is worth just what you choose to ask for it," declared her informants. "Name your price and allow the vein to be opened." The old lady gazed for a moment over her spectacles. "Me use that stuff," she exclaimed. "Do you think I will put a pipe in here, stove with the other end in hell? No, I'll let it stay there till the Lord needs it."

Dr. Nellie C. Mosler, late of Cleveland, has followed each of Mrs. Twing's lectures with a test seance. Every manifestation has been fully recognized. Patriotism seems to prevail even in the spirit world. One message from an old soldier declared: "Old glory is bound to win; she always has, and always will." Much sympathy is felt for the medium, owing to the fact that she now has a son lying in the hospital at Key West, Florida, with both legs crushed. He was one of the rough riders of the Cuban campaign, in which he received his wounds.

We notice several new and pleasing features, chief of which is a substantial wooden canopy over the auditorium.

We notice the following mediums now on the ground: Mr. M. Henry, telegraph medium; Mrs. Mary Brigham, waxen hands, trumpet and independent voices; D. B. Allen, musical manifestations in the light; Mrs. Cooper and Mrs. McFarland, test mediums; D. B. Jennings, physical manifestations; Mrs. Jennings, Donovon, independent slate-writing; Mrs. N. C. Mosler, M. D., Mrs. Carrie Twing and Dr. Figueres, test mediums.

Mrs. Twing has just given one of her intuitive Ichabod seances. Ichabod, when in earth life, was a professional entertainer, and he certainly has lost none of his power to create amusement, and in the laughter created by his droll sallies one was almost tempted to forget that it came from the spirit side of life.

MRS. M. McCASLIN.

INVOCATION.
Come to me again, my loved one,
Let me hear thy voice once more,
Let me feel thy presence near me
As I used in days of yore.

Now the winds are softly sighing
In the daylight's fading glow,
And the rippling waters murmur
In the valley green and low.

Walk with me again, my loved one,
Down the pathway green and dim,
Let our spirits hold communion
While the forest chants its hymn.

Speak to me, my soul's beloved,
While all nature's peace is mine,
While the evening shadows deepen
And my spirit calls to thine;

Calls thee from the realms above me,
From the home of peace and light!
Thou hast found thy soul's fruition,
But I walk alone to-night.

Pausing now I wait and listen
While my soul with joy is stirred,
For a tender voice now calls me,
And I know my prayer is heard.

—Meredith Nicholson.

Mediumship. A chapter of Experience. By Mrs. Maria M. King. Price 10 cents.

REINCARNATION.

Has it a Rational Basis?

A REPLY TO QUESTIONS PROPOSED BY AN ADVOCATE OF THE THEORY.

In The Progressive Thinker of June 23, a very able and worthy advocate of the theory of reincarnation objects to my article and yet received "no evidence of reincarnation" that I could not explain on the hypothesis of spirits hypnotizing mortals and causing them to view the scenes that they had known, and practically to live the lives that they had lived in the form for a brief season." This lady then says: "I would like to ask the gentleman if he can bring forward any evidence that reincarnation is not what he claims?"

Certainly, and with pleasure. The laws of heredity, environment, etc., will account for all that was not comprised in my former statement. If deformity, disease, lack of intelligence and other misfortunes to which certain of the human family fall heir, were punishments, or in any way the result of former lives, then should we not see the dwarfed tree or plant was also the result of crime in a past life, instead of the bare fact that the soil had fallen in less fertile ground, or that vermin had gnawed at its roots? The law that governs the tree or plant is the law that governs the development of the human individual; yet we discover the laws of the growth of a plant, while we overlook the laws which regard the growth, or development of our own souls. Man, however, with the proper education, may overcome the disadvantages of heredity and environment, by the application of his own mental power, or the "inner light," and the earlier in life each individual begins to exercise the undeveloped faculties of the brain, and to overcome the abnormally-developed ones, the more easily will the task be accomplished.

Another hypothesis I have to offer in evidence against the theory of reincarnation is that it is illogical to suppose that any person who has had the experience and education of a lifetime, could so far retrograde as to forget all that life's experience, become a helpless infant and be compelled to learn all the lessons of a former life over again.

The "basis" for reincarnation—or the theory—to which I referred as coming from "the other side," was to the effect that the genius of life which had existed in the world from the time it was first prepared to sustain life, went through a chain of evolution, manifesting in the plant first and then all the way up the scale of evolution, all advancement being made from one species to another between the material manifestations or incarnations. On this hypothesis it might be possible that infants, idiots, or inferior races may be reincarnated. It might also be possible that each person may have some of the dreamy memories of past lives in other forms all the way up the scale of evolution. I have recently found that others have received similar teaching from "the other side." In "Art Magic," for instance, is almost identically the same theory set forth far more clearly than I could give it in this brief article, though not as clearly as it has been shown to me.

This writer asks several questions, which may all be summed up in the two or three I will quote. She asks, "If he has received one lot of evidence from the other side, what is he going to do with it?"

Theories coming from the unseen I have found to be of no more value than human theories, in most cases at least; therefore I weigh them all in the balance of reason, accepting what is rational and rejecting the illogical. Many have been led into serious complications and trouble by blindly following the advice of spirits, through their own mediumship; and in this matter I am not without experience myself, and know whereof I speak. When we come in contact with higher spheres we may learn, but must always accept all statements from the unseen with reserve. All mysteries have never yet been solved, neither by those on earth nor in spirit spheres, and some never will be, for the reason that the finite cannot grasp the infinite.

Again the writer asks, "Have not all human theories a starting point?" Assuredly they have, and when we study them to analyze and sift out the grains of truth, rather than to confirm the theories, whether true or not, we will then be on the broad highway of rapid progression. The only way to discover truth is to reason by analogy from cause and effect, or to follow the lines of inverse reasoning, i. e., from effect to cause.

Evidently the lady has misunderstood my position as regards the origin of the human soul, but the above brief statements will, I hope, make it clear.

I yet await proof of the reincarnation of the normally-developed (intelligence) human soul.

ERNEST S. GREEN.

DROPS FROM THE SPRING.
Time, on magical pinions
Evolving the years by the score
Changes our creeds and opinions—
Opens eternity's door.

The spirit, enlightened by knowledge,
Is led from the chaos of time
To climb to the mountains of wisdom
To learn of God's justice divine.

Deep from the heart of the mountain,
The waters of charity flow,
Down through the channels of mercy,
On missions of mercy below.

Who drink of the waters of wisdom
Partake of the riches of Jove;
Who seek for the beauties of heaven,
Climb to the mountains of love.

The life of the soul is eternal.
The date of inception unknown;
Progression, the law of our being—
The law of the infinite One.

—H. T. CHAFFEE.

Binghamton, N. Y.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The annals of Romish persecutions, its institutions, beliefs and parties, not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's record of religious atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Walbrook. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

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YOU CAN EASILY DO SO BY READING

THE PROGRESSIVE THINKER.

The well-informed persons are always at the head of the procession, while the ignorant, the lazy and unthoughtful hang on to the rear. If a Spiritualist, you should subscribe at once for The Progressive Thinker and keep posted in liberal, Spiritualistic and occult thought. It is almost criminal for one to remain in ignorance while the opportunity to gain knowledge is open to all at a nominal price. Bear in mind that all subscribers to The Progressive Thinker get a valuable premium, which has sold as high as \$25. You should have it in your library.

LYCEUM INTERESTS.

The C. P. L., and Y. P. S. I.

The Children's Lyceum National Association and the Young People's Association should not be confused. Brother Tuttle is earnestly desirous that the Lyceum should take its proper place in the cause of Spiritualism—and so are all who are interested in the progress of our associated efforts.

The Y. P. S. I. and the Y. P. S. U. are distinct movements for the young people, and there is no conflict between them. It is hoped they will mutually work for the same ends—namely, to interest and guide the vigorous working Spiritualists. The Y. P. S. I. was in the field a year ago and was recommended by the committee on resolutions at the 1897 N. S. A. convention. It accepts all ages over sixteen years. The Y. P. S. U. was organized by a small delegation at the Jubilee for ages between sixteen and forty years. It would seem that the Y. P. S. I. should have been given the necessary opportunity to develop its ability, or at least the effort made to unite its interests with the Lyceum formed at the Jubilee. If its main features had been used, and the age limit it employs of fifty years for local officers, there would indeed have been a union. But all local Institutes of the Y. P. S. I. can join the Union if they desire. The Y. P. S. I. fees permit of that, as it costs but ten cents per capita, annually, to affiliate with the National Institute as now organized. The Y. P. S. I. has also a distinctive form, but each local Institute works under, and is a secret society to the end that meetings shall be for members only. As the Y. P. S. U. is only a delegate association, there will be no conflict, and the Y. P. S. I. heartily hopes for its success.

The National Children's Progressive Lyceum will have its own autonomy and will not be dominated by the N. S. A., and to which it can be an auxiliary as it is to each local society. As the local societies do not control the Lyceums, so the N. S. A. will not. An auxiliary is a helper, but is sovereign in its own capacity.

The coming convention at Washington is to settle these points of relationship of the National Lyceum to the N. S. A. and should cause each Lyceum to send a delegate. To that end I desire to labor. The National Lyceum charters to local Lyceums, and to ten dollars for each Lyceum, and not per member, and will be payable only once. Surely the poorest Lyceum can afford that. The annual per capita of twenty-five cents each member is likely to be a burden upon most of the Lyceums, as they are composed of children in the majority. Ten cents would be a sufficiency; indeed, no per capita at all should be necessary. If each auxiliary pay twenty-five cents per capita, it should be expected to charter with the N. S. A., and the latter might add to its claim for support by setting aside an annual fund for the National Lyceum support. But, I opine, the National Lyceum can do its needed labors without taxing either local Lyceums or the N. S. A., for it will be able to secure special contributions not proceeds of meetings. The expense should be very light, and no need to pay salaries. Officers of the National Lyceum should serve for the love of the cause.

What can the National Lyceum do? The president, or conductor, might be an organizer; and his time would be splendidly compensated by the meetings he could hold, even if giving all of his time. Necessarily, this office should be held by one able to hold meetings and free to give time.

Other officers could do the same, but the presiding officer would carry force wherever he would go. The system of lessons could be made a feature. Spiritual literature for children would be encouraged, and essential songs also. Lyceum papers would have added strength. Enthusiasm would result.

The National Lyceum Convention should be movable from city to city, and not added to the N. S. A. Convention, where there would be a conflict of interests.

There must be those who are waiting for some Jubilee help to organize a Lyceum. Into such localities a national organizer would cheerfully go. They who join the National Lyceum work, should do so with only one purpose, to help develop the Lyceum interests. I am sure the local conductors and officers of Lyceums will each join this effort to make a representative and helpful National Children's Progressive Lyceum. Action of the need and purpose is all that impels me to make suggestions. Fraternally,

Rochester, N. Y. G. W. KATES.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with the universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Wm. Salisbury: Q. (1) Is it beneficial or otherwise in mediumistic development for a subject to be hypnotized?

(2) If the operator was subject to the whisky or morphine habit, would the subject take on his conditions?

A. (1) A noble, pure and uplifting operator would by hypnotism be of great assistance in calling out latent impossibilities.

(2) The subject would not take on the character and habits of the operator unless he so suggested to them, and even in that case, unless the subject is prepared by likeness in organization and desires, the suggestion will have no influence.

T. A. Mervin, Meridian: Q. What is the cause of light?

A. The "molecular theory" and the "atomic" have long since been abandoned by scientists. The rapidity of the movement of light, 192,000 miles in a second, forbids the supposition that it is matter, for matter moving with such inconceivable velocity, striking the eye would destroy that delicate organ. In answer to this objection it was claimed that the light atom was exceedingly small, but nothing short of infinite attenuation would meet the requirement, and there is limitation to the atom or the calculations of chemical composition based thereon would be impossible.

It is now a received theory, verified by mathematical demonstrations, that light, heat and electricity are not material, but forces, the manifestation of which through matter is by means of vibrations, or waves, propagated in an all-pervading ether, as sound is conveyed in the atmosphere. When you strike a bell you can see the vibrations of the metal and feel them as the bell is touched by the fingers. These vibrations of the metal set similar waves in motion in the air, which striking the ear gives the impression of sound. In a similar manner a lamp, or a sun, is a vibrating body, creating waves in the ether, instead of the atmosphere, which striking the optical nerve, give the impression of seeing.

The difference is that the waves of sound strike only a few thousand times in a second, while the waves of light strike the optic nerve many trillions of times.

J. W. Clark: Q. I have frequently attended circles where the table tipping occurred at a lively rate until I placed my hands on the table, when all movement would instantly cease. Why is this? I am a firm believer. No two mediums have given me the same answer as to the cause.

A. The character of the communications depends on the purity and morality of the medium, but the state of mediumship being of organization, does not. Some persons are mediumistic, and assist at a seance, because they strengthen the vital force that is demanded. On the other hand there are those who with best intentions, but without the organic peculiarity, act as absorbers, and take up or neutralize the vital force. Just what this organic peculiarity may be is difficult to ascertain, and yet its presence is one of the most marked features of most seances. The medium feels the presence of such a person in a moment, and at once is aware that no manifestations need be expected.

An electrical jar to be charged must be insulated, and hence if it is touched by a single conductor, it escapes and no one can tell where it has gone. In a similar manner there may be one or more such absorber members in a circle, and no manifestations occur, because there is no means for their production. It is often found that the one most injurious perhaps is a member of greatest zeal. In such cases, the negative individual should not attempt to sit in the circle.

Ar. M.: Q. I desire to become a medium, and am told by a person here that if I will become initiated into an occult order I will acquire all the phases of mediumship. Would you advise joining?

A. Everyone who advertises to sell mediumship, or bestow it through secret organization, is a fraud, for it cannot be bought or sold. There are no secrets about it, and no society can bestow it. Write it down, however plausible the pretensions or persuasive the inducements, they are frauds, and all the time and money given for that purpose is worse than wasted.

H. L. Bullinger: What answer have Spiritualists to the "dual mind" theory and telepathy as an explanation of the phenomena of Spiritualism.

A. When it is proven that man has more than one mind, it will be time to consider that theory. At present it is a baseless conjecture.

Telepathy or the influence of one mind on another, is readily explainable by the theory which regards thoughts as going out as waves in ether and impinging on another mind. This is the ideal method of transmitting intelligence, and the one used by spiritual beings. By what process of reasoning telepathy can be made to explain the physical manifestations, as the moving without mortal contact, of ponderable bodies, is one of the many difficulties those who will admit any explanation rather than the spiritual have to meet.

I. W. Stephenson: Q. (1) What is the difference between electricity, galvanism and magnetism; and what is the difference between terrestrial and animal magnetism?

(2) Are thoughts things, and do they ever take forms as living entities?

(3) Is there both matter and spirit, or is all spirit, and what we call matter merely a phenomenon? Is force separate from spirit?

A. Electricity is the active current, magnetism the constant attraction of the magnet. Galvanism is the phenomena of electricity excited by chemical action, as in a battery. The latter is an obsolete term. Electricity, from whatever source, is the same, its intensity of action depending on the rapidity of vibrations in the electric ether.

(2) Thoughts are not things. They cause vibrations in spirit ether, and when these impinge on a receptive mind they may impress themselves with such force that they appear to the receiving mind as clothed and having tangible form. But this is purely subjective.

(3) Matter and force are distinct, yet they are a unity. Force is expressed through and by matter, and matter is the vehicle for the manifestation. If force could be destroyed the existence of matter would be unthinkable. Spirit in the broad sense is the expression of all forces in the universe. Individualized spirit is the individualization of such force in connection with spiritual matter (substance) as the physical body is of matter.

THE PASSING OF DOGMA.

The Kingdom of Heaven Is Within You.

Yesterday I read a sermon by a man who is popularly known as a heretic. To-day I listened to a sermon delivered by the pastor of an orthodox church. The subject of each was the same—"Righteousness," and this sublime theme was treated in a manner so similar that I am at a loss to decide wherein the heresy of the one differs from the orthodoxy of the other. If I read the Gospel of Jesus aright, both were in line with his sublime teachings, which may be summed up in one sentence, "Love and Duty."

Love to God and man, and duty to both. There was not a word in either sermon about innate depravity, and I fail to find any such word in the sayings of the Divine teacher. Those preachers both recognize innate goodness in man, and the burden of each sermon was: Choose the right, shun the wrong, and thus develop the latent germ of goodness, the leaven of the heavenly kingdom, within you.

Reading the one and listening to the other sermon, and reflecting upon the fact that they are not exceptional in these closing years of the nineteenth century, I am encouraged to hope that the early years of the century about to dawn will witness the renaissance of the church founded by his apostles upon the teachings and life of Him who spake as no other man ever spake, and lived a life which by taking it as a pattern, we will surely be redeemed from the dominion of sin, and come into the fullness of union with Him and His Father, and our Father. That church was the Church of Love and Duty.

The dogmas of the Athanasian creed were unknown in the early years of the church. They were elements of discord from their origin in 325 A. D. There had been no persecution for opinion's sake by the church previous to the Nicene Council. Arius, the Libyan, could present his views of Christ as freely as Athanasius, till then; but the adoption of the dogmatic opinions of Athanasius, as the creed of the church, at once put Arius in the position of a heretic, and heresy was now a capital crime. In view of his great following, Constantine deemed it dangerous to heed that scholarly and saintly presbyter, so he banished him instead. For preaching the doctrine of Arius, as against the dogma of the Trinity, as held by Athanasius, Calvin pronounced Servetus a heretic, and he was burned at the stake. The crime is not justly chargeable to Calvin, but to the fact that the church held that a strict adherence to the Athanasian dogma was essential to salvation, and that whosoever varied from it in his preaching, put the souls of his hearers in peril of eternal damnation; it was a mercy to the world to silence him, and to silence him in a manner that would deter others from propagating Arian heresy.

Some years ago, on handing me a letter of introduction to a distinguished Presbyterian preacher, Thomas K. Beecher said: "Dr. P. is our Presbyterian Bishop by courtesy, because of his striking resemblance to John Calvin; but he is one of the sweetest-souled men you ever met." And on becoming acquainted with him, I could most heartily endorse Mr. Beecher's estimate of him. I opine that if it had been Calvin's good fortune to have lived in Boston in these days, he would fraternize with the Congregational minister, whose sermon I listened to to-day.

"Men feel alike, but they think differently," says Rev. Dr. Cave. "Opinions vary very little as to duties, but in matters of theory they are as wide apart as the aurora borealis and the Southern cross; hence union is impossible unless we permit the utmost freedom in theological belief, and demand nothing more than the religion of love and duty, the righteousness in heart and life which Jesus required."

"In righteousness and in righteousness alone," says Professor Mommie, "we find an idea capable of indefinite expansion, and of increasing application to the ever-changing and ever-growing necessities of human life."

"And this being true, it follows that only as the church ceases to demand dogmas and builds on righteousness alone, can she have a basis on which all good people may unite and work together," says Dr. Cave.

"Jesus prayed for union of his disciples, that the world might believe." This union is possible only when dogma loses its power to keep Christian men and women apart. Congregationalism is the nearest approach to freedom of belief of any sectarian form of Christian organization.

It needs only to do what it has the power to do under its system, cut entirely loose from dogma, to call back into its fold the disciples of Arius, who followed Channing out of the old home, not only, but to gather into its fold all true disciples of Him who taught that men are judged by their deeds and not by their professions.

Boston, Mass. PROF. T. A. BLAND, M. D.

SING OF TRUTH AS HIGHEST DUTY.

Oh! ye crowned and blessed mortals,
Lingering at the golden portals,
Where ye hear the mystic numbers,
Hear the holy rhythmic numbers,
Sweeping through the universe,
Learn, oh! learn, in loftiest verse,
All their sweetness to rehearse;
Learn to be in truth a poet.

Wake no sounds that only sadden,
Breathe no words that chill or madden;
Let your passion-fever die,
And their heated lava lie,
'Neath the wealth of feeling high,
Like the scoria that sinks
Down into the abyssal sinks,
From the fountains whence you drink,
Leaving on each flowery brink
Only sweet refreshing draughts;
Let your songs be nectar draughts,
Giving joy whoever quaffs.
Sing of hope, that to us wafts
Dreams, that came like floating rafts;
Drifting on, with shining masts,
Toward us and the shining shaft
Sing of love, that sinks her shaft
In our hearts, and stays to graft
In the flowering tree of life
Buds that shall not bear us strife.
Sing of faith, and holy peace,
Sympathies that never cease,
Joys, that in their use increase,
Charity that thinks no ill,
Though a brother climb a hill,
Up which we have toiled for hours,
By a nearer path than ours.
Sing of life, and love, and duty;
Sing of hope, and joy, and beauty;
Sing of Truth as highest duty.

Seminary, Belvidere, N. J.

BELLE BUSH.

That man is not poor who has the use of things necessary.—Horace.

If God has spoken, why is not the universe convinced?—Shelley.

Yon gray lines that fret the clouds are messengers of day.—Shakespeare.

Love is not blind; it is an extra eye, which shows us what is most worthy of regard.—Barrie.

"God" is the magnified Self whom we conceitedly worship, hence our intolerance of doubters.—E. C. Walker.

A church that can stand the disgrace of teaching as God's holy word a book that is unfit to go through the mails, must be founded either upon hypocrisy or stupidity.—Investigator.

THE NATIONAL.

A New Board of Trustees.

To the Editor:—I read with much interest your extended criticism upon the Golden Jubilee, in your valuable paper of June 19, and have waited anxiously for some reply, or some correspondence to see someone who might be capable of determining the consensus of opinion, in regard to the suggestion you made, referring to the present officers of the National Spiritualist Association, and their failure at the Jubilee.

Among other things you say: "There is no use in disguising the palpable fact that this failure has already so weakened the status of the present National Association, that a change in its personnel, in some respects, is being demanded, on the part of many prominent Spiritualists." They say they will not calmly consent to remain under a management which inaugurated such a failure as the Jubilee proved to be.

It was a dismal failure, as to numbers. And how could it be otherwise, when one who went there, even from near-by States, had to incur an expense of \$50 or \$100 each, etc.

Having seen no comments upon your suggestions, and believing from knowledge and observation of all the facts connected with this Jubilee, and the valuable work the present officers of the National Association have accomplished since its formation, it has occurred to me that notwithstanding all your charges, and the fact that the Jubilee, as such, much good may result from the Jubilee. And as all was intended for the best, and no remonstrance came from any source, it was only from the force of circumstances that the failure occurred.

All are liable to mistakes, and there is no indication on the part of any of the officers of the National Association to shirk any responsibility or to justify the mistakes.

Hence I submit that, under the circumstances, it is not better to accept the situation gracefully, tide over the chasm philosophically, and proceed to overcome the error by adopting the best and most conservative method to pay off the deficiency that remains, as fast as our circumstances will permit?

We arrange the officers of the National Association, and proceed to retire them by electing a new board at the next convention, will it not imply censure—a neglect of duty, inefficiency; charges that no one, I apprehend, is prepared to make.

Will it not lessen the anxiety of their friends to pay off this indebtedness? There are many whose sympathy is enlisted in their behalf, believing they have done the best they could, and who will exert themselves to restore confidence in those that do not realize the great amount of labor involved in the duties of these trustees, or that they are at fault.

There is in this connection a still more important point that should not be overlooked. I refer to the difficulty of finding competent individuals that will be willing to accept these offices, just at this time. You say "there are others, and still others, who have done but little, and are capable of much, were they placed where they had to work."

But you do not name them. The success that has resulted from this Association is largely due to the efficiency and hard work of its trustees.

And one of the most serious questions that has ever presented itself at the annual conventions where the trustees are elected, has been, "What is competent and available can be elected?"

If you affirm it is correct, when you say, "In ninety-nine cases in a hundred, those who seek to rule any cause, are but the victims of bigotry, of egotism, and a selfish ambition. The man who just fits the place, seems born to fit, and will arise out of the midst of discontent, out of the nervous desire that prevails among people where necessity is making a demand for its own eternal fitness."

"This will be the case in regard to the proper leaders for the successful upliftment of Spiritualism from its condition of divergence, inharmonious and financial incompetency. The right leaders are among us, but are yet behind the scenes, while upon the stage are a host of actors, stars in oratory and profoundness."

If you contest in this I say, you must recognize the great difficulty in selecting managers for the "successful upliftment of Spiritualism," although you claim they are among us, but yet behind the scenes.

Your long and intimate acquaintance with Spiritualism, and with leaders and with wise and practical thinkers, should enable you to name, and to bring to the front, these "right leaders," who are behind the scenes. All recognize you as saying, "that the Association is not upon as good and firm a financial basis as it should be. For this condition the Spiritualists themselves are to blame, for not taking hold of the matter."

Yes, I am glad, Mr. Editor, you, as a Spiritualist and a representative, recognize this important fact. The most important feature with which we have to deal, and still the most unwillingly considered of all others.

You continue: "This is no more the fault of the president than of the other officers, all of whom have been untiring in their efforts to place the organization upon a solid foundation. But the fact is before us, that a change would be in order at the next annual meeting."

"These officers must be tired of their worrying, worrisome, thankless position and it is no wonder that they have been in harness for so many years. We do not know that any of them now in office, sought the same. But they have worked hard, and have simply kept up the organization."

"This is more than has ever before been accomplished by Spiritualists in this country," etc.

Now, Mr. Editor, suppose these officers for whom you express deep sympathy, should decline re-election if the same should be tendered them, believing their services were not appreciated? What would you suggest?

From your standpoint, while there are plenty of competent Spiritualists in our ranks to fill the positions, "they are yet all behind the scenes," and if they were not, have you any evidence that they could be elected? But you affirm "the fact is before us, that a change would be in order at the next annual meeting."

Now Brother Francis, if my memory is correct, you have never honored the National Spiritualist Association with your personal presence at any of their conventions, although you have sometimes been a representative by your worthy companion and always by a liberal donation of your valuable paper.

You are fully aware of the importance of the conventions, and of the necessity of delegates to represent all portions of our people, and all legitimate interests. Also the importance of co-operation and a concert of action, in all measures for the promulgation of the great truths we advocate. There is a large amount of business brought be-

fore each convention, as you of course know, most of which is referred to the trustees, in some form, and hence the importance of electing a competent board. And as they serve, in part, without compensation, it is sometimes difficult to select those from different parts of the country, that are able to devote the necessary time to the office. Nothing is needed more at these annual conventions than good, practical business men and women, such as are able to comprehend all subjects introduced for discussion or action.

There is, as you know, a great deal yet to be accomplished by this organization before Spiritualism will have been placed upon a firm, practical basis. As you are among the few who seem to comprehend the present situation, and the future necessities, I trust you will favor the delegates of the next annual convention with your experience and observation, and there learn for yourself what can and what cannot be accomplished. Fraternally yours,

E. W. GOULD.

WHAT ARE YOU WORTH?

Sermon in the New York Sunday Herald By Its Editor.

"The price of wisdom is above rubies"—Job, xxviii, 18.
We no sooner hear that a man has died than we ask? How much was he worth?

The answer to that question depends on who gives it, and on the standpoint from which the man's career is observed or criticized.

If you or I were to give it we should probably have special reference to his financial condition. It is neither unnatural nor improper. Money, when its aggregate assumes large proportions, indicates qualities of character which are necessary to the progress of the world. Large accumulation generally means shrewdness, ambition and persistence of purpose, and these attributes, together with the success which attends them, have a stimulating and wholesome effect on the entire community. No one can accomplish great results in any direction without becoming a kind of electric battery, whose current throbs in the nervous system of thousands of onlookers and rouses them to an activity hitherto unknown. One man's fortune acquired by hard work is an incentive to innumerable imitators, who have a like ambition and who seek the same end. Wealth means struggle with adversity, a hard fight with circumstance and in the end victory.

I am not at all inclined to deprecate the pursuit of wealth, for in a certain broad sense the happiness of mankind is mixed up with our love of money. The rivalries of commerce are the mother of invention, one of the corner stones on which are reared the splendid institutions which are a blessing to all classes alike. Neither do I believe that the spirit of true religion in any degree adverse to that universal activity which, while it produces large fortunes for some, bestows a great advantage upon all.

Destroy all love of money and we should revert to barbarism. One of our chief incentives would be lost. Curb the love of money, inject into it that sense of personal honor which disdains trickery and upholds honesty in all transactions, and you stand as close to the millennium as human nature is likely to get for many a cycle to come.

But in admitting this I am not to forget that man is both a mortal and an immortal being. If he were merely mortal he might find some plausible excuse for neglecting more important matters and devoting himself exclusively to what gives him pleasure here and now. Since, however, he is immortal, a new series of considerations is presented, and after the death of the mortal part of the case, if we are to take a short journey we make one kind of preparation, and if we are to take a long journey our preparations will be of a different character. If we are to die at sundown, and not only this day but all days are to end for us, we may feel inclined to do many things which it would be imprudent to do if we are to live to-morrow and the next day, with a whole new crop of consequences ripening in our fields.

When, therefore, I ask an angel what a man is worth I am rather startled by his answer. He tells me we are all worth what we can take with us into the next life—no more, no less. No man is worth a million dollars ten minutes after his death. The grave makes us all alike poor so far as any bank account is concerned. When a man's body is in the coffin his dollars will buy nothing. He has lost control of the purse-chasing medium. There is no pocket in a shroud which will hold either stocks or bonds. He has suddenly been deprived of what made him the envy of his fellows during the years of his earthly life. Riches and graveyards have no relation to each other.

When a man's feet press the other shore, therefore, he is to be reckoned as worth his qualities of character, for nothing else counts to his advantage. If he is sturdy, true, loyal, noble in soul, he is rich, whatever his previous condition has been; and if he is grasping, self-seeking, covetous, or avaricious, and withal dishonest in soul, he is a very poor man. His position in the next world will not depend on his ability to draw a large check in this world. The wealth of heaven consists of high thoughts, holy aspirations and noble memory. If he possesses that kind of wealth he will be all right there, as he is all right here. If he does not possess it, he is all wrong here and he will be all wrong there. Forty creeds will not make him a nobleman in the sight of the Lord. Believing is nothing more than the plan of the house, but doing is building the house.

If you stand before the Lord with a grand plan and nothing done about it, you will take great shame to yourself. The whole matter can be summed up in a few words. Christ's purpose was to teach you certain principles on which to base a character. What he requires of you is the character, which is your life work, and not simply an enumeration of its principles, which is merely your creed. You are to be and to do what will last, and all else is incidental. Your money is a side issue; your character is the important thing. A man may make money, but he must leave it. If he makes character he takes it with him. Money perishes; character is immortal. GEORGE H. HEPWORTH.

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DR. C. E. WATKINS' GREAT WORK.

Owing to the fact that so many have taken advantage of our special offer to the poor, we desire to say that after July the offer will positively be withdrawn. And please remember, the offer is only made to the poor; not to those who are in comfortable circumstances, nor the rich, but the poor, who cannot afford to pay our regular rates.

MORE TESTIMONIALS, UNASKED FOR.

showing Dr. Watkins to be one of the most successful physicians of the age. Not the most successful, nor does he claim to be the most wonderful, but does believe his long list of patients cured, should prove he is one of the successful physicians of the day. His psychic powers are known to be the most perfect, as he has stood the most critical tests for twenty-four years, before the skeptical public. His psychic gifts are not a new thing to him, or the public. His power to cure the sick is proven by the hundreds of testimonials published from time to time in the spiritual and secular press of the country. He never asked for a testimonial in his life; all are sent to him as evidence of cures made through his wonderful understanding of disease, and the proper remedies to give.

Andover, Mass., July 10, 1898.
Dear Dr. Watkins:—I want you to know how much my husband is improving under your treatment. His bowels are regular every day; for three years he has had to take physic, until this month. Appetite is good, and his weight has increased from 230 to 217 pounds. He is growing stronger each day, in strength and courage.

MRS. M. E. WHITE.
Orange Mass., July 10, 1898.
Dear Friend:—Your letter received. My daughter is well and happy, thanks to you; and it makes me very happy in seeing her well, and her own dear self once more. I see you are making a large discount to the poor this month. That is good of you, and am glad you feel you can treat for that very small amount.

MRS. W. WHEELER.
Amherst, Mass., July 12, 1898.
Dr. C. E. Watkins:—I am feeling much better, and I am very grateful to you for all the good you have done me. I tell all my friends how much you have done for me. Gratefully yours,
MAY H. WALES.

GODS VISITING AND FINDS SOME OF THE DOCTORS PATIENTS.

Stoney Creek, Pa., June 1, 1898.
Dear Doctor:—You no doubt are thinking that Mrs. Watts is not doing as she should in reporting to you each week. I am much stronger; never have those weak attacks; do not know of any ache or pain. Mrs. Geary thinks I should leave here, as June in this climate is very trying to new comers, it is so malarial. My visit to our mutual friend, Mrs. Geary, was a very enjoyable one. She is an unusually bright woman. Her snowy white hair, clear skin, expressive eyes, deep dimples, make a beautiful face. She is so different since you treated her. Mr. Gules, of Pennsylvania, who is there also, was greatly benefited under your treatment. Was it not odd, there were three of your patients there at once? Mr. Gules, of Pennsylvania; Mrs. Geary, of Virginia; and Mrs. Watts, of Indiana.

Yours kindly,
MRS. J. A. WATTS,
830 Indiana avenue, Hammond, Ind.

Pomona, Cal., June 28, 1898.
Dear Doctor Watkins:—I am getting along nicely. I am much stronger than when I commenced your treatment. And I gladly recommend you to my friends.
EULA WEST.

Milford, Ill., June 25, 1898.
Kind Doctor:—Enclosed you will find money order. I am getting along nicely. I feel well—much better than for years. I think you have done me lots of good. Yours in faith,
ALVINA WHITESEEL.

Levinston, Me., July 10, 1898.
Dear Doctor:—I am better than when I wrote you last. I feel I am getting well fast, for which I thank you. Yours truly,
ANGIE S. RICE.

LETTER FROM AN OLD PATIENT.

The kind of letters we like to receive from old patients, that we have cured. And these letters are a great comfort to the weary physician. In fact, this world gives us no happier moments than to sit down and read such letters from those who kindly remember our fight against disease in their case.
West Potsdam, N. Y., June 26, 1898.
Doctor Watkins—Dear Friend:—The books and note were duly received. I shall take pleasure in complying with your request. Since I received treatment from you I have spoken many a good word for you. One year ago I was at Mr. Henry Barnum's of North Bangor, N. Y. For a short visit. He was sick and in a precarious condition. His nose doctor failed to give any relief, and he seemed very much discouraged. He finally, before I left, told me that he thought of consulting you. I urged him to do so, and to not delay. I very soon was informed of the very correct diagnosis he received from you, and of the great benefit he received under your treatment. At the present time, he is quite well. I believe you saved his life. His home doctor said he could not live. Now you may know all this, but as you also must know you cured him, it may give you some pleasure to be assured that some one else knows how he got his health. I beg your pardon for taking your time, but trust the long letter will not prove entirely uninteresting.
ZELIA A. OWEN.

Amesbury, Mass., June 15, 1898.
Dear Doctor:—I feel that I have already advanced that in health, as to be able to give you a good recommendation. Like others, for several years previous to the time I began your treatment, I was unable to hear but very little with the right ear, but now I can equally as well as the left. I had been examined by three of our most noted physicians, and each told me I must go away at once, and have me treated by a specialist. But I told them I was not at all alarmed, and that I was coming permanently deaf, and as soon as the cause was removed my ears would be all right, and so they are, thanks to you. Thanking you for your skill, and kindness, I remain, very respectfully,
MRS. F. NICKERSON.
Atlantic avenue.

Please remember, that we only advertise to reach those who are searching for health. We try to show you that others are cured under our treatment, and what others say of our ability to

cure. We try to let others do the real advertising. We acknowledge we like to hear of others speaking well of us; in fact, we are much pleased, because we dislike to speak of our own gifts being in any way superior to others. But we do know that we cure chronic diseases, as well as others. We also know that others can cure disease. But the fact remains, that we are the only one who offers twice a year to treat the poor at greatly reduced rates, in fact, much below cost. Remember, for the poor, three months' treatment for \$10. All others, during this month, who begin treatment at once, we will charge but \$5 per month.

Direct all letters to

C. E. WATKINS, M. D.,
AYER, MASS.

BOOK REVIEWS.

Golden Jubilee Souvenir Song Book of Modern Spiritualism. Published by R. Shattuck.

This highly gifted lecturer and improviser, whose inspirational poems and fervent sentences have thrilled vast audiences from the Atlantic to the Pacific, and from the far north to the extreme south in this country, ought to receive a constant stream of dimes and words of admiration for this little publication. Her address is 305 Larkin street, San Francisco, Cal. It is indeed a neatly printed pamphlet of beautiful original and selected songs.

The Universe As It Is. By William F. Wright, Lincoln, Neb.

The author states that he became early convinced that some one general principle or law underlay the whole of nature. Observation and reason has led to the conclusion that this principle is found in a law of spiritual evolution, running with varying modifications, throughout all matter, inorganic and organic, from plant down to the tiny right and left-handed crystals, from the monad to man, establishing a universal relation or brotherhood as a fact in nature. This spiritual principle has been applied to nature as a whole, embodying it in a system which, he says, may be termed the Vortex Spiral Vitalization System. As far as possible to be given in brief, of the author's views as set forth in this volume, will perhaps be found in the following excerpt from pages 22 and 23:

"First—If there is a Creative Intelligence, that has brought the universe of worlds into existence, that Creative Intelligence must be infinite. Second—This Creative Intelligence must take in, comprehend and include the whole universe of worlds and matter, and is infinite with all it implies. Third—Then if infinitely, or the Creative Intelligence, takes in, comprehends, and includes the whole universe of worlds, is not the universe of forces and elements in all their variations, infinity or Creative Intelligence, or All Life. Matter exists in an ever ascending degree of fineness, and each degree is measured by the fineness of the vibration coinciding with the degree of fineness. All formation of matter proceeds on vibrational principles, as will be shown in another chapter. Creative Intelligence, pure spirit, liberates the finest vibrations; these change to a slightly coarser series, and so on in ever descending grades, and with each downward step, these unseen forces approach nearer the tangible, material world, as comprehended by our senses.

"The author of this book, who is a student of the deeper problems of nature and existence. It is especially commended to the attention of such, as worthy of their perusal."
U.

God Knocked Out by Lightning While the dedication of a church was in progress in North Dakota, lightning struck the dome of the building and killed two people. The item was so briefly mentioned in the telegraph that it may have been overlooked by some one who would be glad to draw a moral from it.—San Francisco Daily Call, June 26.

Passed to Spirit-Life. (Obituaries to the extent of ten lines only will be inserted free.)

Mrs. Anna Crowell passed to higher life, February 24, 1898. Thus her subscription ends to a paper that was always welcome. Her sister,
MRS. D. FREEMAN.
Orange City, Fla.

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

VOL. 18

CHICAGO, ILL., SATURDAY, JULY 30, 1898.

NO. 453

LIFE AND DEATH.

What Is Life and Death to the Spiritualist?

Mrs. Helen Palmer Russegue's Address at the Annual Convention of the Connecticut Spiritualists.

I have selected for my subject this evening, "What is life and death to the Spiritualist, and how can we prepare for each condition incident to the changes of earth?"

To the Spiritualist there is a most profound meaning in life. It not only implies that we are to meet the necessities of the outer or material life, but that we make ready for the reception of all that contributes most to the upbuilding of the interior or higher self.

Spiritualists and all thinkers, it matters not to what denomination of thought they may belong, recognize the duality that belongs to human existence. There is a natural body and there is a spiritual body, but there is a spirit which inhabits both bodies. There is a living principle which inheres in all life, to which the human being belongs, and to which all else in the universe is tributary. We are in God's laboratory. Everything that is, whether it be the hidden mystery of nature, the unveiled wonders of science, the marvelous truth of revelation, or the whisperings of philosophy, or the outer breathings of a deep religion—there are in nature to be found the wonderful avenues through which the Divine Spirit makes itself known to human consciousness.

THE ENDLESS JOURNEY.

We are to recognize in life that there is no stay in the development of the outer or material world, there is no place to stop on the journey of the soul made manifest through the body during its earthly career. There is no moment when the operations of the body of man are for one instant stayed or stopped. The function of every muscle, of every nerve, of every tissue, of every bone which belongs to this human tenement is active, whether dictated to by the will of man or by the inherent law which belongs to the universe, and is the link by and through which he is allied to the universe.

There is no condition in this material world which does not find an expression through the human being; there is nothing that exists in nature, however low it may be, however undeveloped it may appear, however unformed its manifestation may seem, but that finds a counterpart in the component parts of the human being. There is nothing in the metallic world, nothing in the vegetable world, nothing in the animal world, nothing in this wonderful world of thought, of spirit, that does not find its reflection and its existence in the human embodiment. You are in yourselves the instruments through which the mightiest manifestation of Deity has been made to the world, that has ever spoken to the soul of man or to the world of thought. You are in yourselves the reflection of a divine law. Upon your souls is inscribed the highest divinity that exists in this whole universe of mind and matter.

Emerson says that this world to which man belongs is in itself the highest expression of law—the chemical lamp, the wonderful potency of the spirit, arrives at the plant to make it walk; he says; arrives at the animal to make it walk; arrives at the man to make him think—and we find the highest manifestation of deity in life. In this day we find the reflection of all that is in the universe above or below. We are attached, we belong to, we are the outcome of everything that has preceded us. Man to-day has needed all the unfolding qualities of the eternity behind him to make him what he is, or what he ever may be. He requires every condition of matter, divine and human, to be the fruit on the tree of life, that the tree has produced, and he is the prophecy of what will come.

SPIRITUALISM UNIVERSAL.

Spiritualism thus involves all phases of human life. It involves all conditions of human existence, all conditions of human manifestation. It belongs to, and is a part of, this universe, from which it cannot be separated. Spiritualism believes that there is and must be the same life, the same force, the same potent energy which inspires and quickens the tree to put forth its leaves in spring, to drink up from the earth its moisture, its strength, its force, and to receive from the sun and sky their contributions to its development. It believes that the same law which inheres in the material world belongs as divinely to that world and emanates from the same source as does the spirit which inhabits his body. This being true the world is mutually interdependent. It is dependent upon all that exists, whether it be the lower or the higher in life. God is as dependent upon the lower as the unfolding of the qualities which are a benefit to man as he is dependent upon the higher, which contributes strength or inspiration. He is as dependent upon the ignorance of the world for the marvelous development of this wonderful dower of knowledge; he is as dependent upon the ignorance that he may bring to bear upon it the sunshine of divine truth, that he may bring into relation with the necessities of human life that truth as he is for the aspiration which leads him into a higher realm of thought.

To the Spiritualist God must be everywhere—and what does this imply? He is not an unutterable God. He is not an unthinking God; he is not an ignorant God; he is not a God that has attained to his highest and holiest and divinest perfection. He is the innate power; he is opening into higher worlds, into higher regions of intelligent evolution. He is the growing spirit that brings from within the mighty prin-

ciples which carry force and energy to move the world.

What is science? There would be and could be no such thing as science without the mighty influence of human intelligence behind it to appropriate it to the highest uses of mankind. There would be no such thing as philosophy if there were not an intellect to utilize and apply it to everyday necessities. There would be and could be no such thing as religion if there were not hungry souls and needy spirits that required the application of the sympathy, the brotherly kindness, the holy aspiration, the unfolding of the needs of the human being that is made manifest through everyday life. Spiritualism brings that divinity home, and it finds its highest altars upon the intelligence of mankind.

Man may look about him, and what does he behold? He may look to the stars to find the revelations of divinity; he may look to the ancient law of old philosophers and religious authors, to find there the opinions which may define his needs; he may look to the science that is unfolding the mysteries of the universe, and he finds nothing there unless he first recognizes within himself the adaptation to condition that he may appropriate it to his needs.

Spiritualism has brought to the world a wonderful influence for the benefit of the world. It has taught man that the highest justice is the highest good to all. It draws no line of distinction between the wise and the ignorant; it makes no condition for saint or sinner; it builds no future for any individual, but it teaches him how and when and where to build his own. It teaches him that life here is the product of all that has been, and the life to come is but the fulfillment of the prophecy of to-day.

In this cognition of the conditions of life what are our relations to each other? We are dependent upon the world beneath us for all that is tributary to our physical evolution, so far as the aggregation of matter is concerned in the formation of our material bodies. We are dependent upon the inherent life for the unfolding powers that are made manifest through that body. We have no means of securing unto ourselves benefits which we do not earn—for our religion, our philosophy and our science is based upon the unchangeable and unchanging law of justice, and through this justice man receives exactly what he merits, whether it be pain or joy. This holds good for the spirit.

WORK OF THE THINKERS.

Go with me to the riverside where Thoreau lay upon his back that he might behold the conditions of the air—looking up through the branches of the oaks he dreamed while waiting, and he said to his soul, "Behold the mysteries of Godliness, behold the manifestations of God," because he saw the order, the symmetry, the beauty, the wonder, the majesty of nature; because he recognized in this wonderful order of the universe the inherent law of the universe; because he traced the manifestation home to the cause; because he divined not the word, but the spirit, of that law.

So with every thinker of the age. To-day the world presents a galaxy of thinkers of varying beauty and strength; it presents a galaxy of intellects that have defined the conditions of human relationship in such a manner as to awaken thought, inspire action and prophesy the fulfillment of what this life portends. And what were they? They are not the men who walk in the beaten paths of theology; they are not the believing scientists who do not invade the wonderful kingdom of this universe to find there its hidden mysteries; they are not the philosophers who dream with those of older time and whose souls are not attuned to the revelations of to-day; but they are the men who are opening door after door and window after window into this great world that knows no limitation, no boundary, which belongs to man. For there is nothing here nor there which does not belong to the soul of intelligence, which belongs to every individual that lives. There is no limitation to the possibilities of human life. There is no possibility that can arise before the intellect of man that it is not possible for him to overcome, or to aspire to attain to its perfection.

Who are these thinkers? Who are they that have opened this wonderful world, this realm that is full of revelation, whose first pages we are only turning to-day and are receiving the whispering prophecy of what is to-morrow? Tyndall, Huxley, Wallace, Crookes, Draper and Gates, and a hundred more who are not satisfied with the wonders that have been revealed, but are only receiving the lessons learned by other men as keys to open worlds to be discovered and explored by them.

That wonderful spirit that spoke to the world, telling them that there was a ray of light that had been rejected by science; a ray of light that was of no account, the lowest that had been discovered and was rejected because of its inutility—a man whose spirit had been attuned to the spiritual vibrations of the universe, whose heart had been touched by the quickening fingers of spirit communion, who had investigated the higher and more profound law of man—Professor Crookes—found what? That there was a mighty power in this rejected ray. He invented

the wonderful tube through which the X-ray is to-day made manifest, and that ray of light which was impotent to the unbelieving soul, and which was rejected by scientists, is to-day the light of the world and the corner-stone of a new temple under which the illumination of the universe shall become more clear and pure.

If this marvelous power that has been so long latent in the universe is but to-day awakened, what more is there? This same ray can be utilized to the unfolding of higher possibilities, until it shall invade the higher realm of being, a higher realm of thought, until the spiritual life shall so reflect itself upon the mirror that men may behold upon the wonderful photographs that belong to those they love, who have gone through the open door into a brighter eternity.

LIFE AND NOT DEATH.

Spiritualism is a prophecy of life, not of death. It is a prophecy of life and not of death. Its proclamation fifty years ago, uttered to a little child, was that of life. Its prophecy has been and still continues, life inward, life upward, life outward, not downward. Its inspiration is from within; its truths are unfolding; its principles are expanding; its science is investigating, its eyes are penetrating the universe to which it belongs.

Spiritualism you consider, many of you, a worthless element. Have you ever stopped to consider that anything which pertains to the higher nature of man cannot be useless? Anything which pertains to the higher development of his spirituality cannot become an element in the world to be rejected. Have you ever stopped to think that anything which opens a broader life, a broader world to man, that shall be helpful, must be uplifting? Anything which teaches you how to make use of the little things that surround you in daily life, that shall contribute to your best and highest good, is to you a benefactor and savior. Again, Spiritualism has come to the world, teaching that world that you are to find saving truth, or salvation in truth. It has come to draw the line between sin and goodness. It has come to prove to mankind that there is no such thing as absolute good, and there is and can be no such thing as absolute evil. It teaches the world that there is no such thing as absolute sin upon the earth. There is no condition, however vile it may be, however unattractive it may seem, but that it is open to the light of divine love and consolation, and that it shall be unfolded and made it closely allied to the best, the highest, the truest, the noblest, the most divine that man can become conscious of, that it inspires man to begin this wonderful work of evolution within himself.

WHAT IS RELIGION?

Religion—what is it to the Spiritualist? It is not something to think about and look away. It is not something that needs a creed to protect and shelter it. It is not something that confines itself to one room in this great apartment house, the universe. It is not something that does not belong to everyday life. It is not something that can formulate itself in any set opinions. It is not something that can outline any condition, or that shall shut any man out of every human soul alike. It is not something that can outline good and evil for all the world. For you know very well that what is good in one locality is evil in another; that conscience is the outcome of intellectual development; that religion is the product of intelligent evolution; that it is just what the world makes it—for God has never made a religion yet for mankind. Religion is what the world has created, and whether your theories or your creeds allow you or not, your practical common sense recognizes that the religion which you respect most is that which makes the most profound impression upon human action. That which involves the higher duties of one man to another, is that which portrays to you your highest concepts of religious truth. It makes no difference what you profess, to what creed you subscribe, to what theory you bow your head—you are subservient to the will of the law that governs each one of you, and that is, that which is best to you is your best religion.

Absolute evil, where is it? Has any man ever discovered it? To-day you look to Spain, and you consider that there is a wrong so stupendous that it involves the rights of humanity to make the wrong right, to convert the sin to goodness. Have you traced that wrong to a cause, have you questioned what produced it? Stop with me for a moment and consider. Spain has lived under the religious dictation of formulated dogmatic faith. It is just what that dogmatism has made it, and that dogmatism belongs to the past. They see from their standards, they judge from their own ideas of right; they recognize the merits and demerits of their own land from their standard of right and wrong. The cannibal believes there is no wrong in burning and eating human beings. His conscience is just what his environment, his inheritance, his association, his education has made it, and to him there is no wrong.

Where is the wrong that is right to him? The wrong that is presented to him in the delicate body of the child. But here, with a broader realm of thought, with a higher standard of judgment, with a clearer perception of truth, with a greater responsibility to men's selves, there comes to you a higher consciousness of the rights of man, and what is wrong to the cannibal is right to you, and what is right to you is right to him. The wrong that confronts you.

The law holds good through all life. Go with me to the garden, the garden that God has made, that has never known the plowshare, that has never known the hand of the tiller of the soil. What does it produce? It may produce flowers, but it produces thorns and brambles and imperfect manifestations of beauty. When intelligence is applied to it, when the souls of men have made themselves manifest through the products, it brings forth its wonderful ben-

efactions for the sustenance of man—and these spiritual gardens are of the same character. The law holds good—man is born innocent. What is he? He is born ignorant; he only has his heredity to begin with, but his environment, his association, his education, his aspiration, his hope, his conception of right and wrong, are just what the circumstances of cultivation or education make him. Thus his life is to be judged only from the standard of the condition in which he exists, and what does Spiritualism say just here?

It says that of the two Cs so frequently applied to human life, only one is to be recognized, and that is charity, not censure. No condemnation, no uncharitableness, no unsympathizing condemnation—only the spirit of love and the dew of affection and kindly sympathy are those that cultivate the best and the highest that belongs to human life.

THE ETERNAL CREATING.

Spiritualism again teaches that life means something more than to eat and drink and be glad. It means that it is eternal, and all that you acquire here is but a preparation for what awaits you at the grave. Spiritualism teaches you that there is no death; natural law teaches you that not one particle of matter is susceptible to death. There is nothing in nature that can die. You look to the body when the spirit has flown from it, and with streaming eyes and bleeding heart you proclaim it dead. There was never a moment in the existence of that body when the chemical laws which inhere in that body were so active as when the spirit has gone out of it. Dissolution has begun. The change of the relations of that body became so wonderful and active, that it is almost as if it were in its existence before that it was so active in all its relations to the world in which it lives, as after the soul has given it up.

There is nothing to which man can apply the term of death, only to the soul of man. He dedicates my son, my brother, my father, my sister, or my wife or mother is dead, and yet when he will look from the standard of good judgment and real common sense, he knows the body is not dead, and how dare he affirm that the spirit of man can die, when it is the breath of eternal life? Subject to law, subject to the demonstration of the law, subject to the unfolding power of the law—can it die? If it does not, and can not die, what is the inference? No man, no scientist would affirm for an instant that if life exists it starts a new life. Life means growth, means unfolding, means advancement, means progress, means growing nearer to the law out of which and to which it is moving.

Spiritualism believes in no creation, but it believes in the eternal creating of all life. Spiritualism believes in no terminal in life—it only knows that there is an endless march awaiting the souls of men. Spiritualism believes that man lives beyond the grave, not only he lives it, but knows it, and how? From natural inference. No scientific thinker can for one moment prove that there is death for the spirit of man. He may declare "He is gone, and I do not know where he is gone," but from the manifestation of life in matter, in thought, in principle, he cannot draw any reasonable conclusion that there can be such a thing as death. If in the wonderful golden world you only find life, that in every particle which becomes necessary to the body of man; if in the starry heavens you find a law which is just as directly and definitely applicable to the conditions of human or material life as it is to the geography of the heavens; if you find that through all the periods of transition through which this earth has passed, it has been the steady march toward a law which has been attained to in human life, then you must recognize that there is a firm foundation for an eternity of progress that every human soul must inherit.

This may be inferential, but it is evidential nevertheless. You may infer this condition, but it is real, notwithstanding your unbelief. But Spiritualism comes freighted with evidence. It declares that life exists, and that it was just born for it is as old as time; its light rests upon the crest of every hilltop; its warmth has gone down into the souls of every condition of human life; its manifestations have been made all along the journey, contributing to the hope, the belief, the knowledge that man cannot die. Modern Spiritualism came when the world was clamoring for evidence; it came when the world was seeking for some avenue through which faith might be converted to fact; through which faith Jesus in heaven might be brought down to the basis of reality; it came repeating the manifestations that occurred many years prior to those tiny knocks, but it came selecting the instruments through which it could make manifest its wonderful potency. The whole world was sending out its prayers; the bells of the Christian Church in the immortality of the soul had won the seeds that had grown up in human nature, and the mother's heart that was crying in the agony of her despair, "Where is my child?" "Where is my treasure?" "Where is my friend?" found a resting place. Where is he? Where is he? Where are my treasures that I have cherished with such loving care and with such watchful affection? Where are they gone? Spiritualism came to answer that cry, to answer that prayer.

It came so varying in its manifestations that every degree of skepticism may be satisfied to the earnest and careful thinker and investigator. It comes with such a variety of manifestation that every demand of the unbeliever has been met upon every side. When the link ran came among those who investigated it was Mr. Greeley, of New York, who said, "If they can rap intelligently, why cannot they write?" Soon there was an avenue made for that expression of spirit power, the writing that was automatic. Every conceivable test was applied to the medium through which this manifestation was made, and through these applications the evidence became so clear, so

well-defined, so direct, that a friend could be identified by friends. Then came the demand, "Why can we not see?" And then clairvoyance, which had only been developed here and there, over the earth, became more general in its unfolding. Clairvoyance followed; healing of the sick by the laying on of hands, and all the requisites which Christ imposed upon his followers have been fulfilled through the law which Spiritualism has developed.

LIFE FORETOLD.

All these conditions foretell what? They foretell life. You have a right to investigate; you have a right to question; you have a right to sift testimony; you have a right to object; you have a right to reject all evidence that is presented to you, and you have a right to demand the testimony that appeals to your good judgment and to your highest, best sense, by which you may demonstrate the truth. Remember that when you investigate the manifestations of Modern Spiritualism, if you do it with sincerity of purpose, with earnestness of spirit, with such faith as inspires the chemist in his laboratory to experiment again and again until he has found that for which he is seeking—Spiritualism contains enough within itself to demonstrate itself in just such a manner. It is open to your scrutiny, it is open to your close observation, it is open to your questioning, and he or she who will accept any one phase of its manifestation without question, without investigation upon the mere affirmation of another individual, is the same as he or she who accepts salvation through meditation on the ground of faith. I had just as soon encounter a Christian, a heretic, an agnostic, who believes what somebody else tells him, as I would a credulous Spiritualist.

I want Spiritualists so intelligent that every manifestation that is presented to them will be so carefully scrutinized, so earnestly and truly investigated, that when they have accepted it, it is because they are compelled to, and not till then. Then faith becomes knowledge, then trust becomes reasonable truth, then the shadow becomes the substance and leads us to the fountain of life.

Spiritualism, friends, is only the means to a higher unfolding power. Spiritualism contains not all the good there is in the world, for every soul, every phase of life, every condition of society, every grade of humanity, has some of the good—enough of it to entitle it to the Divine Fatherhood.

JUBILEE REFLECTIONS.

A Woman Expresses Her Views.

To the Editor:—I have been reading "Jubilee Reflections" with interest, in the last issue of your esteemed paper. I cannot feel that Mr. Walker should be subject to criticism from every source, but, rather, a lesson full of suggestion and of a little more experience. Mr. Walker is a man in earnest; full of an honest, earnest enthusiasm for a truth that he holds in highest esteem. To him Spiritualism stands for what is highest and best in the religious world; believing that it should imply as much to all who accept it as a truth, he attempted to create circumstances that should "clear the way" for a more rapid growth in the land and to give Spiritualism an opportunity to affirm their faith to the highest principle that Spiritualism presents to the thinking world.

For this effort I consider that Mr. Walker is entitled to the highest commendation, and should be encouraged by every Spiritualist in this and all lands—even though he was not successful. His example should suggest the importance of being awakened in and for our cause, if it stands for anything at all.

I do not pity Mr. Walker, but I do sympathize with him in having learned the lesson that every speaker and medium of merit has been obliged to recognize, that to do for truth requires a devotion and sacrifice that a warfare with dogma always incurs.

It might be well, however, for Spiritualists to whom Spiritualism has come as a benefaction, to ask themselves, if it would not answer a higher purpose to help Mr. and Miss Walker, by offering a portion of their contributions now bestowed to maintain that which they do not believe in—orthodox Christianity and Christian Churches—thus make truth a little more popular as well as more useful. Yours for Spiritualism.

HELEN L. P. RUSSEQUE.

Hartford, Conn.

Vegetarian Victory.

The Berlin correspondent of the Daily News telegraphs:—A very interesting walking match took place here last Sunday over a distance of about 70 English miles. There were 22 starters, amongst them 8 vegetarians, and the distance had to be covered within 18 hours. The interesting result was that the first six to arrive at the goal were vegetarians, the first finishing in 14½ hours, the second in 14½ hours, the third in 15½ hours, the fourth in 16 hours, the fifth in 16½ hours, and the sixth in 17½ hours. The two last missed their way, and walked five miles more. All reached the goal in splendid condition. Not till an hour after the last vegetarian arrived did the first meat-eater appear, completely exhausted. He, moreover, was the only one, the others having dropped off after 35 miles. The victor presented himself, at the request of several high officials, to the War Minister, who took a great interest in hearing about his vegetable diet and way of living.

Fools cannot think; bigots will not think; cowards fear to think; and this leaves only a few philosophers to do the thinking for the multitude. Were it not for our philosophers our world would be one vast, uncovered lunatic asylum.—Independent Pulpit.

WHAT IS SPIRITUALISM?

Who Are Spiritualists? And Who Are Mediums?

Dr. Robert Greer Presents His Views in Answer to the Questions.

WHAT IS SPIRITUALISM?

Although Spiritualism, in general, is much better known now than in former years; yet there are millions among the nations who know nothing of it. They know not that Spiritualism and its manifestations are here, that ministering angels are present, that God has spoken in these latter days, now as anciently, that messengers are given by spirits to mortals, proving that there is no dead, that if a man die he shall live again.

It is for such persons, unacquainted with Spiritualism, that the following, gathered from the general thought of our spiritual literature, and from our own experience, is intended. Hoping thereby that some such may be induced by a spirit of inquiry to investigate Spiritualism and know it for themselves.

WHAT IS SPIRITUALISM?

Spiritualism is the great invisible life and intelligence of the universe, and known everywhere as God, Angel, Spirit or Demon, and dwelling in the upper air, or spirit world. Very little, however, is known of these celestial inhabitants, only as they happen to occasionally reveal themselves in "signs and wonders," and in various ways, from "the still small voice" to the most exalted type of oratory, to certain among mankind, and such as they are now doing among Spiritualists and mediums.

Thus Spiritualism, pure and simple, is a revelation of the Divine, and a remarkable demonstration of intelligence from the upper air, or spirit world. Spiritualism, too, is the Providence that governs everywhere in Nature. There is nowhere in Nature where Spiritualism is not, for good or for evil. For evil, as a Nemesis to punish or discipline the wayward transgressor, especially the transgressor of the "Golden Rule." Thus the divine executioners are everywhere abroad, taking cognizance of the acts of men, that the guilty might not escape. He may escape the human executioner, but he cannot escape the Divine.

Happy are those who walk in wisdom's ways, their lives exempt from unholy agencies, or spirits of evil. They need no divine discipline, they are truly blest.

Here it might be asked: "Doctor, did you ever see a spirit?" I answer, Yes; I have seen and talked with spirits, face to face, hundreds of times. Hundreds of times they have appeared to me in psychic vision, bringing messages of warning, counsel and encouragement, and more than once in my life, when injured by falls, they have nursed me back to health, giving me spiritual food to eat, and celestial waters to drink, and actually fed them to me with their own hands. Besides, many times spirits have instructed me, and I have been patient, and their counsel and advice have always proved infallible.

Once several years ago I found myself out of my body, and an invited guest to mansions in the sky and placing me at the head of the table there, in company with a large assemblage of divinely grand and noble personages, they feasted me in most royal manner on sparkling water.

On that table, too, in that banquet hall, there was not the slightest evidence of any sacrifice of animal life, for there was neither flesh, fish nor fowl. No cooked food of any kind, nothing but simply sun-baked food, or the raw material, the product of the celestial vegetable kingdom, suggesting to me the thought that if these people were not vegetarians, they were certainly fruitarians. So much then for a vision of spirit life in the regions of immortality.

BUT WHO ARE SPIRITUALISTS?

Spiritualists are a people who have espoused the cause of Spiritualism, who accept the great central thought connected with Spiritualism, namely: A spirit world, human immortality, the re-appearing of the dead, and the communion of spirits.

Spiritualists, too, are a people whose faith is well-founded. Spiritualists are distinguished for strong character, remarkable independence and general intelligence. Spiritualists rank higher than church people for general intelligence; they believe nothing without evidence, hence they appreciate facts more than theories, and they despise superstition.

Spiritualists represent all the reforms of the age, especially reforms in religion and theology.

There is an impression abroad that Spiritualists are "free lovers." This is a gross slander. On the contrary Spiritualists are a law-abiding people, and moral as a rule.

Spiritualists, if they are not, ought to be the most moral people in the world, and you ask the reason why? I will tell you: The religion of Spiritualism demands that we put away all sin and iniquity, that we live "the Golden Rule," so as to have a clear conscience, and be happy in well doing. In a word, Spiritualists ought to be the most moral people, for they possess superior light and wisdom, they realize more than any other people that the all-seeing eyes of the spirit world are upon them, and by which they are all surrounded, and because, too, where much is given much is required.

Besides, Spiritualists do not believe in the forgiveness of sin, nor in any theological blood atonement for sin. That idea, to them, is preposterous. They believe that according to the law of compensation, in Nature, retribution must follow as a consequence of sin. They know that every unjust, unkind or immoral act every man commits against

another must injure himself or herself, and destroy one's own true happiness. They know that right and wrong are natural principles, that virtue contains its own reward, and sin or crime its own punishment.

I will add: Spiritualists have no creed, nor ceremonial in their religion. The Sermon on the Mount is their only creed.

The Sermon on the Mount is their only ceremonial. Salvation is for all, but every man must be his own savior.

AND WHO ARE MEDIUMS?

Mediums are persons distinguished for spiritual gifts, or as agents for the spirit world.

Why some persons are mediums and others are not is a mystery. At any rate not all persons are mediums. If all persons were mediums, then the many would be gifted as well as the few. It is the few only which are distinguished as mediums.

But what might be the secret of mediumship? The secret of mediumship, in my opinion, is a finely sensitive nature, or a nature susceptible of psychological influence, or spiritual power, just as the mesmerist or psychologist controls the brain of his subject, so spirits control the brain of the sensitive, inducing certain intellectual phenomena, called trances or inspiration.

This trance or inspiration is simply an intellectual ecstasy, or exalted condition of mind. It is called trance, but it is only a partial trance, because it is the brain only which is entranced.

What are the personal requirements to mediumship? or what are the peculiar mental qualities of the medium?

Mediumship greatly depends upon mental temperament, and mental temperament largely depends upon the development of the brain. The brain of the medium is the same in structure and composition as that of others, but the mental temperament is generally in sensitiveness and vivacity to the mind, and giving a passionate disposition to thought and observation. All persons, therefore, who possess large mental temperaments are sensitive. The brain is the organ or instrument of the mind. The mind has many faculties, some of which may be stronger or weaker than the rest, in the same person. Each faculty or propensity of the mind has its special organ. Size of brain, if the quality or texture be good, is the true measure of its power. Brain when deficient in size or poor in texture on quality is always connected with a low degree of mental power.

As each function of the body has its specific organ, so each faculty of the mind, each sentiment, and propensity, has its own organ. If this were not so, excess, impurity, or poverty in any subject, such as mathematics, language, music, mechanism, painting, poetry, reason, love of property, courage, prudence, pride, etc., love of truth and justice.

Everybody knows that all persons don't show equal talent on all topics. For instance, a man may be a genius at one thing and find it impossible to excel in other things, and this is why some persons are mediums, and others are not, or why some mediums excel others.

Another secret, too, of spiritual mediumship lays in the fineness of texture, or quality of the bones of the cranium. For instance the temporal bones of the head, and the frontal bone forming the forehead consist of thin plate, and is very remarkable, the thinner these plates, the more sensitive the individual, and this is why thick skull people are frequently called "numskulls."

But besides all these visible indications of mediumship, there may be invisible soul power we know not of. At any rate, persons who are mediums are generally possessed of a highly nervous and sensitive organization, and a superior religious and spiritual nature.

Speaking of mediums, or sensitives, it is strange, but it is a fact, no matter how superior you may be in intelligence to the sensitive, and if you are not a sensitive, the sensitive, however illiterate, will be superior to you in the acuteness of all the finer superior senses, such as intuition, perception or psychic penetration.

The brain of the sensitive illumined by psychic vision, may be compared to a mirror or camera, reflecting the forms of the invisible or ethereal world, and even reflecting your very thoughts. While most distinguished mediums are not made, but born, yet there are those who are self-made mediums, the result of method, effort or culture.

There are others again who have grown into mediumship without any effort, but simply by association with persons who are mediums, for the interblending of spiritual aura, mediumship is sometimes "catching."

And now you ask how about the morality of the medium? I answer, your test or message is not in any way dependent upon the morality of the medium. Mental capacity, not moral quality, is the requisite for intellectual mediumship. Notwithstanding that such is the case, immoralities are not enjoined, nor sanctioned by Spiritualism. On the contrary, the reverse is the case. Chicago, Ill. DR. R. GREER.

Let us, turning away from the illusion of a directing intelligence, look earnestly for something better than a god, seek for something higher than prayer, and lift our souls to be with the more than immortal now.—R. Jeffries.

"THE HISTORICAL JESUS."

Have We Any History of the So-Called Jesus?

Have we any history of the so-called Jesus? If so, where is it? Many deny the existence of any such history, and assert that Jesus is a myth or a mythical, instead of a historical personage. The important question to be settled is, whether a myth has been transformed into a history, or a history converted into a myth?

History is a truthful narrative of actual occurrences, while a myth is a story of unreal personages, or of unreal things attributed to a real person. Ordinarily, myth includes the idea of supernaturalism. So far as a history of Jesus is concerned, there is no pretense of contemporary accounts except some brief references by the Jews; and, even admitting that they are worthy of credit, their entire evidential value is entirely opposed to the tenor of the New Testament. The Jesus of the Jews is an entirely different character from the one worshiped by the Christians. It is in the New Testament that we are to look for history of the life and times of the Nazarene; and, in the four gospels, we shall expect all that is of any importance. And, if they are found to be unhistorical, we can look for real history nowhere else. Hence, we must submit the four gospels to a searching examination before passing judgment upon their character.

The result of such scrutiny develops the following facts: 1. No one of the gospels, nor all of them put together, gives us a history of their hero. The first three, the synoptics so-called, furnish an account of one year of his supposed life, and that was the last. Two of them, as we shall notice, give an account of his birth. But Mark furnishes no account of his birth, parentage, nor even of his nationality. The only allusion from which an inference can be drawn of his nativity, is found in the sixth chapter, where it is said, "Is not this the carpenter, the son of Mary, the brother of James, and Jesus and of Judah and Simon? and are not his sisters here with us?" In the first verse it is said, "He came into his own country." But no hint is given as to where or what that country was. Certainly we cannot call Mark's gospel a history. We are introduced to some one called Jesus Christ ("the son of God," and a series of miraculous works attributed to him for a few months, when he is executed as a malefactor, raised from the dead and received up to heaven.

Coming to the Gospel of John, we have, in part, the same state of things as in Mark. This gospel opens with certain statements about "the word" or logos, which "was with God and was God," and "was made flesh and dwelt among us." This logos, which "made all things," is assumed to have been Jesus Christ; but by what process or means it "was made flesh" and became a man, there is no hint. But John's gospel gives Jesus about three years for his work instead of the one of the synoptics. If John is historical the others are not, and vice versa.

But, leaving these two gospels, let us examine Matthew and Luke, as they both give a more extended account, though, as we shall see, they, like the other two, are very defective. Both of them seek to give the parentage of Jesus, and profess to trace his descent from the royal house of David. By genealogical tables, they attempt to show that Joseph, the husband of Mary, was a descendant from David. But it is a most bungling attempt. In the first place, their genealogies do not agree by many generations, and the names are mostly unlike. In the second place, both of them set forth, in the most circumstantial manner, that instead of being the son of Joseph he was begotten by a ghost, which is called Holy. And as Mary, his mother, was a Levite, he was in no sense the son of David; consequently not the promised Messiah—not the Christ. With the exception of one visit to the Temple, when twelve years old, we have no history, except the one year of miracle-working and his death and resurrection, in these two evangelists. What he did from childhood up to thirty years of age we have no pretended account in the gospels, though from Mark's story we might infer that he was a carpenter and an ignoramus.

We are forced, then, to the conclusion that, even if the gospels were agreed in what they relate of Jesus (which they are not), they can only be considered as giving a very meager account of a fractional part of his life. There is no parallel in history of a man, whose character, conduct, and teachings have influenced the course of human progress, whose life history is such a blank as to his whole life as that of Jesus of Nazareth. The Jews were very particular in this respect in reference to their great men. By their genealogical tables they could trace their descent from Abraham. Other nations carefully preserve the history of the youth and training of their great men. The writers of the gospel stories evidently felt the force of this universal custom and so concocted the contradictory accounts of his genealogy; and Luke interjects the story of his visit to Jerusalem when twelve years of age. In the early ages his followers became painfully aware of this tremendous hiatus in the history of their God, and forged several sacred works to supply the void. But their absurdities are too glaring for general acceptance among modern Christians.

2. I have referred to the facts that these different gospels do not agree with themselves. But I will not enter very extensively into the glaring contradictions of this pretended history. I will mention a few: (a). I have already called attention to the hopelessly irreconcilable contradictions of the genealogy as related by Matthew and Luke. For eighteen hundred years, Christian preachers and writers have toiled at the herculean task of reconciliation, but in vain. The number of generations are not the same, and the names of the persons are different. (b). They do not agree as to the time when Jesus was born, by from ten to fifteen years. (c). After the birth of Jesus Matthew hurries him off to Egypt to escape the vengeance of Herod, while Luke takes him directly to Jerusalem, where Herod dwelt; and from thence down to Nazareth, the home of the family. Matthew brings the family back from Egypt after Herod's death, but for fear of his son sends them down to Nazareth to fulfill a prophecy which was never made. (d). The contradictory accounts of his resurrection and ascension are equally impossible of reconciliation as those of his birth.

3. But we must specially take into consideration the stories comprising this pretended history. To a great extent they are pure fables, utterly destitute of truth or sense. Take, for instance, the story of his miraculous conception. He has no human father, but is begotten by a ghost, and yet this ghost is not his father, but the Jehovah of the Old Testament assumes that relation. And what is most singular, according to Christian theology, this ghost is the third in the celestial triumvirate, of which this "very same Jesus" is second. Jehovah is first, Jesus second, and this ghost proceeds from the first two, notwithstanding he begot the second one! Can any person of common sense assume that this story is history? If so, then all the mythology of Greece, Egypt and India is history also. You may go through all these gospels and find the same fabulous kind of stories, and Jesus represented as pointing to impossible miracles as evidences that the Old Testament God was his father, and that he spoke and worked through him. In addition to turning water into wine, feeding the multitude with a few loaves, walking on the water, stilling the tempest, and raising the dead, etc., we may add the long list of false prophecies ascribed to him.

He prophesied that he would be raised from the grave in three days, and the story says he was, and his body taken up into heaven and seated at the right hand of God. He prophesied that he would come the second time in the clouds of heaven, before that generation passed away, raise the dead and set up his everlasting kingdom on the earth. Also that his twelve disciples should sit on twelve thrones judging the twelve tribes of Israel. All these

and other prophecies are bogus, nothing but pure hallucination. Certainly they are not history.

From these brief references we are forced to this conclusion, the Jesus of the gospels is a myth, for the gospels themselves are purely mythical—a fabulous narration. There are two ways of statements as to the evolution of the myth: 1. A real man might be transformed into a myth by fabulous narratives. 2. Or a myth, by the same method, might be converted into a man. That the New Testament Jesus is a myth, made into a man, is the conviction of many most intelligent persons. The agreement of the Jewish myth with those of Egypt, India and other nations, in so many essential particulars, is certainly strong presumptive evidence that we have in Christianity the same old solar myth revamped and presented in a new form; or, at least, with new names, in order to command the credulity of mankind.

The facts to which I have alluded are strongly confirmatory of this position. The discrepant accounts of his genealogy, of his parentage, birth, and the total absence of all knowledge of his youth and young manhood, so utterly unlike that of any other distinguished personage who has ever lived, are wonderfully explanatory of the meager and contradictory story of the evangelists, and show the desperate shifts resorted to in order to make the myth resemble a genuine history. The myth itself was old. It had done good service for Osiris and Christna, but a new name was needed to serve the purposes of the eclectic mythists of the age.

But, if we take the other supposition, that a real human being was the basis of the gospel stories, we are still hopelessly in the fog of myth; for such a man as the New Testament delineates never lived. The gospels begin with fables and end with fables; and, between the beginning and ending, how much of fable is interspersed we cannot tell. We are sure, however, that there is a great amount of fable. It is perfectly evident that the one great object of the writers was to dress up a myth for the faith of their readers. Whether it was to make a man out of a myth, or a myth out of a man, is of little consequence to us. The indisputable fact is, that we have before us, in the gospels, a myth pure and simple. Nor does it matter whether the writers were honest or dishonest. We can readily imagine that the credulous writers, concocting their stories from vague and exaggerated traditions, were themselves believers in the reality of the myth. The intelligent Mormon of to-day believes the myth of Joe Smith's find and translation of the golden plates; and yet the Mormon writer is much nearer the time of Joe Smith than were the gospel writers to the time of the reputed Jesus. Nothing is more certain than that our gospels were composed very many years after the times they describe. There had been plenty of time for the man to have been transformed into the myth.

It should not be forgotten that, at the time of the Christian Era, a new religion was inevitable. The conquests of Rome had struck with death the old polytheism. None of the gods had been able to save their people. Jehovah had been as powerless as Zeus or Odin. The people demanded a different God and a different religion, and yet it must be something like the old ones they were discarding. Christianity met the necessity. Jesus was a new god, and yet, by some hocus pocus process with the Virgin Mary, he was the old god rebegotten. The human nature allied him with man sympathetically. The myths of Osiris, Isis, and of Christna and Maia were made to fit him exactly. To the great mass of the people, made poor and wretched by the despotism of Rome, he was the accepted Savior because they were the especially favored ones who were to inherit the kingdom of heaven. The myth makers had a field all prepared and fitted for their use. Perhaps some reader will interpose and say, "To be sure, we know that our present gospels are false and corrupted, and cannot be called historical, but we have got the true gospel just as Jesus Christ himself delivered it. Dr. J. Rhodes Buchanan has received it direct from Jesus, John and the other apostles." To this I have only to say, that granting the truth of Dr. Buchanan's claim does not in the least militate against my position that the Jesus of the New Testament is a myth. If there lived a man called Jesus Christ, nineteen hundred years ago, he was not at that time a historical personage as no history has come down to us. Now, if that "very same Jesus" and his immediate disciples have communicated a true account of his life and doctrines to Dr. Buchanan, and shown that, what has been pretended as such, for centuries, is a Romish forgery, does that prove a historical Jesus? Far from it. The Jesus of Dr. Buchanan is a revelation not a history. If, in truth, reveals what ought to have been history, and shows how corrupt Romish priests, by their forgeries, prevented it from becoming history. In fact, Dr. Buchanan's new work is a complete confirmation of my position that the Jesus of the gospels and of the Christian Church, is an unhistorical character and entirely mythical. The gospels are a tissue of impossible miracles, and we know that all miraculism is an absurd fabrication. Hence, whether these mythical stories are foisted onto a real man, or a man has been invented to wear the myths, is of no consequence, as in either case the Jesus of Christianity is a mythical character; and, therefore, Christianity itself is a system of fables.

PROF. J. S. LOVELAND.

ON THE DEATH OF A CHILD.

To the Editor:—I send you this beautiful poem; you can make use of it as you see fit. It was composed on the death of my son, by a medium in a trance state—a very ignorant girl. I never have had it published because I would not consent to have it unless they would state how it came.

DIANTHA BOSTWICK.

Shopiere, Rock county, Wis.

There are some gifts that sanctify the shrine,
Whose power and charms pronounce them half divine;
Some flowering plants whose interlacing powers
Fill with new joys life's ever-hastening hours,
As morn awoke, seraphic spirits fair
Bore to your hearts and lips a heavenly care;
A darling one your sympathies to share,
As mounting upward in the sun's bright ray
New beauties gathering each succeeding day,
A star first flickering and faintly seen,
As time rolled on a fixed star serene.
A lily casket beautifully wrought,
Illumed by fancy and adorned by thought.
His was a temple lit by kindly eyes,
That caught their radiance from the upper skies;
While soul of mirth of life danced in his face,
His voice was music and his movements grace.
Thy treasured one's a gem by heaven consigned,
By heaven enkindled and by heaven refined;
Thy perscription on that soul of love
Thus lured to God, to harmonies above;
'Twas in your home, when promise was so fair,
Our Father's voice rose on the morning air;
To parents called, your pet took on his breast,
Inviting you He took him to his rest,
Where light celestial glids fair Salem's spires,
Where joy and splendor wage angelic lyres.
Morn's beams stood still, winds paused as if for breath,
And saw thy sorrow what the world calls death.
To him 'twas light, unceasing joy and light,
A wreath triumphant and a robe of white;
Thy bird of song, whose carol was so dear,
Still carols sweetly near his Father's ear.
He guards parental steps with watchful eye
Who light and wisdom danger doth decree,
But to conclude, love once a pillow gleam,
In that fair realm becomes a swelling stream.

As a boy, when I was more orthodox than I am now, I remember trying very hard to feel penitent for Adam's sin, but I never succeeded.—Dr. Lyman Abbott.

IN THE BRAIN WORLD.

How Human Beings Are Endowed With the Power to Think.

LIGHT ON THE PROCESS—BRAIN WORKS ON THE PRINCIPLE OF THE TELEPHONE EXCHANGE—BILLIONS OF TINY CELLS CONNECTED ON THE CIRCUITS OF THOUGHT WHICH ARE IN THE SYSTEM.

We have published several articles on the subject of "Thought Transference" and the machine invented for weighing and registering thought, and here is one from the Times-Herald of this city, of recent date, on the subject of "Brains and How Human Beings are Endowed With the Power to Think," that is certainly as interesting as any former article along this line:

At last scientists seem to be on the point of finding out what happens in the brain when a person thinks. It has long been known that the brain is the thinking organ, but just how the making of thought comes about has been a puzzle. The celebrated Cabanis solved the matter off hand by saying that the brain secretes thought as the liver secretes bile. This terse saying passed into common use, but soon came to be recognized as a clever speech rather than an explanation of the mystery. Now, however, the most recent researches of the microscopists are making it clear that after all the saying is not so far wrong, but that, correctly interpreted, it in some measure expresses the facts. Of course, thought, being intangible, is not properly to be compared with bile or any other physical substance, but it appears that the processes in the brain which produce thought, and without which thinking is impossible, are strictly comparable to those changes in the liver and other organs which produce the tangible secretions.

ACTION OF BRAIN CELLS.

A committee of British physicians, acting jointly, has for some years been giving particular attention to this topic, and their researches, though not yet altogether complete, already show some very interesting results, which, taken together with those of investigators on the continent, let us see a long way into the intricacies of the brain. It is shown unequivocally, for example, that a brain cell, which is the really important part of the brain, actually loses part of its substance during action. The brain cells of persons and of animals that have died during a period of great exhaustion from overexertion are found to be greatly changed from the condition of the normal cell during times of health and vigor. The cell of the exhausted brain, instead of being plump and full of nervous matter, is found to be hollowed out or "vacuolated," a cavity within its substance having formed and being filled with water. This means that a part of the cell substance has been actually consumed during the time of brain activity, precisely as coal is consumed when one gets heat from a furnace.

It is found, further, that if an animal whose brain cells are thus exhausted is permitted to rest and to sleep its cells rapidly recuperate, new material being supplied from the blood until the vacuolation has disappeared, and the cell is practically as good as new again. This explains why sleep is necessary to our existence. During waking hours our brains are literally worn away, and sleep is the state during which the repair shops of the brain make good the damage of the waking hours. Thus the brain of a person who suffers from insomnia is in the condition of a locomotive which is run night and day without going to the repair shop; disaster must ultimately result.

BRAIN ACTIVE WHILE ASLEEP.

It is not sleep alone, however, that rests the brain cell, though sleep is absolutely essential to recuperation of the brain as a whole. But not all parts of the brain are involved in any one kind of mental effort. The blood supply of the brain is so arranged that by expansion or contraction of different arteries parts of the brain may be flushed with blood and other parts dammed off, so to speak, somewhat as the various currents of an irrigated field are regulated by the gardener. And as rapid flow of blood is essential to great mental activity, this means that one part of the brain may be very actively at work while another part is resting and recuperating. Thus it is that a person suffering from brain fatigue may leave his desk and go out into the fields with a golf stick, or on the highways with a bicycle, and, by diverting his mind, give the overworked cells a chance to rest and recuperate. But it must not be overlooked that such exercise involves other brain cells, which, in turn, become exhausted, and that, in the end, for the recuperation of the brain as a whole sleep is absolutely essential. No recreation, no medicine, no stimulant will take its place. The man who does not give himself sufficient hours of sleep, or who is unable to sleep when he makes the effort, is literally burning away his brain substance, and can no more keep on indefinitely in this way than a locomotive can run on indefinitely without getting fresh supplies of fuel.

In this new view, it appears that each brain cell is a sort of storage battery, which can perform a certain amount of work and then must be recharged. This likeness to a battery is further emphasized by the fact that the nature of the brain cell's work consists, like that of any other battery, of the sending out of charges of energy along the connecting wires, or at least along fibers that may be likened to wires. Brain cells, when examined under the microscope, are found not to be simple globular bodies, like many other kinds of cells. On the contrary, they are irregular in shape, and when properly stained little wire-like fibers can be seen jutting out from them in various directions. It is along these fibers that the messages come to the cell, and other messages are sent out, much as messages go and come from a telephone central office.

LIKE A TELEPHONE OFFICE.

This likening of the brain to a telephone central office is a comparison that may be carried to a remarkable length. Indeed, no other comparison serves so well to give one a correct notion of the method of brain action. But until recently there was one phase of the matter that could not be explained. How is it that the various messages that are surging through the brain are directed to proper channels, among these multitudinous wires? When you call up the central office you give a certain number, and the "hello girl" connects your particular wire with that number. When you are through talking, the girl breaks the circuit, and you can no longer communicate along that line. But is there anything similar to this making and breaking of circuits possible in the brain? Astonishing as it may seem, the answer is yes. There is precisely such a series of changes in the circuits of the brain cell as is effected by the "hello girl" with the telephone wires.

The manner of it is this. Recent studies of the brain cell, particularly those made by the Spanish physiologist, Ramon Cajal, have shown that many of the wires which lead out from a cell do not go on uninterruptedly to a termination in some other distant cell, as they were formerly supposed to do, but instead terminate in "blind ends." That is to say, they point out toward other cells, but do not reach them. Such a fiber clearly cannot convey any message, because, like a telephone wire that has been cut, it does not lead anywhere. But under certain conditions of stimulation a very extraordinary thing happens. The "blind" fiber, under stimulus from its central cell, lengthens out until it touches a fiber of a neighboring cell, and, presto! with such contact, a circuit is completed, and a message flashes between the cells. Manifestly such coming together of the "blind" fibers is precisely comparable to the "hello girl's" connecting of your telephone with another. And as in the case of the telephone, so in the case of the cells, when the communication is completed, the connection is broken, the fibers retract and

cease to touch one another and no further message can be sent.

WHY WE GET PUZZLED.

Sometimes the telephone girl does not understand your order, or reports that the number you wish is "engaged," and you cannot send your message. Similarly, in the brain, it seems sometimes as if certain circuits one wishes to use are engaged in other channels; for how often does one "puzzle his brains" to recall a fact or a name, which he feels that he knows perfectly, but which will not come at command. And then, how, perhaps hours afterward, the elusive name will flash before him, as if the telephone girl of his brain cell had at last succeeded in getting the right connection. When one reflects that each of these wonderful brain cells is microscopic in size, requiring, indeed, a high power of the microscope to make it visible, and that there are billions of them in a cubic inch of brain substance, one is led to wonder that such mistakes of connection or failure to connect do not occur oftener. As it is, the telephone office of the brain is easily the most wonderful structure of which we have any knowledge. The most delicate piece of mechanism ever devised by human hands is a crude thing indeed compared with the marvelous brain cell.

In time of war it often happens that an invading army will cut the telegraph wires and destroy instruments and batteries at the central office, so that telegraphic and telephonic communication becomes impossible. A precisely similar destruction of brain fibers and brain cells occurs under certain conditions of disease. The familiar disease paresis, for example, consists essentially of just such a destruction of the brain structures as this. Day by day, in the paretic brain, disease is making inroads upon the delicate mechanism of the cells, and corresponding, the ideas that would alone result from the activities of those cells are annulled forever. When such destruction has gone far, involving many sets of cells, it is as impossible that the paretic mind should act normally, as that a telephone system should operate with lines cut and batteries destroyed.

MARCH 31, 1848.

The Second Coming of Jesus.

March 31, 1848, judging from present appearances, will have more influence in the world than its first appearance on earth. Both, no doubt, were astrological, proved by the Star of Bethlehem and the beautiful star now seen in the western heavens, mentioned by Prof. Coles, the gifted editor of *Stornes and Signs*, Kingston, Pa. No doubt Prof. Coles can explain that both events were scientific, astrological and humanitarian, and both misunderstood by the people. He came the first time and the second to give the world the Eleventh Commandment. Of course the Jews misunderstood him, or they would not have crucified him on the cross—and the Millerites, the Second Advent people, misunderstood him when they expected him to return physically, instead of spiritually, which is now affirmed by all Spiritualists, and by Jesus himself.

The date for the "Second Coming" was fixed for March 31, 1848. The Millerites seem to have been correct in the date, but mistaken in the method. On and after that date, during the last fifty years, some of the most wonderful events have taken place in the history of the world for the benefit of humanity. Job's question in the Bible, "If a man die, shall he live again?" was answered in the affirmative to three innocent girls of tender age, at Hydesville, near Rochester, N. Y., March 31, 1848. This proved immortality, and the good news has already spread into all nations on earth, giving joy and comfort to the bereaved never known before. As Longfellow said "There is no death—what seems so is transition." As Thomas Carlyle said, "Death is superior to life."

Millions of educated people in different nations, in all departments of life, in Church and State, now understand that the Father of all life governs the worlds by law and order as manifested by astronomy and astrology. The cycle of time in March, 1848, opened the door for the "Second Coming" and a new influx of knowledge from the Spirit World in behalf of humanity. The Bible gives an account of open communication between the two worlds in scores of instances, like Jesus talking with Moses after he had been dead, so-called, over two thousand years. Now it is as easy to talk with the departed from this life, as it is to communicate with a departed friend on the opposite side of the earth, thousands of miles away in China, Japan, India, etc., which could not be done before the "Second Coming." A great revolutionary wave swept over Europe in 1848. The Pope lost his power and is now a prisoner, he says, and Italy has a king. Italy, France, Denmark, Prussia, Holland and Austria are now, in 1898, celebrating the fiftieth anniversary of their constitution. On April 16 England remembered the Chartist disturbances fifty years ago when the Duke of Wellington was put in command of London with a quarter of a million constables.

Universal Liberty was born for all the world by the Declaration of Independence, July 4, 1776, but it has had a slow growth, but no fifty years in the world's history has witnessed such an advance in individual and national freedom as the fifty years since the revolutionary era of 1848. The Europe of the last fifty years is a new Europe politically, and the next fifty years we hope will give universal liberty as proclaimed July 4, 1776, when all the world will celebrate the Fourth Day of July 1776! The old things are all passing away—all things are changing and becoming new in philosophy, theology, finance, government, mechanics, agriculture, horticulture, history, dictionaries, slavery to governments, creeds. Superstition is dead, killed by the "Second Coming" of Jesus in the spirit of the age we now live in, verified by spirit communication between the two worlds in all nations, proving that death is a birth into progressive life for all time without end, and where all persons are held responsible for all deeds done in the body. No doubt the present war with Spain is a war for humanity in all the world.

Belvidere, N. J. B. FRANKLIN CLARK, M. D.

SOME SIGNS AND SUPERSTITIONS.

To clean house on Sunday means hard work and poor pay all the rest of the week.

If you go to bed without cleaning off the table, the youngest in the family will get no sleep.

If, before cutting a loaf, you pinch a piece off and throw it away, you will never want for bread.

The mistake of a word in writing a letter is a sure sign that whatever request the letter contains will not be granted.

To spill claret wine on the dress of a bride portends bloodshed within a year.

To sell old furniture that has been in the family many years is an unlucky sign.

If anyone is sweeping a room in which you are sitting or standing, and the sweeper should accidentally pass the broom across your feet, it is a sign that you will not be married that year.

The number of iron holders given you when you are married, denote the number of boys you will have born to you.

If a young girl spills water while putting it into any vessel, or while carrying it, it is a sign her lover is drinking to her health.

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SATURDAY, JULY 30, 1898.

MISSED BY A JESUIT.

Godfrey Higgins' Aneclapys has been repudiated by a correspondent in The Progressive Thinker, because he stated that Krishna was crucified.

Higgins was originally a member of the Church of England. With a brilliant intellect, improved by the highest culture, and inheriting an ample fortune, he turned his investigations to the source of the Christian religion. Making discoveries that did not please the church, the clergy, as was their wont a hundred years ago, pronounced him an infidel. From that time he turned his attention with still greater earnestness, to the antiquity of religion, and his Aneclapys was the outgrowth. In his statement that Krishna was crucified he misled subsequent writers, but he was himself misled by Moor, the author of "The Hindu Pantheon," a work received as authentic by scholars generally. An English author of distinction gave special attention to this statement. He found it had its origin with the Portuguese Jesuit Andrade, who, as early as 1620, wrote letters from Thibet to his religious associates, and told of this crucifixion myth.

So it was not Higgins, nor his copyist, Kersey Graves, nor any other person who has been misled in the matter, who should be censured in the premises; but if anyone is to fall anywhere let it rest on the error, perhaps not intentional, of the Christian Portuguese traveler, Andrade, who wrote 272 years ago. The most accurate are frequently misled, by placing confidence in older writers. He who is guilty of no mistakes is the one who may justly complain, but such authors are mighty scarce.

A MONOMANIC.

A correspondent writing from our neighboring town, Rockford, mentions a visit from a lady evangelist, who informed him that city was soon to be destroyed by a fiat of "Gawd," that the Holy Ghost was to be the instrument of his vengeance, and that the only possibility of escape from threatened destruction was for the people to fly to the loving arms of Jesus who alone has power to shield from harm. As Jonah, after his severe experience with the whale, saved Nineveh from destruction—throwing her arms around herself, with a fond embrace—so she would love to be the savior of this doomed Illinois city, and she could if the people would humble themselves and come to "Oh, Doctor," for she was addressing a physician, it is terrible to see a city whose people are intelligent, on the brink of ruin and an unconscious of impending danger. The blood of the Lamb has been shed in vain if those for whom he died will not accept his mercy.

Young, with pretty face and form, neatly dressed in black, and assuring our correspondent, "If anyone should split in my face I would not get angry with him, because I am so filled with the love of 'Gawd' that her hysterical zeal led her on, and reward for her sacrifices. A few centuries ago her ancestors were overpowered by the zealots of the cross—she is a Swede—and were made unwilling slaves to Catholicism. A little later they partly escaped from their thralldom, by accepting the teachings of Luther.

If the light of science could break in upon this dead girl, and her personal "Gawd" could be converted into fixed and changeless Law; if her Holy Ghost could be developed into the spirits of the loving dead; and her Jesus could assume his true place as a Sun God—for he is doubtless a revised successor of an ancient one—then, instead of preaching impending destruction of cities, as a penalty for the lack of faith, she could rejoice in their growth and prosperity, and look upon those whose crazy fancy led them to wish they were modern Jonahs, as monomaniacs unworthy the intelligence of modern citizens.

BOGUS BIBLE AGENTS.

A new device for money-grubbing has just come into vogue. Young men with pleasing address and a pious demeanor, solicit subscriptions from house to house for Illuminated Family Bibles. A half dollar is required with each subscription as earnest money. To get the aid of the Y. M. C. A., a scholarship to some clerical aspirant is promised in a Theological Seminary, as a fitting reward for invaluable services. The town or city is thoroughly canvassed as it is not fitting that any family should be passed without this means of grace in their hands. But, sad to relate, Bible nor scholarship is never heard of after the 50 cents payment. One eastern town was victimized to the tune of \$200. Possibly the Bible is the gainer in the end.

The Brotherhood of Man, and What Now from It. Two lectures. By Mrs. M. M. King. Price reduced from 25 cents to 20 cents.

THE STORY OF THE CRUCIFIXION.

Rabbi Wise, in his "Martyrdom of Jesus," p. 106, supposes the idea of the crucifixion of Jesus, the king of the Jews, originated from the execution of Antigonus, 43 years before our era. He was the youngest son of Aristobol, the heroic Maccabee, and justly entitled to the Judean throne. Repulsed by the Romans, Antigonus allied himself and his people with the Parthians, who, says George Rawlinson, in his History of the Seven Great Monarchies, "Were the second power in the world for nearly three centuries, and formed a counterpoise to Rome, which greatly checked Roman decline, and by forcing the Empire to exert itself, prevented stagnation and corruption." Parthia seems to have possessed a large region of fertile country lying east of the Caspian, of which the present Khurasan was probably a central province.

After a protracted contest on the part of the Romans, led by Marc Antony, aided by Herod, Antigonus fell into the hands of the enemy. Says the Roman historian, Dio Cassius, quoted by Rabbi Wise:

"Antony now gave the kingdom to a certain Herod, and, having stretched Antigonus on a cross and scourged him, a thing never done before to any other king by the Romans, he put him to death."

Quoting Rabbi Wise, p. 107:

"All prominent historians of those days mention this extraordinary occurrence, and the manner how they did it, shows it was considered one of Marc Antony's worst crimes; and that the sympathy with the crucified king was widespread and profound. Here we may well have the source of the crucifixion story. That class of heathens, to whom the Gospel was originally preached, knew no difference between David and the Maccabees; both were then distinct dynasties. They had heard of a crucified king of the Jews, who was one of the last scions of a heroic family and a hero himself, young, brave, and generous, whose fate was regretted and whose fame was heralded. Paul, who made use of everything useful, narrated the end of Jesus to correspond with the end of Antigonus, both stories appearing identical, to enlist the prevailing sympathy for the hero of the Gospel story. Therefore he preached 'Christ crucified.'"

And further down the page:

"It is evident [the story of] the crucifixion was not commonly believed among early Christians. It is contradicted by the Acts of the Apostles, and if we are to believe the author of that book, it was Peter who contradicted it. 'Whom ye slew and hanged on a tree,' Acts 5:30, says Peter of Jesus. He states again, Acts 10:39, 'Whom they slew and hanged on a tree'; and repeats Acts 13:29, 'They took him down from the tree, and laid him in a sepulchre.' There is no cross and no crucifixion in these statements, which prove, not that Peter said so, but that the author of the Acts believed to know traditionally from Peter that Jesus was not crucified."

TWO SIDES TO ALL ISSUES.

A correspondent of the Ladies Home Journal writes thus pointedly:

"It is a pity more of us cannot cultivate the twofold way of looking at things. There would be less friction in life if we did, and sweeter sympathy, kinder understanding, and broader and fuller living. The fact is we never reach the dignity of true living unless we learn this all-important lesson. That it may be cultivated admits of no doubt. It is simply a question of schooling ourselves not to condemn generally what individually does not happen to be to our taste. If, for example, we prefer brown as a color there is no reason on earth why we should condemn the taste of any one who prefers to wear green. What the vast majority of us need is to be a little more self-poised, more judicious, more willing to see good in the tastes of others, although they do not please our particular fancies. If we all, thought alike, read the same books, saw the same plays, wore the same clothes, this would be an exceedingly uninteresting world. We cannot see all things in the same way, but we can come nearer to justice and true respect by taking a twofold view of things while still retaining our strong individual views. Seeing a possible good or use for everything does not necessarily mean a weak individuality. The most uncomfortable people in the world are those who assert their judgments in a hard, decisive and final manner, as if they were courts of last resort. On the other hand, the brightest and best minds are those that have most respect for the opinions of others."

The above observations, so very just, may be applied with great force to religious matters. With a thousand varying sects, each deriving its authority from the same book of doubtful origin, believers should be exceedingly careful and not be too positive in statement that all the truth is with them. And they who are confident there was such a personality as Jesus may well remember that from the days of Celsus, who lived and wrote in the second century, down to the present, this claim has been controverted. Men of the best culture, equally interested with the others in knowing the truth, insist that outside the New Testament there is no evidence that such a personage ever existed. They maintain that all the so-called classical authors who seemingly, by implication or otherwise, support the proposition, are forgeries of the class still being manufactured. Spiritualists differ on this question, as they do on a thousand others, and, probably, there is no other way than to allow each to retain its own convictions. The Progressive Thinker has its own decided opinion on the subjects, and reflects it in our columns. While others tolerate our views we shall tolerate theirs, deeming neither position vital to Spiritualism. Bitter assaults on opponents do not strengthen an argument, neither do appeals to superstition, or to sympathy.

IT PAYS TO PRAY.

A chaplain in the United States army, whose duty it is to importune the heavenly powers for favors, is paid \$125 a month, with rations. A soldier who fights the battles of his country, whose life is momentarily endangered, gets \$13 a month, and rations. Most ten times better compensation for praying than for fighting.

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50.

FUNNYGRAPHS.

The Spanish press is remarkable for its love of truth, just as are the people of Spain for their acts of mercy. The Truth Seeker has taken pains to compile a few of the good things from the leading papers of that country in regard to America and its people. We quote with more than ordinary pleasure. El Pais, a leading Madrid journal, says:

"The climate of the United States is exorable. When it is not sleeping or snowing, the heat is almost unbearable. Avalanches are frequent, and at all times, and these threaten the principal cities. As for the people, besides the few whites engaged in business along the eastern coast, the remainder of the country is one vast plain, covered with Indians, called cowboys, and great herds of roaming cattle."

The Imparcial, of Madrid, says: "Word has just been received that the Indians are rising against the Yankees in Illinois, Ohio, and other places. The farmers are petitioning the government to protect them from the bloodthirsty savages, who are burning houses and killing on every side."

El Heraldico discourses thusly: "There are only a few thousand men in the army, all told, and they are ill-paid and ill-fed, and are not willing to fight. To utilize this force it will first be necessary to bring it to the eastern seaboard. There is but one railroad by which it can be transported, and that is a poorly constructed affair. At one place this railroad passes over Niagara Falls, a cataract 1,000 feet high, near Labrador. At last accounts the bridge at this place was in a very bad condition."

El Dario, of Madrid:

"The average height of the Americans is five feet, two inches, and they have never produced an athlete. This is due to their living almost entirely upon vegetables, as they ship all their beef out of the country, so eager are they to make money. There is no doubt that one full-grown Spaniard can easily defeat any three Americans."

The general intelligence of the educated classes in Spain, representing less than one-third of the population, must be at a very low ebb, when such statements of the press can be received as facts by readers. And the editors themselves exhibit the grossest ignorance when they publish such silly tales. The placing of Niagara Falls "near Labrador," and making the cataract "1,000 feet high," is too ridiculous for anything.

He who writes Munchausens should take Sambo's advice to his master, and place his incidents nearer together.

HISTORY-MAKING.

This is another period of history-making. These crises have occurred at short intervals all through the ages; and yet it is very little we know with certainty of the past. Exaggeration, misrepresentation and suppression abound everywhere. The most trifling incidents are magnified into mountains. The gigantic become only mole-hills in the hands of interested chroniclers.

The real actors in the world's dramas in the hands of these scribblers become insignificant puppets; the real heroes are either befouled with libels, or are passed in silence to languish in obscurity. The public benefactors are mostly unknown, while criminals, braves and prize-fighters are immortalized. To narrate simple facts in illustration would arouse into activity pens loaded with gall, whose special mission it is to falsify.

The scholars of to-day, with resources for knowledge unknown to any other age or generation, make important discoveries in history, in science, in literature. If they relate the truth, and expose the falsehoods of old-time romancers, the cry of heretic, renegade, maligning the dead, falsifying history, or of madman, is set up, and the honest searcher is silenced, while the world goes on clinging fast to its errors. As already said: It has always been so, and so it probably will always remain. An Arius, or a Porphyry rises up and attempts to stay the incoming tide of falsehood. He is set by those who ride upon the crest of the wave, and is engulfed ere his mission is scarcely begun. The philanthropists of centuries rest in unhonored graves, whilst the mock heroes, whose fame depends on the daring deeds of others, have their names blazoned on the brightest pages of history. He whose genius constructed the Ephesian dome, is forgotten, while the name of its destroyer is immortalized. He who first wrote the words, "United States of America," and whose pen was an important and principal factor in calling the nation into existence is traduced, whilst his maligners live in song and story.

LYING INCIDENTAL TO IGNORANCE.

The Pittsburg Times, commenting on Spanish lies, while showing that her people are built that way, and that their enlightenment has not reached a stage when they can realize the sort of lying they indulge in is useless and prejudicial to their own people, adds:

"It may be entirely possible those Spaniards who are telling about the victories at Manila and along the Cuban coast, and of the distress which the war is producing in this country, really think they are telling the gospel truth and are lying with clear conscience. It is pretty hard for us to realize this, but analogous reasoning goes far to show that it is possible. What purports to be the history of all ancient peoples is full of the basest and most astonishing exaggerations and the most impossible assertions as to their own prowess and the cowardice and reverses of their enemies. Nearly the whole business of the modern historian, who undertakes to present to us the facts of the past, is to eliminate the lies."

"What is all mythology but a tissue of poetic lies; and what is all the history of ancient nations but a series of chapters of hyperbole? Why, even in the books of Moses and in what we denominate the sacred writings of the prophets the incredible slaughter which they allege was inflicted upon their enemies in the constant wars of Israel against her enemies surpasses anything that ever occurred in modern times, though we have the advantage of improved weapons and though modern wars have been fought between countries of vast and greater population. Coming down to the annals of our own country, we find in its earlier history lying about public affairs was much more prevalent than it is now. George Washington is now regarded as a saint, but in his day he was lied about much more virulently than any modern statesman."

ROMANISM.

Forced to Marry a Man She Does Not Love.

The worse than savagery of some phases of modern life in the midst of civilization, is manifested in a transaction recorded in the Evening Press, Columbus, Ohio, July 10:

"Sadie Saub and Asil Gentile were united in marriage, Saturday, July 9, by Rev. Charles Watterson at the St. Joseph's Cathedral. Asil and his bride, not lived together. Sadie cannot be found, but it is claimed she does not love Asil and that her father forced her to marry him. Her father, it is alleged, received \$500 from Gentile as an inducement to force her into marriage."

"According to a statement said to have been made to Mr. Daniel McAllister the girl refused to answer the questions put to her by the minister and the ceremony was stopped."

"Outside the church her father threatened her, and in fear she consented to be married to the man she did not love."

"The girl's father admits having received the \$500, but says it went towards paying the wedding expenses. The parties are all foreigners."

"Doubtless this buying and selling of a girl, like a cow or other domestic animal, is all proper and right in the mind of one educated in harmony with distinctively Romanish principles and ideas. The fact that the priest must have been aware of the girl's state of mind, argues a very low ethical standard, a condition of mental obtuseness or worse, to permit him to perform so outrageous and devilish a deed as to solemnize a marriage under such circumstances."

By this marriage the poor girl is bound, by the laws of the holy church, to endure a hell in this life, and if she refuses to fulfill the vows imposed upon her under coercion, she has the prospect of hell eternally.

The brutal father can go to confession to this same priestly "father," receive absolution, and go to heaven. Such are some of the beauties of Romanish education and authority.

COLUMBUS.

HOPE THEIR CAPITAL.

The Progressive Thinker has no desire to place a straw in the path of the Woman's Christian Temperance Union, and only mentions the fact of its discouragements as a matter of news. The organization committed its first blunder when it added the name Christian to its temperance work, thus driving away that powerful element which originally inaugurated the temperance movement. Then it erected on leased land in Chicago, with an annual rental of \$40,000, a magnificent temple. To pay for the structure, building bonds for \$600,000 were issued. The annual interest on the trust bonds amounted to \$64,187.50. Added to the land tax there were over \$100,000 to be paid yearly, saying nothing of State and municipal taxes. To this was added organization and running expenses, making a grand total of annual expenses of \$205,287.87.

The women were zealous to maintain their organization, and the Temple as headquarters, but contributions did not flow in upon them as they hoped. They could not control the purses of their friends. The Executive Committee of the national organization, lately in session in Chicago, by a vote of 18 to 2, decided to abandon the project of owning the Woman's Temple. Final action will be taken at the next session, to be held in November, at St. Paul. The probability seems to be that the Temple movement of vast wealth, based on hope, will pass outside of the organization, the failure passing to the credit of ill-directed genius, in which sectarianism seems to have been a silent but disintegrating factor.

Think of Andrew Jackson Davis, Gies B. Stebbins, Moses Hull, Mattie Hull, M. Peabody, Fort Lockwood, J. M. Daniels, J. C. Humble, Emma Hardinge Britten, Mrs. Hagan Jackson, Mrs. Stuart-Richards, Dr. Hiddon, Frank Baxter, Nellie J. T. Brigham, Clegg Wright, and a host of others equally noted, forced to go before a self-appointed tribunal for credentials, and if they failed to do so, every society forbidden to recognize them until they crawled into the tail-end of the band wagon—i. e., the N. S. A.!!

Again, the writers, as "advocates," must hand their works over to this expurgatory court, and the Spiritualists are forced to send them out, otherwise the societies tributary to the N. S. A. are to be commanded to boycott them.

It is notable that there are many speakers who, even with the best intentions, fail to instruct or interest, and there are books of no value, yet such pass and are forgotten. The most just court is the great Spiritual public, and speakers receive "credentials," are "ordained," by that public.

Since the beginning of Spiritualism there has been a constant effort toward centralization and the establishment of a society having control of its affairs. Once an organization was effected there was assurance of success, but it went to pieces on the rocks of personal ambition. The history of the movement shows a continuous discussion pro and con. The fear has been of a creed, and binding obligations, and renewal of church discipline. The danger of this has been ridiculed as idle to entertain. Now in the beginning of the movement a measure is recommended that would, if followed, place Spiritualism and its supporters in the hands of a board of examiners more despotic than the Court of Rome, and armed with exactly the same means to enforce its decrees—excommunication, or denial of all communication!

The N. S. A. cannot afford to follow this recommendation, however much it may promise. Mediums may deceive, speakers fail to interest, writers fill their pages with incoherent messages, yet the true Spiritualist will hold fast to his right to judge for himself and not yield it to others.

Association for the promotion of great and common purposes is a mighty power, not to be ignored, and is perfectly consonant with the highest form of individual freedom. Forgetting this, the promoters of organization are like legislators, always engaged in reforming the world by repression of the rights of the individual, by the central power. This is the time-honored method; creed, discipline, an ordained priesthood; the organization everything, the individual nothing. An ordained "credentialed" ministry sanctioned by a Board of Examiners is not in accord with the thoughts of the present. Individual freedom is of more value than all the churches, associations or societies ever organized. Spiritualists will not submit to the dictation of a Star Chamber, or an Inquisition. There will be a great number, a vast majority, who will not be whipped into crawling into the tail-end of the "Band Wagon."

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ARROGANCE.

Spiritualists Will Brook No Dictatorial Assumptions.

I call attention to a paragraph in The Progressive Thinker because silence might be misconstrued into assent. It came from an obscure source it might be passed by, but it is from one who has well represented the cause of the N. S. A., and in a manner speaks by authority. The paragraph is as follows:

"Let it once become understood that in order to be recognized or have any standing among the great body of Spiritualists our advocates must have credentials backed by the N. S. A., and that in granting these, character, and ability must be taken into consideration as well as psychic development, then let every society demand those credentials before giving employment to any person whatsoever, and we shall find every reputable worker making haste to climb into the 'band wagon' and ready to keep step to the music of organization."

A more arrogant suggestion could not well be made outside the most bigoted church discipline.

So, this is the result of fifty years' work? On this year of Jubilee we are to have an autocratic court before which every speaker, writer, and "advocate," must go for examination, and if it decides against them they are to be cast out by all Spiritual societies. And this is not enough. The thumb-screw cannot be applied, but if any one has self-respect and independence, and does not wish to go before this court, he is to be ostracized until he gladly climbs "into the band wagon!"

Spiritualism has grown strong during fifty years by the individual efforts of those who accepted it. They have failed at times and been broken pitchers, but the progress of the cause has not ceased. Societies have made mistakes, but have imposed on no speakers and mediums, yet the members have considered themselves able to judge of their needs, and preferred to be deceived now and then, to giving their right of judgment to others.

It remains for this Jubilee year to herald the claim that there should be a central authority having power to dictate to the subordinate societies whom they shall employ, and to the workers whether they shall go forth!

From whence have the officers of the N. S. A. received the power to hold this autocratic court? The churches receive it from God, and their ordination is in its nature a sacrament. The N. S. A. cannot claim the right from God, nor from the Spirit-world. It cannot claim it from the societies sending delegates as members of that Association, for the so-called delegates do not by their action bind the societies they represent, and from its foundation it has been in fact a mass meeting rather than a delegated body.

A Board of Examiners elected by such a body could have no more power than the body itself, yet it is to just such a board that the passing on the moral standing and ability of every worker in the field is recommended, and recommended as a feeder to its adoption.

Spiritualists have unanimously condemned the law whereby any one who desires to heal the sick must pass an examination before a board of doctors, yet here is an examining board suggested, to which that of the doctors is boys' play.

Think of Andrew Jackson Davis, Gies B. Stebbins, Moses Hull, Mattie Hull, M. Peabody, Fort Lockwood, J. M. Daniels, J. C. Humble, Emma Hardinge Britten, Mrs. Hagan Jackson, Mrs. Stuart-Richards, Dr. Hiddon, Frank Baxter, Nellie J. T. Brigham, Clegg Wright, and a host of others equally noted, forced to go before a self-appointed tribunal for credentials, and if they failed to do so, every society forbidden to recognize them until they crawled into the tail-end of the band wagon—i. e., the N. S. A.!!

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LIFE AND SPIRIT.

What My Conscience Tells Me.

Twenty-eight years of experience as a Spiritual medium, and in connection with general and particular observations, have convinced me of many things of which I can speak as verified truths. I have seen millions of spirits from the other world—spirits in all grades of development, from low to high, and just as correspondingly active through medial talent. Under favorable conditions, they have talked to me by the hour, upon things appertaining to the life they live, etc. Therefore, my conscience tells me, as a result of these experiences, that man lives on; that death is the natural process and passage into immortal life, as is birth unto earth life, the latter for the purpose of giving soul and spirit experience and development in the corporeal state.

That our friends who have passed on can and do communicate with us is an oft demonstrated fact. My conscience tells me that good and evil, or unbalanced spirits return to earth, seeking that way is open to all; that it is very necessary for every one of us to be very pure in thought and deed, so as to help the unprogressed, and unbalanced ones, should they approach us, instead of being taken advantage of by them and led into ill commitments, as is so often the case, demonstrated by various observations reported by others. My conscience tells me that it is not theism one adheres to, but the life one leads, that counts in the individual record of true progression; that if we do not progress properly, it is due to the fact that we are not true to ourselves and do not live in accord with God's moral order. The name under which one calls amounts to nothing, be it Christian or Spiritualist. My conscience further tells me that God the supreme mind and model, is the power that creates and sustains all that is, by his laws governing cosmic substance and forces. Although earth's students are daily discovering many causes of primary action and effects in the cosmos, yet behind it all is that supreme intelligence which forms and guides the planets in their courses, as also all things and all forms that have life, in accord with the immanent, immutable law which, acted upon by the all-pervading spirit of God, creates, supplies and shapes its own ends; it, the law, being the supreme mandate in its own sphere and strongly attached to the entire cosmos and the things it involves. The inter-relations of activities so varied are so complex, and so are necessary to the general well-being and goodly progression. We use the word goodly advisedly, for observation and experience has taught and proved that if progression is not of the right kind, it meets with a decline at certain summits.

The life and history of man are honeycombed with paradoxes in private, social and national pursuits. An individual aspires to worldly wealth and distinction, but instead of working uprightly to gain them, he resorts to all sorts of subtle maneuvering and devices by accomplishes his purpose. He can only reach the summit of the lines put forth, then his course is reversed, and he meets with reverses generally; but, while going backward in a worldly sense, his subconscious deeps are stirred by inductions of force from on high, his better nature is awakened to a sense of the situation, seeing and realizing what had been wrong in his former pursuit, thus he is spiritually going forward, in goodly progression, while going backward in material success. So it is with society and nations.

Perhaps you say you cannot see it in that light, for the decline of nations has too often amounted to their literal destruction instead of a purer upbuilding. Yes; certainly, it is ever so when the individual or collective per cent of true goodness cannot be awakened and pressed into service for self or national redemption from those conditions and forces which were the cause of power in the evil course. Then nature asserts her rights with regard to the survival of the fittest, while yet the course upward goes on through changes and evolutions; for, individuals nor nations can perish, as they are part and parcel of the whole mass and in the mass they are used for the regeneration of the crude into refined substances of life and other vital supplies, being benefited in quality degree that they benefit, by quality of forces used in their pursuits in conjunction with their strong desires. Thus are they assigned then at these regulating turns.

My conscience tells me this is true because observation and instruction agree and declare it true. I have learned in this inner school, of spiritual teachers, that all the varied, joint and other efforts of spirits and mortals, are for one common end, namely, to bring all men to see and learn how they, as individual egos, are drafted from the cosmic mass, and are therefore, necessarily, conditioned thereto as well as to its enveloping ether, which is the connecting medium between the earthly and heavenly bodies and force stream. Either is a motor, so to say. It is the material undercurrent of mental and general telegraphy. All nature's processes are dependent upon it. I have often sensed, as well as observed the difference between ether in its common and working order, and impersonal energy. Spirits referring to the latter, explain it as the nervous supply, vital, invigorating force of all forms of life in their graded divisions. In it all substance and all nature's active forces are represented and contribute thereto. Even by their services as generating agents they also become participants in the formation of these force streams and vital supplies by which humanity is linked together and its individual parts kept in the cosmic unity therein. This force rushes through man's brains and nerves, and through nature's in rhythmic motion. It is charged by the all-pervading spirit of God and conducted into and through bodies by ether, which is its medium. Thus, then, by such aids, impersonal energy becomes the motor of all moral and spiritual improvement. Personal energy is not in accord with the regeneration are only possible through it. If it were not for ether, which holds all things in solution, and spirit that prompts every endeavor, how would it be?

Without ether there could be no impersonal energy, and without spirit to prompt and execute, the immanent law would be like law in books, unapplied by man.

These are some of the things taught me by my spirit teachers, and I observed these processes with their aid, and my clairvoyant eye and know them as facts.

There are different grades of ether as there are different grades of electricity and magnetism, but all



CAMP-MEETING DIRECTORY.

Cassadaga Camp, N. Y.
This favorite place of resort opens July 15 and closes August 28.

Freeville Camp, N. Y.
This camp opens July 30, and closes August 14.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 3, and continues to September 4.

Niantic Camp, Ct.
The Niantic Camp-meeting commences June 24, and continues until September 8, inclusive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare.

Lookout Mountain Camp, Tenn.
Lookout Mountain Camp-meeting of Spiritualists begins July 10, and continues during the month. Stockholders or their proxies are desired July 12. All are invited. Jerry Robinson, president.

Lake Sunapee Camp, N. H.
The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia.
Commences Sunday, August 28, and closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa.

Mesick Camp, Mich.
Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. For particulars address Jacob Bullian, Mesick, Wexford Co., Mich.

New Era Camp, Oregon.
Commences July 2, and closes July 23. Circulars will be sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.

Ottawa Camp, Kansas.
The Leavenworth County Spiritualist Association will hold a camp-meeting commencing July 27 and closing Aug. 2. E. G. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.
Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 E. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.
Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp, Ia.
Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.
Opens July 10, and closes September 4. D. A. Herrick will preside as chairman during the session.

Southern Cassadaga Camp, Fla.
The Southern Cassadaga Camp-meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantua Station Camp, O.
Commences July 17 and closes August 22. D. M. King, president.

Ashley Camp, O.
National Spiritual and Religious Camp Association, Wooley Park. Commences August 21 and closes September 11. H. Baxter, president; W. F. Randolph, secretary.

Bankson Lake Camp, Mich.
Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.
The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to anyone addressing Jeanette Fraser, (Vicksburg, Mich.)

Island Lake Camp, Mich.
Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., begins July 1, and ending August 31, 1898.

Lakeside Park Camp, Mo.
Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 26. B. G. Sweet, president, Empire City, Kans.

Chesterfield Camp, Ind.
Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. For programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Hastlet Park Camp, Mich.
Opens July 31, closes August 28. For information and programmes, address I. D. Richmond, Secretary, St. Johns, Mich.

Harmony Grove Camp, Cal.
The Harmony Grove Camp will open at Escondido, San Diego county, Cal., Sunday, August 14, closing Sunday, August 28.

Lake Pleasant, Mass.
Lake Pleasant Camp opens July 31, and closes August 20. Albert P. Blinn, secretary.

Woolley's Summerland Beach, O.
The camp-meeting at Woolley's Summerland Beach commences the first Sunday in August and continues two weeks. Near Millersport, O., 30 miles east of Columbus. S. I. Woolley, president.

Young People's Spiritualist Union
First annual convention of the national body of the Young People's Spiritualist Union will be held at Lily Dale, N. Y., on the grounds of the Cassadaga Camp-meeting Association, August 9, 10, 12, 1898. President, I. C. C. Evans, Washington, D. C.; secretary, Miss Anna M. Steinberg, Washington, D. C.

Delphos, Kansas.
Commences August 5, closes on the 22d. M. Blanchard, secretary.

Catalpa Park, Mo.
Catalpa Park Camp-meeting, at Liberal, Mo., commences August 20, and closes September 20. Mrs. Alice Walser, secretary.

Verona Park, Mo.
The annual camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Me., August 5 to 22.

Franklin, Nebraska.
The Northwest Kansas and Southwest Nebraska Spiritualist camp-meeting will open August 25 and close September 12, at the Rose Grove, Franklin, Nebraska. For particulars address the secretary, D. L. Haines, Franklin, Neb., box 27.

Brainard, Iowa.
The 81st annual meeting of Fayette county, Ia., Spiritualist Association, will be held August 12, 13 and 14, one mile southeast of Brainard, and one-half mile west of Oak Grove school-house, on the farm of L. W. Reed.

Etna, Maine.
Camp will open August 26 and close September 4. For particulars address H. B. Emery, secretary, Glenburn, Me.

Dallas, Texas.
Texas is to have a camp-meeting, at Dallas, September 10 to 20. D. G. Hunkley, 563 S. Central avenue, Dallas, secretary.

THE JUBILEE FINANCES.

Statement of the General Manager of the Jubilee.

To the Public:
I submit herewith for general information a statement showing the receipts and expenditures of the Jubilee, and matters relating thereto. The statement is not quite complete, as there are some items of which I have not the exact figures, though totals will not be much different.

Donations from speakers of their expenses, from Spiritualist press for advertising or the expense of same which would materially increase the receipts and expenditures are not included therein, nor are the donations to meet the deficit, or the affairs of the Spirit Art Department, they being stated separately. The receipts were \$304.81 as follows:

From subscriptions.....	\$1,031.24
From meetings at Rochester.....	1,310.30
From badges.....	50.00
From books and music.....	10.00
From stamps received for return postage.....	2.37
The expenditures except as above stated were \$5,979.08 and are as follows:	

GENERAL STATEMENT OF JUBILEE EXPENSES.

Rents.....	\$1,925.00
Clerks, stenographers and assistants.....	945.88
Printing and stationery.....	494.78
Postage.....	375.72
Board—hotels, of speakers, mediums, musicians and assistants.....	591.60
Traveling expenses for same.....	402.48
Department of Music.....	470.50
Board—personal.....	471.45
Railroad and street cars—personal.....	451.81
Sundry accounts.....	108.10
Souvenir badges.....	91.11
Hall decorations.....	40.00
Special Agent Joint Trade Association.....	38.00
Dept. of Foreign Correspondent.....	25.00
Express, freight and cartage.....	24.50
Telephone and telephone messages.....	12.21
Stereograph.....	12.00
Messengers and special services.....	10.12
Folding chairs.....	10.31
Office supplies.....	8.90
Admissions to camps and meetings.....	3.55

The door receipts of the Spirit Art Department were \$57.04, the expenses being over \$100 more than the receipts, which added to the difference between the general receipts and expenditures, makes a total deficit of \$2,774.27.

The above statement does not include any account for personal services since the beginning of the Jubilee work in November, 1896. For over a year the work thereof has been continuous, most of the time from early morning till late at night, and it is not all done yet.

Some may be surprised that the postage bill is not larger. The statement of President Barrett was premised on the one in the general circular advertising the Jubilee, where it stated there were over seventy thousand post offices in the United States, and if only one letter were sent to each it would cost over \$1,400. That was not done, though it would have been desirable had we been aware of Spiritualists in each town, and had there been money to do it with.

Circulars were printed on light paper enabling many to be sent at small cost, they were redistributed by all who were interested enough in the welfare of the cause to do so by enclosing in their letters.

Packages were sent wherever we could learn of societies or public workers, as well as to many others and several times.

The slowness of Spiritualists to respond to the call for lists of our people with their addresses made it impossible to get the names to send to everywhere.

The addresses of many thousands of Spiritualists were received and it is hoped all who have not sent in theirs will do so.

The proprietors of the Banner of Light, The Progressive Thinker, The Philosophical Journal, The Evolutionist, The Medium, Lichtstrahlen, and Nya Tiden, kindly donated the advertising in their journals.

The following participants paid their own traveling and hotel bills: H. D. Barrett, Mrs. Elizabeth L. Watson, Mrs. Jennie Hagan Jackson, Dr. A. B. Spinnery, J. M. Peebles, M. D., Mrs. Helen L. Robinson, all of Chicago; H. H. Howe, Hans Mettke and Mrs. Marion Carpenter.

The following speakers paid their traveling expenses or subscribed an amount equal thereto: Mrs. Cora L. V. Richmond, Prof. Wm. Lockwood, Mrs. Carrie E. S. Twine, Mrs. Loe F. Prior, Mr. and Mrs. E. W. Sprague, Mrs. Rachel Wolcott, Mrs. Tillie U. Reynolds, Moses and Mattie Hull, and Mrs. Anna L. Robinson.

D. P. Dewey paid half his traveling expenses.

Authors and others donated considerably many books for sale and other purposes, but few were sold.

I have not received for all books, or some of the smaller cash donations, but will as soon as possible, where the address of the sender is known.

A number of letters have been returned as the person to whom addressed could not be found. Many do not give their full address.

There are many personal expenses that have been incurred by reason of my work for the Jubilee, that would be legitimate charges, though they have not been included.

There may be some omissions or errors in the following list of donations; if so it is accidental or clerical, not intentional; anyone noticing mistakes will confer a favor by writing and informing me thereof.

JUBILEE DONATIONS.

J. Q. A. Whittemore, Charles Whittemore, Theodore J. Mayer, Mrs. Abbie L. Pettigill, each \$100; B. Levey, \$50. Conn. State Association, \$28.75; J. R. Francis, Chicago, \$28; O. A. Miller, Brockton, Mass., \$28; H. M. Griffith, "Mr. Houston" Mrs. H. Evansville, Ladies' Spiritual Union, Evansville, Ind., Mrs. Ophelia M. North, A. P. Buchanan, Spiritualist Society, Pittsburg, Pa., Nelson Tubbs, each \$25. Collection at Onset Camp, August 15, 1897, \$21.87; Mrs. J. W. Wheeler, New Home sewing machine and \$20; Mrs. M. M. Perkins, Frank R. Ransom, collected by Rachel Wolcott, each \$15. First Association of Spiritualists, Washington, D. C., collected \$14.24. Collection, Friends of Human Progress, North Collins, N. Y., June, 1897, \$12.32. Collected by Helen Palmer Russeque, includes \$32 contributed by Charles L. Smith, \$12. Collected by John L. Diebolt, at Cleveland, O., \$10.10; John Martin, Mrs. P. Pratt, Dr. N. U. Lyon, Mrs. Alice R. Andrews-Kibbie, G. A. Schaeffer, Miss Ellen Horn, A. B. Wilkinson, F. Crom-

ton, Mrs. Margaret Graves, Mrs. V. A. Dambach, H. H. Lord, E. T. Washburn, J. M. Peebles, A. M., M. D., Francis Rice, O. F. Gage, F. H. Woods, H. W. Richardson, "X. X. X." Paul Gibber, M. D., Wm. P. Davis, D. J. Starrett, Dr. G. C. McGregor and wife, J. C. Ransom, John Hooper, Louisville Occult Society, Col., Spiritualist Society, C. M. Platt, Geo. A. Reynolds, Ed. M. Winslow, The Church of the Soul, Sunday-school of the Church of the Soul, Band of Harmony of the Church of the Soul, and Mr. Bliss, each \$10. Collected by Mrs. J. Wells, \$9.50; collected by T. V. Litchfield, \$9; Philadelphia Spiritualist Society, \$8.75; Mary C. Powell and Rosa Barnett, Evansville, Ind., Spiritualist Society, Children's Lyceum, Springfield, Mass., each \$7; collection at Mt. Pleasant Park, Clinton, Ia., \$6.64; Spring Newmann, G. W. Whitney, each \$6. Capt. E. W. Gould, collected by N. F. Ravlin at Prof. Walron's society, J. W. Wilson, Mrs. Olive Stewart, W. R. Watson, J. T. M., Martin Byron, Mrs. Sully, Mrs. H. J. Curtis, J. W. Moore, G. Northrup, Benj. Rhodes, Mrs. M. E. Wallace, "A Silent Friend," W. J. Levy, Spiritual Society, Youngstown, N. Y., First Spiritualist Society, Jamestown, N. Y., Mrs. Wm. Coverdale, Mr. Kelsey, Mrs. Susan L. Porter, Mrs. R. L. E. Bullock, Maj. Chas. F. Howard, Mrs. A. F. Butterfield, Simeon Snow, Mrs. Helen Howes, Ladies' Aid Society, Springfield, Mass., Daniel B. Allen, R. C. Baldwin, Edw. Crawley, T. T. Davidson, Miss A. M. Steinberg, E. J. Story, H. J. Horn, Ludlow Patton, Mrs. E. L. Watson, Mrs. Chas. D. Barker, J. D. Low, Helen O. Richmond, Hans Mettke, Prof. J. B. Campbell, J. G. Patton, J. H. Rowe, Mrs. Susan S. Smith, Mrs. Augusta Ferris, Mrs. Annie Balfour, Nannimo, British Columbia, Spiritual Society, C. A. Treat, Mr. and Mrs. John Woodmanson, J. B. Ellis, Mrs. Flora S. Jackson, Mrs. Antoinette Mulhauser, Andrew C. Dunn, Mrs. Loe F. Prior, J. Carr, Psychological Research Society, Sterling, Kansas, Mrs. Crissey, each \$5.

Chapman House, \$4.75; First Spiritual Association, Lincolnwood, N. J., \$4.28; Mrs. O. Cook, First Spiritual Union, Norwich, Conn., each \$4; W. H. Armstrong, \$3.95; collected by G. H. Brooks, Ft. Wayne, Ind., Society, \$3.65; Spiritual Society, West Potsdam, N. Y., \$3.55; Occult Society, Van Wert, O., \$3.50; J. C. Shen Graphophone Concert, Chicago, Ill., \$3.50; Mrs. Eva Sherman, E. P. Upton, Conn., Mrs. L. K. Hall, J. K. Wilson, each \$3. Mrs. E. S. Loring, D. B. Merritt, Miss Annie Martin, Mrs. M. J. Thompson, Spiritualist Society, Galveston, Tex., each \$2.50. Mrs. Clara Benis, Mrs. F. A. Thrall, Col. Van Horn, Mrs. J. C. Smith, Mrs. S. A. Burdick, J. Lafamee, C. E. Hodge, Miss S. E. Clark, Messrs. Forsters, Mr. and Mrs. L. H. Lewis, W. N. Brigham, D. B. Briggs, "Wife and Me," Miss Libby Clough, A. Talmadge, Mrs. E. H. Hyde, Mrs. Catherine Weaver, Mrs. Hodson and Mrs. Vanderbilt, Mrs. Esther C. Farrer, Mr. and Mrs. M. Delano, W. H. Mix, John Mainlight, Mr. and Mrs. J. H. White, Mrs. E. D. Smith, Mr. and Mrs. W. G. Gates, Dr. Hannah Pettigrew, Eulima M. and May A. Mason, Mrs. J. B. Ager, C. H. Newcomb, J. Proctor Smith, Mr. and Mrs. C. W. Smart, Mme. Elmon Lindstrom, J. R. Lassiter, E. R. Whiting, collected by Mrs. S. Page, Dr. O'Dell, each \$2.

Sam P. Gray, Mrs. E. B. York, Mrs. M. Klein, Franklin Springer and wife, Amelia M. Fay, Mrs. L. A. Stockholm, each \$1.50.

Part of collection at Jackson, Mich., by F. B. W., \$1.37; "A Friend," \$1.25; Mrs. Nellie M. Smith, \$1.08; Mrs. Betty B. Lawrence, \$1.00; F. Corden White, Mrs. B. E. Litchfield, Mrs. Elvora M. Balgove, Mrs. M. H. Taylor, Charles Winter, Eulogie Foster, Mrs. L. Anderson, N. L. Fowler, Evers, Gibbs, J. B. Hayward, Dr. Brigham, Geo. McDonald, Mrs. E. F. Kurth, "Unknown," Mrs. Lena M. Jones, Mrs. N. S. Morrill, Mrs. L. V. Hilden, Mrs. S. L. Daggett, Mrs. J. W. Voorhees, Walter F. Williams and wife, F. B. Nichols, "Cash," Mrs. Reed, Mrs. E. P. Huff, Mrs. C. Pratt, Mrs. E. S. Hilbard, Mrs. C. D. Duns, Miss Washburn, Wm. Boalch, Mrs. M. C. Clowrie, E. S. White, Mrs. J. A. Perkins, W. N. Gage, Alfred Moore, Mrs. Andrews, Mrs. M. Mather, Mrs. L. B. Fulcom, Mrs. H. Van Buskirk, Mrs. Ann Donovan, Mrs. L. J. Zimpfer, W. N. Evans, B. F. Wheeler, Mrs. L. J. Townsend, Mrs. Lida C. Brown, Mrs. Elizabeth Cole, C. M. Hendee, Mrs. Russeque, J. T. Handlon, Mr. and Mrs. H. C. Fish, C. Beard, Mrs. Cynthia A. Stevenson, Mrs. M. A. Enck, Mrs. M. Pettit, A. C. Lewis, Birch Ellis, Sarah Comstock, Ellis, Polly Caldwell, Robert Montford, Mrs. Emma Taylor "A Friend," E. W. Raddin, Henry K. Bearse, J. S. Rutherford, Frank J. Elliott, Helen A. Had-dox, W. F. Follett, Mrs. A. N. Briggs, O. P. W., Mrs. A. Cornwall, J. G. Scribner, C. R. Washburn, Mrs. Nellie S. Bunde, Mary E. S. Woodward, Syrena E. Lovejoy, Wm. H. Rowe, "Nevada," T. W. Walker, Mrs. E. M. Pettit, S. Hudson, M. D., Anna E. Briggs, P. E. Mandell, Joel Hills, Max Gontze, From subscribers, "T. H." Mrs. Otis and Mrs. Waldo, A. Munson, Miss Cora Rambo, John Waggoner, Chas. W. Newman, Mr. and Mrs. Thomas Bickerton, F. S. Harrington, W. A. Fox, A. H. Gifford, Sarah Nichols, "L. S. B." Mrs. A. LaPlatt, P. D. Bryant, L. M. English, R. W. Burr, M. D., Mrs. J. C. English, Dr. Marguerite St. Omer Briggs, Walter S. Fowler, Chas. Gregory, Mrs. M. K. Kimball, Wm. Bleher, Lois Baldwin, Alady, John L. Jackson, Roscoe W. Tyler, Geo. Davison, Mrs. S. N. Thompson, T. J. Shriner, S. N. Peck, Mrs. L. E. M. Thomas, "X. Y. Z." Orren Merritt, August Beas, and one, Samuel Lydhardt, T. Bailey, Orren Nelson, "The Widow's Mite," Mrs. A. M. Swann, Herman Snow, Mrs. Robinson, C. C. Mann, Mr. and Mrs. Dexter Parker, Mrs. Willard Gontze, Mrs. Susan Jack, James Barber, Frank Lorenz, Herbert J. Steele, I. Victor Mathers, Mrs. Orrel H. Henshaw, F. T. Bailey Wm. H. Adams, Mrs. Emma C. Lewis, M. Bitters, E. R. Allen, Ferdinand S. Cowley, Linus Coleman, E. Curtis, Mr. and Mrs. Hiram M. Clark, Mrs. Harriet A. Horner, Mrs. Sadie White, F. Melcher, Mrs. G. W. Hollister, Douglas Smith, Mrs. Harriet M. Lewis, Mrs. Georgiana S. Davis, Mrs. M. J. Peck, Mrs. Susan Wait, Miss Harriet C. Cleaver, Mrs. F. H. Morrell, E. B. Brown, Charles F. Alfred, Paul Douglass, Mrs. Daniel Mount, "A lady friend," Rabin Scott, Mrs. Sarah Scott-Sumner, Miss Lucy Pomeroy, and Mrs. Luther L. Fitch, Mrs. Nellie Klein-Sullivan, E. B. Parsons, First Spiritualist Society, Horton, Mass., "A friend," Mrs. Susan Golsen, Dr. Chas. Bushnell, Geo. B. Varne, Mrs. Butterfield, Alonzo Griffin, Mrs. Lillybridge and Ervin A. Rice, each \$1.

Freight charges repaid, 79 cents. Mrs. Lucy G. Nelson, M. D. Sweet,

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each 75 cents. "A friend," Mrs. Sara Nichols, each 54 cents. Mrs. John French, A. Tefft, "A friend," Mrs. W. K. Cooker, T. P. Page, T. J. Ruffhand, Levi Brown, John Tayney, Charles Gunnison and Mrs. Charles Gunnison, Mrs. M. E. Thatcher, Mrs. M. Emerson, Mrs. R. A. Grozier, Jas. B. Baker, S. N. Blakeley, Mrs. Helen Alken, "A friend," D. Haynes, Mrs. H. H. Howe, Mrs. J. A. Cheever, Mrs. M. E. Hummer, C. C. L., "A friend," Blank, J. M. Housel, M. McGinnis, P. W. Smith, "Unknown," Mrs. Newell Morse, Mrs. B. A. Jones and A. B. Jones, J. A. Unthank, A. lady, Anna B. Taylor, Mrs. Augusta Saunders, Mrs. Fred Ebert, Alonzo Coons, Nellie P. Jilison, Rufus Rittenhouse, J. H. Bassler, Jonathan Arey, Hiram Rumsey, A. friend, P. D. Thatcher, Mrs. Geo. de Mets, Julia Pit-corn, Jacob Hey, Mrs. Adaline Nayler, Mrs. J. D. Sweeney, W. T. Stone, Mr. and Mrs. Edmund Huddart, James Hoyd, D. S. and H. R. Haines, M. D. Sweet, "Widow's Mite," each 50 cents.

Mrs. L. I. Machmer, 46 cents; Mrs. S. A. Twiss, John M. and Laverna Mathers, H. Williams, each 40 cents. G. W. Spencer, 35 cents. Herman Kern, 32 cents. Mrs. Edna Anderson, 32 cents. Flora M. Davidson, 31 cents. Mrs. Kate P. Stanford, E. A. Clark, Mrs. C. Frederick, Mrs. Lucy Bean, each 30 cts. W. R. Packard, 28 cents. Mr. and Mrs. G. B. Strong, Miss D. P. Hughes, Jennie Chamberlin, each 26 cents.

M. Klingman, three persons unknown, H. G. Williams, A. friend, Aug Gaeckler, Miss E. Feltner and three others, Miss Louisa Robinson, Rosa Rhea Parkhurst, John W. Ring, P. Holland, D. O. Harston, Mrs. Ellen W. Smith, "A Widow's Mite," Harvey A. Henry, Miss Mary L. Farman, Henry Weatherford, Mrs. Julia P. Brown, Anthony M. Soukeys, Mrs. Laura Davis, Mrs. H. M. Tarbox, Madam Lajo, Mrs. Emogene Perry, David A. Robins, "A friend," Mr. Dickinson, Mrs. Ellen Ford, Miss N. Thatcher, Mrs. C. Maul, Mrs. K. Le-nere, G. Cowles, H. H. McNett, Mrs. A. Widener, Mrs. A. A. Wood, Hiram Rumsey, Mrs. T. E. Barker, Amanda Miller, John Rackieff, Urania Rackieff, Mrs. Esther C. Farrer, Mrs. S. J. Stark, Elroy C. Biers and wife, I. S. McCracken, A. Herrling, Mrs. Elizabeth Bollins, "Widow's Mite," W. B. Cochran, Mrs. E. M. Spencer, W. Z. and E. R. Hatcher, E. R. Brown, J. S. Thurston, Mrs. Shaeffer, Mrs. Annie Mottson, Benj. Smith, James H. Taylor, Mrs. J. H. Adams, each 25 cents.

Blank, Mrs. J. H. Kimball, C. H. Casper, each 24 cents. Mrs. J. C. Dougall, 23 cents. S. Cabot, Mrs. M. A. Rich, each 22 cents. Mrs. O. A. Blair, S. A. Rainier, "A friend," O. O. Stoddard, "A friend," Mrs. E. M. McGowan, Don Cramer, Unknown, L. A. Le, Eli E. Elliott, Mary S. Pollard, A. lady, J. H. Van Emou, each 20 cents. Annie Wilson, 18 cents. W. V. Ball, Mrs. S. Steele, each 15 cents. Mrs. M. A. Ingalls, E. E. Gills, each 12 cents. Anthony Luppiger, Mrs. Harriet M. Jackson, each 11 cents. Mrs. Louisa Barnes, Mrs. Alice Hahn, Mrs. Jane G. Lemmon, Mrs. Nellie Woods, Cash, Miss Northrup, Mrs. M. Goodrich, "Widow's Mite," Mrs. J. E. Eccleston, Mrs. A. C. George, J. W. Louise Hudson, Mrs. J. P. Roberts, Mrs. F. W. Spinnery, E. J. Sayre, "A Spiritualist and Liberal Thinker," Martha A. Wilson, S. A. Ridgeway, Mrs. S. C. Ladd, Mrs. M. Stubbemaw, S. M. Snyder, L. H. Hoover, R. D. Jones, A. Crosby R. D. Moore, Myrtle M. Bales, Mrs. M. L. Elliott, T. L. Lamburne, Mrs. T. E. O'Dell, George F. Richardson, Mrs. L. A. Fraser, Mrs. C. H. Mullins, "East Arvon," "A lone widow's mite," Wm. Dillon, Mrs. Nettie Clark, Mrs. Mehltable Chapman Mrs. Abbie Pinkham, Mary D. Snell, Miss Angle Fesler "Monotowoc," Ida F. Wright, Sepler Jackson, each 10 cents. Dexter Witters, wife and five children, each 10 cents. "Two lone widows," each 10 cents. "Postage," 8 cents; "Postage," 8 cents.

Receipts expected from the hotels in Rochester did not amount to much, owing to the small number of guests. Two of the small hotels' contribution are included in the list.

The rebates from other hotels except one was conditional upon their having a certain number of guests, which they did not; the rebate from the exception was deducted from their bill to me. There is a possibility that one other may contribute.

The rates of the hotels were as low as they ever gave to conventions, I say statements to the contrary notwithstanding, and they claim not to have given rebates before, though they have donated in some cases. Rates varied from \$5 per week to \$4 per day.

DONATIONS FOR JUBILEE DEFICIENCY.

Frank Walker, \$100; W. H. Bach and B. Levey, each \$50; Miss E. J. Walker, Dr. F. L. H. Willis, expenses of foreign tour, Alonzo Thompson, Ludlow Patton, Wm. Smith, E. R. Whiting, F. Crompton, each \$25.

C. M. Platt, John Hilberd, each \$20. John F. Handlon, Spiritual Science Society, Atlanta, Ga., Mrs. J. M. Wheeler, George Broome, Mrs. O. M. North, Levi T. Smith, Mrs. Susan L. Porter, "A friend," Ivers Gibbs and others, Dr. G. C. McGregor and wife, First Spiritual Society, So. Hannibal, each \$10.

Mrs. Geo. W. Hollister, \$6. Detroit Spiritualist Society, collected by Mrs. M. Carpenter, Mrs. E. F. Kurth, Mrs. Catherine Morgan, Capt. E. W. Gould, Mrs. Helen Howes, Abel L. Crosby, Mrs. Helen L. Haddox, Mrs. C. E. Lounsbury, Miss Libbie Clough and others, and Mrs. Ann Rice, each \$5. J. J. Morse, \$4.55.

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Respectfully,
FRANK WALKER.

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St Louis Mo

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QUESTIONS AND ANSWERS

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HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

H. C. C.: Q. What is meant by "a remnant of animal consciousness" as mentioned by Dr. Franz Hartmann as existing after death? He says: "The principle of life departs from the physical form at death, but there are some elements belonging to the soul, though still of an earthly nature, that may remain for a while living and conscious even after the self-conscious spirit has departed from them."

A. This is an assertion of the author without the least proof, and against the evidence of the senses, and numerous communications from spirits who claim to know. The spirit is an organized entity, and when it passes out of the physical body, must carry that entity with it. To say it did not, would be like saying a man passing out of a room would leave a part of his physical body therein.

E. L. Chelsea: Q. Is it true that the exact distance of the sun and moon from the earth, the distance between the heavenly bodies, and the weight of same is known, and by what means were the same obtained?

A. It is true that the distances and weights of the sun and planets are correctly computed, and the variation in the different methods and calculations show that the results arrived at are not far from exact. The distance is computed by parallax. The weight of the earth by these different methods, has been computed at 5,852 trillions of tons. This is taken as a standard of comparison in all calculations of the attraction of the solar system. The attraction of gravitation of a planet is only another name for its weight, and the calculation of such attraction is the process by which it is weighed.

Laura Ansley: Q. (1) Can you tell me if Robert G. Ingersoll has ever investigated Spiritualism in any way whatever? (2) Has Dr. J. M. Peebles a wife living and did they ever have any children?

A. (1) Robert G. Ingersoll has not investigated Spiritualism. At his lecture delivered at Cassadaga camp under the auspices of that association, he in a rude and ungentlemanly manner denied the inference of his spiritual proclivities which might be drawn from his being on that rostrum. In this he was rather more boorish than Jenkin Lloyd Jones, before the recent mass-meeting in Chicago, where he had been invited to speak. In passing, would it not be well for Spiritualists to be more self-respectful, and not court discourtesy and contempt by begging outside speakers, with opposing views, to occupy their rostrum? The Rev. Jenkin Lloyd Jones' remarks were an insult to the meeting he addressed, but it was deserved for having extended to him the favor.

(2) Dr. Peebles has a wife living, and they have harmoniously reached, if they have not passed the golden wedding day. They have had children, but unfortunately, these died young.

J. P. Fox: Q. (1) Were not the various races of men produced in the country where found—as the African in Africa, the Asiatic in Asia, etc.?

(2) Is not worship characteristic of a low order of development, and as mankind progresses in knowledge and spirituality will they not cease to worship?

A. (1) The latest research makes it probable that the races of mankind originated on the vast continent occupying the place where now exists the Indian ocean. The negro type is by far the earliest of the races now extant.

(2) The worship which springs from fear will surely pass with the ignorance which gives it birth.

D. H. Chase, LL. D., sends a series of questions the answers to which would require the presentation of the main points in the spiritual philosophy, yet they all culminate in the last query: "Are there no authorities to restrain lying spirits from personating Lincoln, Beecher, etc.?"

A. There is the same authority to prevent lying and deception in the spirit world as here, and no more. If a spirit represents himself as Moses and speaks like an idiot, we know he is not Moses. We ought to doubt the word of every spirit claiming to be of such great antiquity. That many communications are "worthless hash," or that many are false does not invalidate those that are truthful and true. As well might we claim that history is worthless because there are lying historians.

Truth Seeker: Q. (1) Do you believe that clairvoyants can help in business? (2) Do you believe in destiny? (3) Is there an appointed time to die?

A. All spiritual faculties are essentially spiritual, and it is perversion of their legitimate activity when they contribute to material purposes. In business of the world, clairvoyant, as well as spiritual advice should be accepted only so far as guaranteed by collateral evidence.

(2) Law is supreme and as all are creatures of and subjects to law, in that measure are we creatures of destiny. As every event is the result of preceding events, as cause and effect, the course of life is determined from the beginning to end.

John H. Norton: Q. (1) How are animal spectres to be explained? (2) Can you give the title to the most reliable church history?

(3) In case of double presence, that is the spirit being absent from the body, would the body be necessarily insensible?

A. I regard the spectral appearances of animals, as well as of persons in familiar garments, and many other phenomena, as subjective impressions, given so vividly that they are mistaken for realities.

(2) Church histories have been written by interested partisans, and a reliable history is yet to be written.

(3) The sensibility of the body would depend on the completeness of the departure of the spirit, or rather of the trance, for the spirit only "departs" from the body at death, and then cannot return.

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THE DIVINE OVERSHADOWING.

The Natural Law of Spiritual Unfoldment.

In all of the systems of life that have in any measure evolved out of the gross materialism which was the result or reflection of man's unspiritual condition as he existed in the ages before the quickening of the spiritual forces, which even then, in that lowly estate, existed in embryo ready for the breath of life which when breathed into his spirit made him a living soul—in all those methods of expressing life there runs like threads of gold through every fibre of human existence the recognition of a power not foreign to the human finite existence, but of a superiority far transcending the human, and at times manifesting itself in a way that to his undeveloped soul is classified as marvelous.

While not comprehending the law through which those forces are being made manifest, it has appeared at times as though they had been set aside or revoked so as to exhibit to his unfolded mind that which appears as miracles. This being the result of his ignorance, will be remedied through the soul's expansion and knowledge of the fact that miracles do not exist; that whatever transpires, whether in the material or spiritual realm, is guided by laws that are immutable, knowing not a shadow of turning.

Tracing human life through all of the ramifications of its complex existence, back to the dawn of human history, and following it even into the realms which eventually merge themselves into the prehistoric, this one supreme central idea of almost universal acceptance, a belief in a Divine overshadowing presence, proves that it is the normal condition of the soul to recognize the fact that there exists a superhuman power, and a rejection by individual entities of that fact is proof that such human minds are not in accord with the truth.

A reverence for an intelligent acceptance of the truth of the existence of that infinite presence, when it is based upon the evidence given through that highest medium for transmitting ideas, namely, the intuitive faculty, whose perceptions of and decisions in regard to the right or wrong of a theory are not based upon the intellect alone, but when under the control of the spiritual faculties, can be used as a powerful auxiliary for good, and when thus controlled can be relied upon, for from their position in the divine plan they are superior to all the others; it being intended to have them more in harmony by recognizing all others as secondary considerations, controlled by the ever-present spirit. An unquestioning, unreasoning compliance with the fossilized dogmas of sectarianism is not being spiritual minded. Their paths do not run parallel nor converge. The more enlightened the soul becomes by a study of and obedience to those laws which in their operation lead "from nature up to nature's God," the stronger the internal evidence is that "to be spiritual minded is life, joy and peace."

Those external symbols in the form of idols intended to represent personages human or beast, were the lowest forms through which the idea of infinity was materialized; that outward symbol was intended to represent a manifestation of the divine spirit. That the condition of human development at the time made such illustrations necessary is admissible, and as they fulfilled their purpose, like a garment outgrown and worn they were rejected. Sometimes the soul through the inspiration of its higher consciousness turns iconoclast, breaking the idols that it formerly worshipped; thus clearing the way for a new and higher ideal for the soul's acceptance and worship, and as advance is made those also will be rejected for that which is more adapted to its needs, and so onward forever.

We all can at times with beneficial results that will accrue in regard to our own unfolding smite with a strong hand and indomitable will those idolatrous forms that have before our soul's vision tried to counterfeit the divine presence; if not in the forms of inanimate matter, then the more condemnable when represented by ideals that have been instrumental in eclipsing our vision, causing us to be unconscious of that spiritual power which is always omnipotent and ever present to the soul that is prepared for its reception.

Dr. Livingston stated that the lowest types of savage life that he met in his travels recognized the fact of a superhuman power, and a belief in the soul's immortality, and the influence in the affairs of life of ministering spirits. That belief so firmly entrenched in the life of the human family and which has withstood the shock that has destroyed nations and races and which at present is extending its benediction over the earth as never before known, is the one supreme power that has kept human life moving steadily onward must be admitted by every one who is capable of intelligently studying the causes which have brought life up to its present standard. This consciousness of the divine presence through the ministry of angels has been the inspiration that has enabled those heroic souls who were the witnesses of the truth and commissioners of an advanced light to the world to maintain their integrity in the face of an opposition demonic in its ferocity. Savonarola when about to suffer martyrdom at the stake was accosted by the bishop with, "I expel you from the church militant and from the church triumphant." Savonarola replied, "Not from the church triumphant; that is beyond your power."

A conscious recognition of the Divine presence empowers the possessor with a courage that is invincible when brought in contact with those powers which are seeking to suppress an open expression of the truth. Fear is not one of the elements that enter into the organization of their structure, and in the humble walks of life, among those on whose brow fame has never placed her laurel wreaths, are souls who are living in the conscious presence of that everlasting life; who have given all for the advancement of the truth and are ready to suffer that its principles may be triumphant and human life exalted, moved forward one step farther toward its grand and mighty destiny.

We cannot accept the views advanced by certain so-called reformers, that the race is becoming more materialistic and the moral tone of human society is on the descending scale. Such souls must be living down in the lower realms of their being. Such views are too horrible to contemplate, and we turn from them to view life's brighter side.

HAMILTON DEGRAU.

Shakers, N. Y.

Shouted Amen to the Preacher.

In a certain Methodist Church in this city a minister's sermon was almost spoiled yesterday morning in an unexpected manner. One of the members of the church has a bright young son, who is opposed to long sermons and isn't afraid to say so. He wondered why the elders sometimes said "amen" in church, and asked his pa to enlighten him. The father explained that to "amen" anything was to approve of it—to be in favor of it.

After reading his text yesterday morning, this particular Methodist preacher said: "I am not going to preach to you very long this morning."

"Amen!" shouted the childish but loud treble from a pew well up to the front. Every head was turned in the direction of the boy, and a titter ran through the congregation. The boy's father smothered him, but the damage had been done. Even the minister smiled, but he was badly rattled by that "amen," and did not preach with his usual fervor and earnestness. A good sermon had been spoiled by the precocious youngster.—St. Louis Globe-Democrat.

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

LIGHT FROM HIGHER REALMS.

BY PROF. J. RODES BUCHANAN.

Mrs. Buchanan's letter to her most worthy husband of many years ago, who she heroically nursed through four years of consumption, brought forth a happy illustration of the loving fraternity of the higher spheres, so different from earth life. She expected no response except from her husband, but spirits in her own sphere of thought rushed in to greet her with affection. Frances E. Willard, Charlotte Cushman, the famous actress (Mrs. B. has dramatic power), Phoebe Carey, a kindred poet, Kate Field, and the ancient philosopher Plato, whose transcendental spiritual philosophy resembled her own, all sent warm messages of friendship. Why should we not have the same spirit of fraternity in earth life? True Spiritualism will bring it in time, and cordial greetings will become universal. The traveler will not find himself or herself a lonely stranger anywhere.

Worthington's presence and protective care have long been realized by Mrs. B., and every happy marriage should furnish the same beneficent influence to the survivor. Sometimes in the street, when utterly exhausted by fatigue, Mr. W. would come to her side unseen, and her fatigue would strangely vanish as she walked home in high spirits. A clairvoyant once asked her who was that gentleman walking with her, she passed her hand, and accurately described Mr. W., but being assured there was no one with her, it was evidently the spirit whom she saw. Mrs. B. herself has several times in a dreamy state gone out of the body and been seen on the street or in a distant house that she visited. Events at a distance affect her greatly. When a great flood occurred in the Netherlands a few years ago, she perceived and described it to me at the time. When the Dunham murder was in progress about seven miles from our residence in San Jose (the whole McGinley family of six being murdered about 11 p. m.), she rushed to my side in terror, walked around and looked out at the windows, saying that something awful was happening.

My own communication to Dr. Dods, which brought so satisfactory an answer, was accompanied by unexpected messages from three of my best friends, for Walter Hunt has given in unaltered spheres that spirits come in unbidden. Pierpont, who was my best friend at Boston and for many years; Robert Dale Owen, who first announced my experiments on the brain in 1841; and Denton, who gave more aid than any in standing by my side to demonstrate the power of psychometry in exploring the vast ages antedating history. Their friendship has been strengthened by the deeper wisdom of the higher spheres, and Mr. Pierpont has given in the Light of Truth his opinion that the science and history that I have developed are the most important contributions to human knowledge that have ever been published.

I offer now their spontaneous and unexpected letters, reaffirming the opinions they expressed long ago in life, which seem to have been forgotten by the present generation. "As I read them over, many a responsive rap on the window tells me who are watching my labors with kind eyes. As I progress, as brave pioneers in science, religion and philosophy, they are entitled to be heard now more calmly and respectfully than when they faced the enemies of progress in science, in temperance, and in philanthropic sociology. There has been nothing of the dreamy and fanciful character in my communications with the higher world. The most cautious skeptic who finds a spirit for his ally, and who investigates his constitution and all he will be able to do, not know of his discourses and their remedies, must realize that he has found a higher wisdom than his own, which he must treat with profound respect. The medical diagnosis given Mrs. Buchanan was strictly correct."

FROM REV. J. PIERPONT.

My Friend.—I come to you at this time to tell you that no one can be more ardent in wishing you success with your intense labor and thoughts than your friend of long, long ago. The world is slow to recognize great merit, and at the first glance would not consider the vitality that has been exhausted, nor the heart's yearnings that have been placed upon every page of your work, but in the "by-and-by" you will live in the life of the material, and I shall be able to tell you that you will live in the life of the spiritual as a grand philosopher and good man who loved humanity and yearned for the freedom of the oppressed in ignorance.

It is said that "great men are only appreciated after they have passed away." But there, as life is eternal, this is a misnomer. You have been with me in the life of material, saw my mode of procedure, and now in the day come, we go down and along the path of life together. I can see a grand development in your spiritual thought, searching and delving for truth. The crudities of the past are being superseded by the calm philosophy of the present. To some minds undeveloped the phenomena and physical is necessary, and they can only be convinced in that light, but to the reasoner and the spirit with faculties broadened and warmed by expansion, the philosopher alone is satisfying. I have had some grand experiences. In the course of Swedenborg and converse with Bruno and ancient sages I have found the quickened intelligence, the brilliant thoughts that have elevated and sustained me.

The spirit realm has been one long vista of bliss to me; and every divine thought permeating the atmosphere has caught a response in my heart. All of your works have done me good, and I am glad that you have not been alone in your work of all will be completed ere you join your friends upon this side of life. The present century is showing to me great strides in spiritual thought and spiritual knowledge. The world's people are reaching out, seeking the truth, and it comes from unsatisfied hearts. The old dogmas have proved a failure, and with yearnings for a better condition they are turning from churches and synagogues to the spiritual side of life. I feel that the time is coming for the fulfillment of prophecies, and from the ruins of the old faiths I see much of promise in the new.

We cannot expect too much from the material, for the animal propensities of man have deteriorated from the purity of the race, but with the influence of the higher elements in the spiritual, we feel a good deal can be accomplished.

If man had been created like the animal for reproduction alone, there would be more hope, but conceived in the flesh, the faculties are warped, and the passions dominate, but there seems to be a quickening of the spirit and nature is promising in grand works.

I will take my leave, and I am glad that I could come to you at this time.

Rejoice, dear friend, in the good that will be your portion, and be assured of benefit in all that you have done. Dis- tressed in motive, you have refused the aid of the world, and it shows the same indomitable spirit of years ago. You will live ever in the annals of science as a broad, elevated spirit, devoted to the true science of humanity. I have so much I could say, but I will leave it to a future time.

Good day, and the friendship of the years gone by goes out with this in truth.
JOHN PIERPONT.
Boston.

FROM ROBERT DALE OWEN, SOCIAL PHILANTHROPIST, STATESMAN, FOREIGN MINISTER AND SPIRITUAL AUTHOR.

Buchanan needs no eulogies, his works show his life, but to add a contribution to the many who yearn for recognition, I am permitted to call upon you.

Great and marvelous changes have come to the world since I left it and lived in Indiana. It has been a source of amusement to me to hear some of the comments made over my grave, so far from truth, yet I can live on and not regret my actions in the material, for I was certainly a follower of a good cause, as time is endeavoring to prove in letters of fire. I am glad to greet you in friendship as one of the faithful of modern civilization. You have outlived many of the old line fighters when we fought to live under a weight of calumny. You have lived to see the cause vindicated, and I am glad that the volumes that show the fruits of your great labor are now found in almost every library of our land. It shows that the "world moves," and that "truth is mighty." In all your trials of flesh, and amidst the perplexities of the spirit, you have never failed to have with you the influence of those who sought to serve you in love and friendship. Good day.

Truly yours, ROBT. D. OWEN.

FROM WM. DENTON, SCIENTIST, PHILOSOPHER AND REFORMER.

Though the material lies in the grave far from my native land, yet my spirit roams about with you, and the line of advanced thought, in an atmosphere of congeniality, I hasten to add a few words to show my appreciation of your great endeavors to find the true responsive chord in man. Though the elements in the way of worldly wealth have been few, yet the thoughts have gone out in the atmosphere and will return only in gleams of light that will guide you like stars to your home in spirit. When life in the material is over, you will find the companionship of the learned and truly intelligent will bless you in eternity.

How glad will I be to give you my hand in a welcoming clasp. I realized a world's ingratitude; perhaps I was too rough or crude, but I did fight the battle for truth. A fitting ending, perhaps, amidst earthquakes, for I was filled with the battling impulses of man in combat. Now I am at rest.

DENTON.

There was nothing to surprise me in the messages of my three old friends who had fought the battles of progressive science, social reform, religious freedom, temperance, anti-slavery, and progressive Spiritualism; but the final message from Carlyle, England's greatest author, did surprise me. I admired his genius, his bold radicalism and a manliness. His comparison of Walter Scott and Bulwer I thought the finest of English essays. But I did not suppose he had read or even heard of any of my writings, as his message indicates, which shows how quickly men of genius escape from the errors of their earth life. Mr. Gladstone has already begun the same reformation of thought which Carlyle has completed.

TOM CARLYLE, THE ELOQUENT AND FAMOUS AUTHOR.

J. R. Buchanan—My Dear Sir.—To you can best be given the tribute from one that differed in opinions. I can realize, as none other, how much it has taken of moral stamina and bravery to combat with prejudice and the set opinions of the world. It seems to me at first to be madness, the visionary vagaries of a diseased mind; but, after a perusal of your works and since my agent in the new life, I find that you have arranged the works of a lifetime in the form of a monument that will be perpetual. It would be useless at this time to particularize any special feature in your book that was pleasing, for there is so much rich food for the mind. I am hoping and almost praying, that you will live to complete your last effort, and see it sent out in the world to develop the souls that need it.

I have derived a great deal of good in perusing all of your productions, and I find in the new life, I have had to combat with my old theories and drive out the prejudice of early teachings, and accept a great deal that seemed hard at first to swallow. Many of the wise men can be taught wisdom from minds that are superior in development, but how often conceit destroys the germ by their selfishness in refusing to concede error. I feel like a child in ignorance when I conceive how wonderful and boundless is the intelligence in the universe. Pardon me if I intrude. I come to congratulate you upon your successes and for your manhood and strength.

THOMAS CARLYLE.

The foregoing letters through Walter show how ready our ascended friends are to give their friendly aid.

When the world begins to understand how dimly dark and beclouded earth life has always been—how suffering humanity has been misled by false religions, false philosophies, and false systems of despotic governments, as I have endeavored to show, will it not be ready to accept the aid of our ancestors, who in the clear light of heaven have escaped from earthly falsehoods. Neither Martin Luther nor Pope Pius VII. are now the bigots that they were on earth. I have conversed with them and know how broad and generous their sentiments are—how deeply they are interested in the progress of Spiritualism.

The millions who scornfully opposed so long my efforts to convince them that from this life we could reach into summerland and recall its angel dwellers, no longer regard me as a visionary. Are they not prepared to follow me a little farther and seek the aid of those who live above the clouds of earth and who, like Carlyle and Denton and many others, have reached the sphere of truth. My labors have been in harmony with them.

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NATIONAL Y. P. S. U.

The First Annual Convention.

The first annual convention of the National body of the Y. P. S. U. will be held at Lily Dale, August 9, 10, 12. On these days regular business meetings will be held. On Monday afternoon, August 8, exercises will be presented by the young people, consisting of papers and addresses, interspersed with music and recitations and readings. The following will take part: Mrs. M. E. Cadwallader, of Philadelphia, Pa.; Mrs. Lou Porter Moore, of Buffalo, N. Y.; and papers from Mrs. Carrie Swenson, of Minneapolis, Minn., and Mr. John Ring, of Texas. In the evening of this same date a public reception will be extended to visiting delegates, at which several addresses will be given. The president of Cassadaga Camp, Mr. A. Gaston, will give an address of welcome, which will be duly responded to by the president of the National body of the Y. P. S. U., Mr. I. O. Evans, followed by H. D. Barrett, Mr. Brooks and others.

On August 11 there will be an excursion to Niagara Falls, at the small sum of \$1.50 round trip tickets to all who desire to attend. I believe this is the first convention ever held by the young Spiritualists of the United States, and I appeal to the young people to be present and assist in the progress to the world that we as young people are worthy to take the places of our older workers. This is a young people's convention, and we intend the young to participate, as the age limit is from fourteen to forty.

Among the older workers to be present in August are Dr. Peebles, who at present is in England; also, from abroad, the editor of The Two Worlds, E. W. Wallace, his wife and son, and S. S. Chiswell and wife. Mr. Chiswell is a well-known Lyceum leader of England. Each and all will gladly welcome to fair Lily Dale all of these prominent workers. Dr. Peebles is well known by all Spiritualists, if not personally by his laurels, and many who have not had the pleasure of meeting our worthy worker will be delighted to greet him at Cassadaga Camp. Mr. Chiswell is the leader of the largest Lyceum in England, and as a teacher in the Lyceum I know we will be delighted to hear from the children of England. So let us all with a mighty effort make the camp at Lily Dale this year one of pleasant and happy memories. MISS ETTA PRETTYMAN, Lily Dale, N. Y.

THE LITTLE PATH.

A little path that "mid the trees
A narrow lodgement finds,
And in and out and all about
It stilly creeps and winds;
Still on and on as if it tried
To find some nook where it might hide.
And you and I, this summer day,
Together seek to trace
The rambling of this runaway
And find its hiding place,
And little feet that in the quest
Grow weary often pause to rest.
And now we find a fallen tree
That helped it over a brier;
Then up a hill and down, until
Within a shady nook,
There hangs a nest where thrushes stay
And sing to cheer it on its way.
Dear little feet that bide with me
Where'er my path may tend!
I sometimes almost wish that we
Might never find the end,
But all our round of summers through
This little path we might pursue.
—Albert Bigelow Paine.

THE ROMAN OCTOPUS.

It Still Manifests Its Animus.

DECEITFULNESS OF OLD SPAIN—
AN UNPLEASANT IMPRESSION
CAUSED BY A LECTURE AT THE
CATHOLIC SUMMER SCHOOL.

A sensational incident which occurred at the Columbian Catholic school, July 9, at Madison, Wis., is occasioning much comment and criticism. Henry Austin Adams, of New York, the brilliant editor, while lecturing on "The Church and the Times," took occasion to pay some caustic comments to the American press and to express pity, if not sympathy for Spain. After eulogizing the great names in Spanish history and telling of the debt which the world and the church owes to Spain, he roundly censured the American newspapers "for building up lies concerning Spanish character and tyranny which it will take three generations to refute and forget." The American women should have the privilege of traveling a year in Spain," he said, "you would come back wondering why there are no gentlemen in America. Spain is decrepit and decaying, but what has made it so? Masonry! To the doors of the Masons, these sneaking enemies of civilization that are endeavoring to undermine all the society of Europe, Spain's downfall must be laid."

Mr. Adams was loudly applauded while attacking the press, and the incident is creating much discussion and unfavorable sentiment. Mr. Adams was born in Cuba, his father being then Governor General of the island, and his mother was a Spaniard.

Thus it can readily be seen that the Roman octopus is still alive, doing its contemptible work.

FOREWARNED.

What She Heard in Sleep.

Miss Anna B. Shenssey died on Saturday at her father's summer house, at No. 31 Abbott avenue, Ocean Grove, N. J. When well and strong three weeks ago she dreamed, as told in the Herald, that she would die on July 8. Death came just one day late.

Miss Shenssey was the daughter of William Shenssey, editor of a trade publication at No. 133 William street, whose city house is at No. 139 East Fifth street.

She was a member of the Beekman Hill Episcopal church, at Second avenue and Fifth street, and was the contralto soloist in the choir there. She also taught a class of girls in the Sunday-school.

To the pastor of the church, the Rev. David W. Conch, Miss Shenssey three weeks ago told of a dream she had had. She said that the form of Miss Arabella Hyland, another teacher in the Sunday-school, appeared before her one night and told her that she had a message from heaven that said Miss Shenssey was to die on July 8.

Miss Shenssey went to Ocean Grove on July 2 for the summer. On July 4, her mother told her to dress and they would go for a walk together. She went to her room on the second floor, which looks out on a balcony.

After dressing, Miss Shenssey stepped out on the balcony and leaned on the railings. It gave way and she plunged to the ground, striking on her head and falling.

Her body was completely paralyzed, but her mind remained clear. She lay longer than the doctors expected she would.—New York Herald.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit-life, on the 7th of July, at her home in Paulding county, O., Rachel A. Latimore, at the age of 71 years and 19 days. A true Spiritualist, wife and mother. The funeral ceremonies were conducted by F. M. Dunnekin, of Cecil, in an impressive manner. ELLA WOODWARD.

Passed to higher life, July 15, our friend and brother, Mr. John P. Kirby, at almost the seventieth milestone of mortal life. He was an ardent Spiritualist for thirty years, and a charter member of the First Spiritualist Society. He passed away at Bureka Springs, Ark., of paralysis, after suffering with Bright's disease for several years. EDWARD JONES.

South Bend, Ind.

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

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

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"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 historic facts he states, and his keen, searching review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

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The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neglect will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. (Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

TESTIMONIAL.

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Bathampton, Mass.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.
Clinton, Iowa. B. F. POOLE.

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Dear Doctors:—I do not think I need any more treatment, as she is well. I thank you very much for the medicine you sent me, as I think you have done wonderfully in her case. I will recommend you to my friends who are ill. Yours truly,
July 15, 1898. Mrs. J. H. Gay, Hayward, Mass.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—My health has improved wonderfully under your treatment. My friends are surprised at my recovery. I am now able to do my usual work. I am ever your grateful patient.
MILNER H. HANSEN.
E. Liverpool, Ohio.
July 15, 1898.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I am well and happy, and will not need any more treatment. Thanking you for the help received, I am yours, etc.
M. D. JAMESON, Merrillan, Wis.
July 12, 1898.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I am well and happy, and will not need any more medicine. Your psychic treatments have helped me very much. Thanking you for your kind treatment and wishing you much success and prosperity, I am ever your friend.
CHAS. S. DAWSON, Manitowish, Kans.
July 12, 1898.

Drs. Peebles & Burroughs, Battle Creek, Mich.
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CLARA STEPHEN, Scriven, Minn.
July 12, 1898.

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J. D. WALKER, Caledon, I. T.
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Absolute Correctness of Our Diagnoses.

We add a few more:
Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Sirs:—You have done my case exactly. Everything you wrote I am sure is true. Yours truly,
JULIA HENRY, Cleburne, Tex.
July 15, 1898.

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Dear Sirs:—Your diagnosis of my case was perfect. I feel better and my case is cured. Yours truly,
JULIA HENRY, Cleburne, Tex.
July 15, 1898.

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Dear Sirs:—The diagnosis of my wife's case was perfectly correct. Your treatment has cured her. I feel better and my case is cured. Yours truly,
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Hunters, Stevens, Wash.

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Mrs. Dr. Dobson-Barker—I have taken your medicine as you ordered, and it has done wonders for me. I feel like a new woman. Respectfully yours,
MRS. MARTHA McLELLIN.
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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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SPIRITUALISM IN FOREIGN LANDS.

Our Status Beyond Where the Great Salt Waters Roll.

During this, our Jubilee year, it might be well to give a concise statement of what the soul of Spiritualism has penetrated in the first half century of its existence, and what wonders it has wrought in other lands than that of its birth—particularly in the countries of Europe.

IN ENGLAND

There is a national federation, the National Association, which includes a large number of societies in all parts of England. There are also many, and probably more, lyceums than in this country.

Some of the greatest scientists of England are directly identified with the movement, or with the Society for Psychical Research. Among them may be mentioned Sir Wm. Crookes, F. R. S., inventor of the Crookes tube of X-ray fame; Prof. Oliver Lodge, F. R. S.; Prof. Alfred Russell Wallace, a world-famous chemist and discoverer of many inventions; Lord Balfour, Queen Victoria, and many other noted persons.

Two very able weekly journals are also published in England—"Light," of London, and "Two Worlds," of Manchester. "The Lyceum Banner," of London, is an able advocate of the Lyceum movement, and is edited by J. J. Morse.

IN FRANCE

The movement is represented by the following periodicals: Revue Scientifique et Morale du Spiritualisme, 5 Rue Manuel, Paris; Le Progrès Spirituel, Paris; La Revue Spirituelle, Paris; Le Phare de Normandie, Rouen; La Paix Universelle, Lyons; Le Journal du Magnétisme, Paris; La Lumière, Paris; La Chaine, Magnétique, Paris; La Humanité Intégrale, Paris; La Religion Universelle, Nantes; L'Initiation, Paris; Annales des Sciences Psychiques, Paris (Rue de Belfort, Docier, Darieux); La Curiosité, Nice; La Tribune Psychique, Paris, and Le Spiritisme Moderne, Paris.

The general condition of the movement in France has been summed up in a few words by the noted lecturer and able editor of La Revue Scientifique et Morale du Spiritualisme, Gabriel Delanne, in his magazine. He says: "The Spiritualist movement is on the up grade. To-day there is no town which does not possess one or more circles in which the public can gain instruction."

IN ITALY

The movement is in a highly flourishing condition, in some respects more so than in any other country in Continental Europe. Among the periodicals devoted to the movement in Italy are: Il Vessillo Spiritista, of Vercelli; Annali dello Spiritismo, of Turin; Il Mondo Secreto (The Occult World), of Naples; Rivista di Studi Psichici, of Milan; Rivista Magnetica, of Milan, and others.

Prof. M. T. Falcomer, of the Royal Technical Institute of Alessandria, Province of Piedmont, in an article contributed to L'Avvisatore della Provincia, giving a review of the movement in all the principal cities in Italy, says: "Among twenty-two members of the Unione Kardeciana di Milano (which has Prince Alessio Trubetsky and Colonel Vincenzo Levrone on its board of managers, and the Marchioness Maria Caproni de Grillo as one of its warmest supporters), we find the names of two learned professors, an artist, a physician and four army officers."

In speaking of the conditions at Rome, Prof. Falcomer says: "The Pope is perplexed, as are the clergy in general, as to how they can appropriate the movement to their profit, as both he and they find it a serious obstruction. However, that may be, he is not ready to persecute Spiritualism, on pain of being charged with ignorance; nor to combat it, lest he should be considered a great fool."

The movement in other cities is also shown to be in a flourishing condition. Milan is the headquarters of the International Kardecian Spiritualists' Union, which has for its official organ Il Vessillo Spiritista, of Vercelli. More information concerning this international organization of Spiritualists will be given under the heading of SPAIN.

Here we find Spiritualism in about the same condition as in Italy, with the exception that more of the religious and less of the scientific element is visible. Although there are societies and periodicals representing all shades of belief common among Spiritualists in this country, yet the Kardecian Spiritualists predominate by a large majority.

Before proceeding it may be proper to state who Allan Kardec was. He was a noted inspirational teacher and medium in France, founder of La Revue Spirituelle and a man of a deep moral and religious nature. Although he passed beyond the limits of mortal life some thirty years ago, like the famous John Brown, "his soul goes marching on." His works are translated into all European languages, and in most countries there are societies devoted to the study of his works as Christians study the Bible. His teachings were much the same as Colville's, Corn Richmond's and Annie Besant's. The basic principles quoted below will give a further idea of his teachings:

The Spiritualist periodicals of Spain are: Lumen, Barcelona; La Irradiación, Madrid; La Revelación, Alicante; La Unión Espritista, Barcelona. Within the last year three or four others have temporarily suspended, including one which had been issued regularly for thirty years—La Revista de Estudios Psicológicos, Barcelona. These suspensions were due to the financial crisis caused by the Cuban and Philippine wars.

The Spanish Spiritualists have a national federation like our own National

Association, but affiliated with the International Kardecian Spiritualists' Union, with headquarters in Italy. The Spanish federation is known as La Unión Espritista Kardeciana de Cataluña. Its official organ, La Unión Espritista, of Barcelona, for June, devotes nearly all of its thirty-two pages to a report of the proceedings during the last annual convention, including constitution, by-laws, basic principles, etc.

At this time it will be of special interest to Anglo-Saxon readers to know what our Spanish brethren believe, therefore I will give a translation in full of the basic principles adopted. Though we could by no means endorse all their principles, yet they have some exceedingly strong and progressive points which we might imitate with profit.

1. La Unión Espritista de Cataluña affirms and proclaims as true the Doctrine of Spirits, as explained and applied by Allan Kardec in his fundamental books—"The Book of the Spirits," "The Book of the Mediums," "Evangelism According to Spiritualism," "Heaven and Hell, or Divine Justice," "Genesis or the Miracles and Prophecies," and "Posthumous Works."

2. In conformity with the progressive character and with the integral science which characterizes Spiritualism, according to the above mentioned works of Allan Kardec, the Union recognizes that the doctrine it proclaims should be indefinitely elucidated, developed and amplified, but not modified in its fundamental principles.

3. La Unión Espritista Kardeciana de Cataluña will not proclaim, accept nor consider as an integral part of the Spiritual doctrine, all new developments of the same which are not children of a profound study of comprehensive experiences, and which have not merited the sanction of a Congress or General Assembly of the delegates of the Union.

4. La Unión Espritista Kardeciana de Cataluña considers Spiritualism in its philosophic, scientific, moral and religious aspect, and not comprising a complete comprehension of real knowledge, there should be no closed circle, but one which is progressive, which marches ever onward in accord with science and reason, and in accordance with these definitions we proclaim it a science, a philosophy, a moral and a religion. We know also that if it is attempted to curtail any of the said aspects of Spiritualism, it will remain incomplete.

5. The Union recognizes as good all cults of divinity, sincerely conceived when they merit the profound respect of all the pure manifestations of the soul to the adoration of its Creator, respecting its mission, love and confidence; but we deprecate all rites and ceremonial cults as unnecessary and prejudicial to the disciples of Spiritualism, for its doctrine teaches that we should only worship God "in spirit and in truth," as the Evangelist said, without special or preferred places, liturgies, or sacramental formulas of any kind; but we consider it of great importance that no disciple should neglect the interior adoration of the supreme cause, as it is an inexhaustible source of instructive inspirations and spiritual blessings.

IN AUSTRALIA

Spiritualism is in about a flourishing condition as in the United States. The Harbinger of Light, though published but once a month, is one of the oldest and most ably edited periodicals in the English language, devoted to Spiritualism. It was founded by W. H. Terry (who still edits it) over twenty-five years ago. It is published at Melbourne. This World and the Next, also published at Melbourne, was also an able periodical, but I have not seen or read of it recently, and fear it has suspended.

New Zealand has at least one society and many Spiritualists, but mostly too scattered to organize.

IN SOUTH AFRICA

progress is also being made. There are at least three societies—the Capetown Psychological Association, the Diamond Fields Spiritualist Association, and the Johannesburg Spiritualist Society.

PORTUGAL

Although I know of but one Spiritualist paper in Portugal, I notice by the Spanish and Brazilian exchanges that there are several societies and many Spiritualists in that country. The periodical mentioned is Revista Espritista do Porto, Porto, Portugal. O Perichismo Revista, of Lisbon, is probably also published, though I have not recently seen it mentioned.

THE WEST INDIES.

Spiritualism has a large following in the West Indies, particularly in the islands of Cuba and Porto Rico. Among the periodicals published there (at least up to the time of the war between the United States and Spain) are, Revista Espritista de la Habana, Havana, Cuba; El Progreso, San Sebastian, Porto Rico, and two that are now defunct, formerly published in Porto Rico—La Luz and El Peregrino.

SOUTH AMERICA.

Spiritualism has spread all over South America, Central America and Mexico, but in Brazil it seems to have gained its firmest foundation. There it is sweeping all the religions of antiquity before it and hurling superstitions to oblivion.

At least two Spiritual periodicals have been published monthly and distributed free to all who would read throughout the republic. I do not remember the name of the first, but the latest periodical so distributed is O Fim do Seculo, published in Italian and Portuguese, published at Rua do Lapaes no. 6, São Paulo, Brazil. Among other periodicals in this country are:

A Luz, Coritiba, Estado do Paraná; Verdade e Luz, São Paulo; A Religião Espírita, Cidade do Rio Grande; Revista Espírita, Bahia; Revista Espírita do Brasil, Rio de Janeiro.

In Buenos Ayres there is, or has been published, Revista Espritista, Luz de Alma, Constanza, La Fraternidad, La Verité.

The Argentine Republic has La Revista Espritista, published at Mendoza. Uruguay has El Plano Astral, published at Montevideo. It is the official organ of "The Society for Esoteric Studies," and is devoted to Theosophy as much as to Spiritualism.

GERMANY.

Spiritualism is in a flourishing condition in Germany, but has a hard fight for existence between superstition on one hand and scoffing materialism on the other. However, thanks to a few leading scientists, such as Prof. Zöllner, and men of letters, such as Count Alex. Aksakof, the materialists have mostly surrendered, but superstition still lingers.

Among the magazines and periodicals published in Germany is Count Aksakof's Psychische Studien, of Leipzig; also the Uebersinnliche Welt (Supernatural World), of Berlin, edited by Max Rahn; and the Neue Spiritualistische Blätter (weekly), also of Berlin.

Count Aksakof has translated all the important works of Andrew Jackson Davis, Prof. Wm. Denton, Prof. Robert Hare and others, into both German and Russian. The German translations are for sale in Germany by the Psychische Studien, and in this country at the office of Lichtstrahlen (Rays of Light), West Point, Neb.

RUSSIA.

Though the modern Home married into the royal Russian family, and the present Czar is said to be a firm believer in the doctrine of spirits, and others whom I will mention later, all the leading works of Davis, Denton, Hare and Allan Kardec have been translated and largely circulated in Russia, and though most of the nobility, the scientists and learned classes are interested in the subject, and many are convinced, yet very little attempt has been made at organization, and I do not know of a single Spiritualist periodical in the realm. It may be owing to drastic laws, which should be amended, Kings and Czars are often more liberal than their law-makers.

The following narrative will illustrate one great conquest made by Spiritualism in the land of the Czar, as well as the present status:

Joseph de Kronhelm, a prominent civil engineer who has returned to Russia after an absence of many years, writes from Czestochow to La Unión Espritista, of Barcelona, Spain, that a large proportion of the Russians have changed their faith in a future life to knowledge, and that Spiritualism is being investigated and accepted by most of the men of science and philosophy. Continuing, he says:

"Many people who, a few years ago, in their conversation showed themselves hostile to the doctrine of Spiritualism, now speak of it with respect, and freely discuss its merits and are beginning to study it. Where formerly were found only the works of Emílio Zola, in French or the Russian translation, to-day we find treatises upon psychology and occult science, and very extensively the works of Allan Kardec: 'What is Spiritualism?' 'The Book of the Spirits,' 'Heaven, Hell and Evangelism.' According to Spiritualism, in short, rich and poor, nobles and plebeians, are beginning to reflect upon the problem of the future state of the soul, and are seeking to acquire more knowledge upon the subject."

"In 1895 I was on a business trip to Kieff. In the coach I found myself in company with an old acquaintance, Casimiro W., an old bachelor, a fervent Catholic, and a bitter enemy of all who were incredulous as to the infallibility of the Pope; otherwise he is a good, charitable gentleman, well known at commercial centers for his honesty and loyalty. With his brother Julius, bachelor like himself, he was engaged in the department of agriculture in the government of Charecoso."

"The brother died, and after the death of Julius, Casimiro rented his property, one occasion to me and to my wife. As I knew that the departed Julius was a Spiritualist, and that he owned a fine library in which the works of Allan Kardec were not lacking, and that he had received messages from spirits by means of spirit writing, I resorted to this subject, when Casimiro said to me:

"You know, my dear Jose, that the Catholic Church professes its faithfulness from investigating Spiritualism, and believing in presentiments or apparitions. The ancient curate of my village said that the apparitions were the works of the devil, and that a good Catholic should always carry with him a rosary or a medal of the holy Virgin of Beldicezo or of Ostra-Brama, to drive away the devils that continually pollute our atmosphere. It happened however, one occasion, to me and to my wife, that these apparitions were, especially works of the devil, but our departed friends, who love us and who interest themselves in our welfare."

Here Casimiro relates how, in the spring of 1896, long after the death of his brother, he was obliged to take a journey, and one night was forced to lodge at a country tavern. In the night he was aroused by his brother's apparition, who said: "Arise, Casimiro, and save yourself from the assassins!" So saying the apparition vanished. Hesitating a moment in doubt, the spirit reappeared and repeated the warning with such earnestness that Casimiro arose and barely had time to dress himself when three assassins, armed with axes and knives, forced his door open as he was passing the window and fled in a adjoining forest, where he hid until he saw some passers-by, to whom he told his adventure.

Casimiro's escape resulted in the capture of the bandits, who seemed to have kept the inn for the purpose of

robbery. When brought before the judge they confessed their intention to kill and rob Casimiro.

Since that time Casimiro has not only read a large number of Spiritualist books, but has translated many of them into Russian, Polish and had the translations published.

HOLLAND.

In Holland Spiritualism is in a very flourishing condition. Strange as it may seem, one orthodox Protestant periodical and many of the ministry practically endorse the movement in this country, or at least aid a year ago. This is probably due to the fact that investigation was confined to the home circle, where no one had any object, pecuniary or otherwise, in practicing deception—hence there was no set-back.

Het Toekomstig Leven (The Life to Come) is the title of a semi-monthly 16-page paper published at Utrecht, which is ably edited in the interests of Occultism, embracing Spiritualism, Theosophy and psychic research. It contains translations of the best articles on Spiritualism in the German, French and English papers.

Other Spiritualist periodicals in Holland are, Stemmen van gene Zyde der Graven (Voices from beyond the grave), Nieuw Tijdschrift (New Era), and the Spiritualistische Weekblad (Spiritualist Weekly). Op de grenzen van twee Werelden (On the Borders of Two Worlds), and Veritas (Truth).

OTHER EUROPEAN COUNTRIES.

As the status of the movement can be pretty accurately gauged by the papers published, I will give a list of periodicals published for the European countries not mentioned above, so far as I know. They are as follows:

Sweden.—There is a periodical published in Stockholm, but I have not seen it for some time and cannot remember the name. There is a Swedish paper published in the United States, however, at Minneapolis, Minn., called Nya Tiden (New Era). It translated and published the Hull-Cover debate, which is evidence that it is ably edited.

Norway.—Morgendagsbladet, Skien. Roumania.—Revista Noua, Bucharest. Hungary.—There is a very ably edited periodical published in this country, the title or place of publication having slipped my memory. It means in English, "The Occult World," and is published in the native Hungarian language.

Belgium.—Le Messenger, Liege; Le Monteur Spirituel et Magnétique, Bruxelles; La Vie d'Outre-Tombe, Charleroi.

CONCLUDING REMARKS.

Most of the periodicals mentioned I have seen, though many of the names I have obtained through reading them in other foreign periodicals. It is possible that several of them have suspended without my knowledge, but I have carefully avoided mentioning any that I had cause to believe had suspended. At one time I had a list of eleven Spiritual periodicals in Mexico, but have cause to believe that they have all suspended, hence mention none. A case of extreme fanaticism, in which a certain Catholic "sister" induced the Spiritualists of Mexico to furnish funds to build a "Temple of Eulalia" for the treatment of the sick, which was presided over by herself and an ex-priest with weird rites and incantations, resulted in bringing the cause in disrepute for a time, but it is on the rise again. This case was an evidence that Catholicism and Spiritualism would not mix. Though thousands of cures were reported, the mediums engaged, as well as the good "sister," became obsessed and disgraced the cause. Spanish and Cuban papers are largely circulated in Mexico, besides Kardec's books.

ERNEST S. GREEN.

WILL THEY BE WAITING FOR ME?

As I think of the past and the present, Of the friends that have long gone away, Of the loved ones that now still surround us, Who will leave us in mourning some day, Then my thoughts take a turn to the future, When my work on this side shall be over, And my spirit released from its bondage, Takes flight to that beautiful shore.

Will the loved ones be there to receive me, As I float from my body of clay, So weak from the change called transition— Will they come to conduct me away? For I now feel their presence so often, And at night times in visions I see The loved ones now long gone before me—

I am sure they'll be waiting for me. So I take up life's trials and duties; Try to live the best life that I know; Keep building and molding my spirit, By the good I can do here below; For I feel what's called death is but changing, And we'll meet once more those that we love.

So, as we have lived on this earth life, Shall our spirits then shine up above. BYRON STILLMAN.

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There are lots of men like dandelions at first they look like discs of gold, and after a few days a puff will destroy them and no one knows where they were.—Henry Ward Beecher.

PROVE ALL THINGS.

Address by J. Marion Gale, to the Convention at Tacoma, Wash., June 22, 1898, at the Organization of the Washington State Spiritualists' Assoc'n.

"Whatever good the old time had, is living still."

It always was and always will be living in the grand eternal now. The most mystical myths which the human mind ever conceived, were at worst only misconceptions of eternally existing truth. The darkest clouds of error with which ignorance ever obscured the light of reason, were only the ordinary preliminary conditions of nature for the ultimate appreciation of that light, which though we see it not, forever shines from the central sun of all life. As the vegetable seed lies hidden in the dark mould of mother earth until drawn forth by nature's love into the sunlight in the clothing of its new life; so has the intellect of man, through the dark ages, struggled up to the dawning light and love of the present enlightened age. In our libraries we have the records of the experience of that struggle through our historic time.

It has been a never ceasing conflict, concerning the spiritual life; on the one hand by the intemperate zeal of superstition in all its fitful spasms; and on the other hand by the cool, conservative element of slow plodding reason; denying everything not supported by unmistakable facts.

The former class adopted authority in a supposed divine code of authority which ignored all proof by the quietus of dogmatic assertion.

The latter class, while admitting hypothesis for inductive reasoning, still accepted no unproven theory as a conclusion. In this class Spiritualism stands before the world to-day.

We are disposed to give the largest grace that courtesy can grant to those whose imaginations and emotions are clearly of the highest type of moral and ethical trend—in the realm of scientific research for the simple truth of all things, we can adopt no authority from sympathy. All our conclusions must come from the most rigid analysis and demonstrative proof; leaving faith always to follow the evidence in every trial; as well in metaphysics as in physical science, or as in our law courts.

Faith resting upon the authority of supposed evidence, which can in no wise be duplicated, we discard as an unproven theory. Scientific investigation, by the inexorable law of evidence, must for us settle every question, and accept or discard mere belief or faith as the evidence compels.

Fifty years of such investigation have established Spiritualism, by millions of incontrovertible facts. To the calm, abstract, dispassionate student of history, what an epoch has this half century marked. It ushered in the renaissance in Europe and marked the turning point to the downfall which is now clearly visible—not only of the temporal power—but also of the spiritual abuse of the worst enemy the Christ ever had, in the Pontiff of Rome and his lawless freebooters, who false-pretend to be the followers of the Christ. What at the same time it gave birth to that child of heaven—Spiritualism—which to-day is the only real representative of the Christ on earth. Read the ancient record side by side with the modern record, and there is no escape from this conclusion. The facts are before the world and the time has come when the world will be compelled to heed them.

We and in the history of the past, that there were all along through the ages of historic time, glimpses of the higher life occasionally visible to some, and we are not surprised that in this enlightened age, such have become more frequent and shine with a clear light.

While we are compelled to deplore the chicanery of charlatans who have trusted themselves to our broadly liberal sanctuary to dole it for personal glory or gain, we ask all candid people to witness that in all our liberality to the erring, Spiritualists proper do not now, nor have we ever, sanctioned or knowingly abetted one case of fraud. On the contrary, we "try the spirits" by the same rigid law of evidence that we apply to everything else.

We do not now have to rest the probability of immortality on the evidence of myths, legends and characters but dimly outlined in written history. We no longer have to depend upon the evidence of persons of whose very existence we have no positive proof—nor of even a cloud of witnesses, examined and reported only by one man—but we now have cumulative documentary evidence—incontrovertible and unimpeachable—proving the truth of this greatest of problems, in the affirmative, throughout the civilized world, in one constant stream of repetition from the higher life for half a century past.

The person who can stand in the broad glare of the revelations from the Spirit-world to-day, and with the syllogistic verbosity of evasion and contempt of the evidence, declare, "I don't know," must simply be classed as incapable of being informed or of the stubborn determination not to be informed. Having eyes, they see not; and having ears, they hear not; so they can take to their "soulless" bodies the consolation of having failed in the world's race for the highest prize that mortals ever ran—the prize of immortal wisdom.

The evidence on which Spiritualism is based is not closed, nor will it ever be closed. We have at the present day an array of talent on the Spiritualist rostrum, and in the field of Spiritual literature, not inferior to any other class of intellect in the world; and we have thousands of genuine, truthful and well developed mediums throughout the civilized world—the sham and fakirs do not belong to us; they are the lawless adjunct of the Antis.

ARE WE A FREE PEOPLE?

Dr. Bland Answers the Question.

On the evening of July 25, Dr. Bland gave his second lecture, at the People's Institute, Chicago. He said the people teacher announced to his disciples that "The truth will make you free," and we are also informed by the sacred scriptures that if you believe a lie you will be damned. He then entered into a definition of freedom. He said: I am not an anarchist; I believe in law. He only is free who obeys the law of the universe and the laws of his own constitution. Whoever wilfully or ignorantly antagonizes the law of the universe suffers the penalty as a means of convincing him of his mistake. We are social beings organized into political bodies, hence we must have laws to govern us in our relations to each other. If those laws are just, obedience to them gives freedom, and he alone is free, or deserves to be free, who obeys all the just laws of the state.

There are two forms of government, despotism and democracy. Despotism is paternalistic; democracy is fraternalistic. Under the one the people are ruled by the King or Patriarch; under the other they govern themselves by laws made by the people. If a king is wise and beneficent he governs his subjects by just laws. If in a democracy, the people are wise and moral they make just laws for the government of themselves. Our Revolutionary fathers rebelled against the paternalistic government of Great Britain, and won their right to govern themselves. Alexander Hamilton and other conservative men did not believe the people capable of self-government. Hamilton said, if a democracy is founded, the ignorant voters will be controlled by shrewd and selfish politicians, and the government will become corrupt and unjust to the last degree. Jefferson had faith in the people; he believed that they would maintain their freedom and independence; that through their representatives in the government they would make just laws, laws securing equal rights to all, special privileges to none. Hamilton's views prevailed so greatly in the Constitutional Convention that the American Republic has more of monarchy than democracy in its fundamental law.

There are four departments to the government: A House of Representatives elected by the people, a Senate elected by the legislatures of the States, a President chosen by an Electoral College and a Supreme Court, the members of which are appointed by the President. The only democratic feature about it is found in the House of Representatives. Even members of Congress are nominated by caucuses controlled by politicians, and the people can only vote for such as are nominated, hence the people have very little to do with governing themselves. If Congress passes an act the Senate can defeat it; if the Senate concurs in it, the President can veto it; but should the President concur and the act become a law, the Supreme Court can declare it unconstitutional, and thus defeat the people's effort to govern themselves. These facts being true, the question, "Are We a Free People?" is a pertinent one.

But this is not the worst feature of our system of government. A large majority of bills introduced into Congress, and nearly all of which pass that body, are prepared by lobbyists who represent rings, combines, corporations, trusts, etc., and who are in contact with Congress, have them introduced into Congress, and lobby them through in the interest of their employers, and against the interests of the great masses of the people. A striking illustration of this is found in the medical legislation of the various states, and also of the Nation. Medical rings, monopolies of the privileges of the profession, prepare bills, and under pressure that they are in the interest of the people to protect them against quackery, they get them passed through the legislatures. The pretense that these medical statutes are for the purpose of protecting the people against quacks is absurd.

Medicine is not a science, hence all physicians are quacks, meaning by the term quack, experimenters, or pretenders to knowledge they do not possess; some are learned quacks, while others are unlearned quacks, but the learned quacks illustrate the humorism of Josh Billings, "What is the use of knowing so much if what you know is not?" They belong to the class that Mark Twain referred to as the doctors who are in the ring, and to outlaw all others in the language of Prof. James, of Harvard Medical College, "It is a system of medical trades-unionism under authority of law." The effect of this is to prevent progress in medicine. It is, therefore, the enemy of science. It denies the right to people to choose their own physicians. This, said Herbert Spencer, is as great an outrage as it is to deny them the right to select their own preachers, and he adds, religious monopoly and medical monopoly must stand or fall together.

Medicine was free in the early years of this republic, and progress was possible then in the healing art. But when Dr. Samuel Thomson and his disciples began curing patients all over the country that others could not cure, the doctors went to the legislatures and secured the passage of laws to suppress

(Continued on page 8)

SUPREME Y. P. S. I.

List of Officers, and Other Matters.

Delegates from the several local Young People's Spiritual Institutes have held a convention and organized the Supreme Institute.

During the past year local organizations of the Y. P. S. I. have been in process of formation. The Supreme Institute is now officially organized and is in good shape for active help for all who are interested in the vigorous promulgation of Spiritualism. The Y. P. S. I. is for all ages over sixteen years. Everyone is young who dwells on earth. It is the vigorous workers we seek to enroll, but we also desire the aged for counsel and help.

We hold meetings for members only to develop their personal interests and talents, but the Y. P. S. I. will also hold public meetings. Our great aim is to develop the mental, psychic and social interests of Spiritualists in every locality.

Several changes have been made in the rules by the Supreme Convention. Copies of the rules will be supplied upon request.

The Y. P. S. I. charges no charter fee. The local institutes charge twenty-five to fifty cents for membership fee, and ten to twenty-five cents per month for dues.

The Supreme Institute gets ten cents per capita from memberships, and annually from this small sum it gives a great deal of help to each local institute. We are co-operative and fraternal.

George W. Kates, 156 Meigs street, Rochester, N. Y., president; Mrs. Helen L. P. Russege, Hartford, Conn., senior vice-president; Mrs. Anna L. Robinson, Port Huron, Mich., junior vice-president; Mrs. Mattie E. Hull, Buffalo, N. Y., psychic moderator; A. C. Atcheson, Buffalo, N. Y., finance keeper; L. C. Beesing, 102 Garner avenue, Buffalo, N. Y., scribe; Ruden W. Post, Rochester, N. Y.; Frederick J. York, Toronto, Ontario; B. J. Bowtell, Binghamton, N. Y.; Miss Agnes M. Kean, Cleveland, O., trustees.

It will be seen that the Y. P. S. I. has prominent speakers, mediums and local workers as its officers. These inspire confidence that the interests of local institutes will be well cared for. We hope to have an institute in each locality. For help write to either the scribe or president. G. W. KATES, Rochester, N. Y.

AMENDMENTS

To Constitution of N. S. A.

All persons desiring to amend Constitution of the National Spiritualists' Association, please present said amendments to local chartered society for endorsement, and forward same to secretary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 21, 1898, at Masonic Temple.

FRANCIS B. WOODBURY.

LECTURE BY SAR'GIS TO THE READERS OF THE PROGRESSIVE THINKER.

MEDIUMISTIC EXPERIENCES
OF JOHN BROWN,
The Medium of the Rockies, with introduction by
R. L. Loveland, M.D.

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SATURDAY, AUGUST 6, 1898.

PEACEFUL PRIMITIVE CHINESE.

The ability to do without government or law, which the Eskimos actually prove themselves to possess, was matched in the legendary China of Lao-Tse, wherein men were good without regard to law, and whence seem to have come down to historic times, strangely democratic or rather nihilistic ideas, which have found expression in sayings of the great sage like these: "He who rules ruins."

"The more regulations, the worse off the people."

"The more show of penalties the more rogues; therefore the wise man says, 'I will be quiet and the people will have a chance to improve themselves.'"

"Over-legislation increases crime."

"The government is meddling, there will be constant law-breaking."

That China has been able to so far keep the peace within her borders as to have enabled a population of four hundred millions to come into being and subsist there, is good proof that her people are like the Eskimos, though in a less degree, it is true, adverse to war.

*** The necessity of repelling invasion by neighboring peoples of ferocious disposition and sometimes of absorbing them, must needs in some degree have assuaged the Chinese heart to that of the Christian West. ***

The farther back into the past the existence of such peaceful dispositions can be traced the more creditable it is to the original stock whence the Chinese have descended, and the more close the resemblance grows between them and the Eskimos, and the likelihood that that stock was the root of both. —"Yoga, or Transformation," by William J. Flagg, 1898.

The author believes that the Eskimos are descended from the cave-dwellers, once spread widely over the temperate zone, but afterwards driven from it by warlike tribes multiplying upon their borders.

A VACILLATING GOD.

"And it repented the Lord that he had made man on the earth, and he grieved him at his heart."—Gen. 6:6.

"And the Lord repented of the evil which he had thought to do unto his people."—Ex. 32:14.

"It repented the Lord because of their groanings."—Judges 2:18.

"The Lord repented that he had made Saul king."—1 Sam. 15:35.

And thus throughout the Bible in numerous places are we taught the Lord repents of his doings.

"If that nation against whom I have pronounced, turn from their evil, I will repent, of the evil I thought to do unto them."—If they do evil in my sight, that I obey not my voice, then I will repent of the good wherewith I said I would benefit them."—Jeremiah 18:3-10.

To repent is to feel pain, sorrow, or regret, for what one has done, or has omitted to do, or dissatisfaction with something which has occurred. It is evidence of vacillating mind, characteristic of weakness. Churchmen tell us every word in the Bible is inspired of God, and that only infidels reject any portion of the Divine word. Quote the above passages and their like to them, and the Lord did not mean what he says."

Then they enter into a long disquisition telling us that God is holy, and that he is God's revelation, and that we accept the priestly interpretation, otherwise not.

Human jurists have made wonderful discoveries as to the implied powers of the federal Constitution, and there are many conflicting decisions in consequence; but an inerrant Bible, every word of which was inspired by infinite wisdom, ought to be faithful, and not in need of priestly trimming to make it teach good sense.

THE RELIGIOUS NOVEL.

Critics who have given special attention to the subject, say the religious novel—those distributed among advanced Sunday-school scholars on "the Lord's day," and received into godly homes for Sunday reading, carrying with them an influence for evil hardly equalled by the French novel, but welcomed by their readers as authority little short of divine revelation, abundant in gross coloring and misrepresentation of real life, revealing shams, and hypocrisy with gaudy misadventure, and "suggestive" literature, the delight of magdalenists, is absolutely demoralizing the public mind to an extent never approached by ordinary works of fiction. One of those critics, referring to the readers of this pious literature, says:

"These religiously inspired passages which can scarcely be called 'doubtful,' because, unfortunately, there can be no possible doubt about their meaning. Strongly colored descriptions of illicit love-making, lengthy music-hall episodes in which the sensuality is scarcely veiled—these are, it seems, to be the inseparable accompaniments of the 'religious novel,' and, under the pretense of attacking vice, its writers contribute to the most vicious appetite less fully than does the frankest of French realists."

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It is the desire of soulless, organized greed, and of what we call business, agreement and protection.

Justice Gummere says: "Children are an expense, as a rule, and not a pecuniary benefit to their parents."

If that is true, and if money is the great consideration, after all, as this humane judge seems to have assumed, isn't a dollar a trifle high for a baby's life? Shouldn't the parents take its first breath in the world, exempt from while it lived, and rejoice when the judgment of some thieving street railway company crushed the life out of the little limbs and body? Should a mother clasp her child in her arms in transports of love and gratitude, or treat it as an evil thing and pray for it to die?

Out upon such a doctrine of law or morals or business! It would destroy the home, kill every affection, pollute the deepest wells of human love and joy and hope with the poison of mammon-worship. It would make every child born into the world an outcast and humanity a curse to itself and the earth it inhabited. No state that holds such a principle covered by law. No people that would hold such infame opinions could hope to escape destruction.

Yet if laws are to be made and courts dominated by the interests that appraise babies at a dollar apiece, we may expect just such doctrines to be published from the highest places in the land and sanctioned by what should be the most sacred tribunals.

REVELATIONS OF NATURE.

Nature has written her own history for those who are able to read her revelations. Man has only to translate it into human language. The upheaval of mountain chains, stretching along vast continents, by which the rocky crust of the earth was ruptured and exposed edgewise along the surface, enables the student to examine the primitive and later formations with as much ease and accuracy as though he were to discern scores of miles into the bowels of the earth in undisturbed localities.

The horizontal lines of stratification were made vertical by the upheaval.

Great islands in the ocean, distant from continents, separated from each other by thousands of miles, with similar fauna and flora, each peopled by the same race with habits and language in many respects alike, suggest that the time has been when all the intermediate planes, now beds of the ocean, were once continents; that the present inhabitants are descendants of the ancient inhabitants of that continent, a few of whom escaped the general cataclysm by flight to the uplands and mountain summits.

The recent account in these columns of gigantic statuary, and architectural remains, found on Easter and Dawson Islands, in the Pacific, may be augmented with similar discoveries in the Ladrone Islands, made by Commodore Anson, in his celebrated voyage around the world, 1640-43, and described in his official report, which, subsequently, has been published in book form. His account of those Cyclopean ruins is full of interest now those islands have become American possessions, and we apprehend we shall soon have a more detailed account of them. Commodore Anson said they resembled the magnificent ruins in the Grecian Archipelago, which have been the wonder of modern science.

All the groups of islands, like the Philippines, the Carolines, and the Ladrone, stretch away to chains, like mountain elevations, before the present order of things was established, and lead to the irresistible conclusion that they were once such in fact.

Because of the oscillations of the earth the sea invades countries, as is now the case in Holland and the Netherlands, and the inundation of large regions is only prevented by dikes which wall out the sea. Other regions are drained, leaving cities, once busy marts of commerce, far inland. The story of Puzosini, an Italian city on the Mediterranean, some one hundred miles south of Rome, is a case in point. It was in connection. Some time before the commencement of the Christian era, a magnificent temple, patterned after the Serapion at Alexandria, was erected and dedicated to the worship of Serapis. It disappeared, historians making no note of the event. Centuries passed, till 1749, when massive columns were found protruding from the earth and were along the sea line. Excavations were made, the ruins of the temple were fully restored, and ins



CAMP-MEETING DIRECTORY.

Cassadaga Camp, N. Y.
This favorite place of resort opens July 15 and closes August 28.

Freeville Camp, N. Y.
This camp opens July 30, and closes August 14.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 3, and continues to September 4.

Niantic Camp, Ct.
The Niantic Camp-meeting commences June 24, and continues until September 8, inclusive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare.

Lookout Mountain Camp, Tenn.
Lookout Mountain Camp-meeting of Spiritualists begins July 10, and continues during the month. Stockholders of their proxies are desired July 12. All are invited. Jerry Robinson, president.

Lake Sunapee Camp, N. H.
The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia.
Commences Sunday, August 28, and closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa.

Mesick Camp, Mich.
Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. For particulars address Jacob Bullian, Mesick, Wexford Co., Mich.

New Era Camp, Oregon.
Commences July 2, and closes July 25. Circulars will be sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.

Ottawa Camp, Kansas.
The Leavenworth County Spiritualist Association will hold a camp-meeting commencing July 27 and closing Aug. 2. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.
Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 E. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.
Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp, Ia.
Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.
Opens July 10, and closes September 4. D. A. Herrick will preside as chairman during the session.

Southern Cassadaga Camp, Fla.
The Southern Cassadaga Camp-meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantua Station Camp, O.
Commences July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.
National Spiritual and Religious Camp Association, Woolley Park. Commences August 21 and closes September 11. H. Baxter, president; W. F. Randolph, secretary.

Banksou Lake Camp, Mich.
Banksou Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.
The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to anyone addressing Jeanette Fraser, Vicksburg, Mich.

Island Lake Camp, Mich.
Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.

Lakeside Park Camp, Mo.
Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 20. B. G. Sweet, president, Empire City, Kans.

Chesterfield Camp, Ind.
Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. For programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich.
Opens July 31, closes August 28. For information and programmes, address I. D. Richmond, Secretary, St. Johns, Mich.

Harmony Grove Camp, Cal.
The Harmony Grove Camp will open at Escondido, San Diego county, Cal., Sunday, August 14, closing Sunday, August 28.

Lake Pleasant Camp, Mass.
Lake Pleasant Camp opens July 31, and closes August 29. Albert P. Blinn, secretary.

Woolley's Summerland Beach, O.
The camp-meeting at Woolley's Summerland Beach commences the first Sunday in August and continues two weeks. Near Millersport, O., 30 miles east of Columbus. S. L. Woolley, president.

Young People's Spiritualist Union

First annual convention of the national body of the Young People's Spiritualist Union will be held at Lily Dale, N. Y., on the grounds of the Cassadaga Camp-meeting Association, August 9, 10, 11, 1898. President, I. O. C. Evans, Washington, D. C.; secretary, Miss Anna M. Steinberg, Washington, D. C.

Delphos, Kansas.
Commences August 5, closes on the 22d. M. Blanchard, secretary.

Catalpa Park, Mo.
Catalpa Park Camp-meeting, at Liberal, Mo., commences August 20, and closes September 20. Mrs. Alice Walser, secretary.

Verona Park, Me.
The annual camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Me., August 5 to 22.

Franklin, Nebraska.
The Northwest Kansas and South-west Nebraska Spiritualist camp-meeting will open August 25 and close September 12, at the Rose grove, Franklin, Nebraska. For particulars address the secretary, D. L. Haines, Franklin, Neb., box 27.

Brainard, Iowa.
The 31st annual meeting of Fayette county, Ia., Spiritualist Association, will be held at Brainard, Iowa, one-half mile south of Brainard, and one-half mile west of Oak Grove school-house, on the farm of L. W. Reed.

Etna, Maine.
Camp will open August 20 and close September 4. For particulars address H. B. Emery, secretary, Glenburn, Me.

Dallas, Texas.
Texas is to have a camp-meeting, at Dallas, September 10 to 20. D. G. Hinkle, 668 S. Central avenue, Dallas, secretary.

The Bangs Sisters.
The Bangs Sisters are now sojourning at Lily Dale, where they are meeting with unparalleled success in the line of spirit art productions, independent of the clairvoyance and seances of psychical phenomena in the light. They solicit the most rigid investigators to be earnestly seeking the truth, and as ever are willing to concede to any test condition leading to conviction that is not absolutely foreign to the possibility of results.

The portrait productions are mostly of departed friends and are unique and attractively beautiful, suggesting the finer features of spirit forms in the world of higher spirit-life. The color of the hair, eyes, and the general features are all life-like. The work of the spirit artist has a highly wrought finish of superior excellence which it would be difficult, if not impossible, for an artist who deals exclusively in material elements to equal.

The recently developed phase of independent writing within sealed envelopes is very convincing, being done wholly above board and in the broad daylight.

Annual Convention.
The first annual convention of the Michigan State Spiritualist Association will be held in Lansing, August 16, 1898, at 10:30 a. m. A large attendance of delegates is desired from the various local societies. The meeting will be held at the Spiritual Temple (old city hall), Michigan avenue. E. Commencement will be in attendance to receive delegates at all trains and entertainments.

Maple Dell Camp, O.
The tenth season of this beautiful spiritual summer resort is now fully on and bids fair for a prosperous season. Cottages are now well filled and tents are in great demand by newly arriving campers.

The hotel is now enlarged and well patronized; for comfort and economy a better place could be found than Maple Dell Park. The spiritual and material food there is of the best.

The meetings are growing in interest and the attendance larger every day. The speakers and mediums for the second Saturday, July 24, were Mrs. Carrie E. S. T. and Rev. A. J. Weaver. Mr. Weaver took for his text "Civilization not the outgrowth of Christianity," treating the subject in a very broad and comprehensive way. Mrs. T. was in the afternoon, selected for her subject, "Modern Spiritualism as an Emancipator." Her logical discourse was spiced with occasional humor.

Mrs. Alfarate Jahane, of Boston, adds great interest with her readings, and is engaged to be at the camp the entire season.

Mrs. Ella Williamson, of New York, a teacher of singing and voice culture, was present, and agreeably surprised the friends with her highly cultured voice, especially the Cleveland friends, who remembered Mrs. W. as a member of the Children's Progressive Lyceum for many years.

Among the latest arrivals of mediums on the ground is Mr. Jimerson, the young Seneca Indian, who is much liked and sought after.

The speakers on Sunday, July 31, and the week following were Mr. E. W. Sprague and wife, of Jamestown, N. Y. The speakers Saturday, August 6, will be F. D. Dunakin in the morning and Tudson Tuttle and Emma Root Tuttle in the afternoon, when special exercises will be held in honor of their twenty-fifth annual meeting day, on Sunday.

Now that the Erie railroad is running special Sunday trains for fifty cents the round trip, the opportunity afforded Clevelanders is fully appreciated.

THOMAS LEES.

CASSADAGA.

Good Prospects Are Fulfilled

We are having beautiful summer weather here, and the meetings, conferences and "light exchange" are places where all who attend can away and truthfully say "it was good to be there." I do not know that I have ever attended a series of meetings, sometimes three sessions daily, where the interest was so well maintained as here at Lily Dale.

This year the camp has a number of Chicago mediums upon the ground, among whom are Dr. Wm. C. Hodges, who left us a day or so ago; Mrs. Is. Wilson Kayner, the Bangs Sisters, Bro. Swain, and the Campbell Brothers. Then there are many Eastern mediums whom we have met for the first time. We are within ten miles of the home of our "elder brother," Lyman C. Howe, and although he is very feeble physically, his voice has been raised in the name of humanity a number of times, and a week ago the angel world used his frail organism to give one of the best efforts of his life. But he became so exhausted that he had to change dates with other speakers, and has yet one more lecture to give in his series this season. He has the deep sympathy of every sister and brother upon the ground, and his faithful, fervent and loving companion, is here with him, and the kindly sunlight that goes out from her eyes and with her gentle smile as she greets friend and brother, goes direct to the heart of the one she greets.

At the opening of the camp we had our lessons of truth and helpfulness from the lips of Sister E. L. Watson, of California, who is among the oldest workers in the field. In the week of three lectures, we had our kind sister, Mrs. Jennie B. Hagan Jackson. Her report of the English International Congress of Spiritualists, although very much condensed, was of great interest.

One evening last week the Western friends and mediums were pleasantly surprised by the presence of a plain, unassuming man from the West, no less a personage than the well-known medium, "Farmer Riley." There were none here that knew of his intended visit, and his welcome was very cordial from those who had met him, and from those who had only read of him. All were anxious to have an opportunity of sitting in a circle with him, and at first he told them he came here for rest, and not for work, but he consented to try, and it happened that he chose our cottage in which to give some of his seances, all of which were satisfactory except one. One family of five was present at one of the first he gave, and the results were indeed fine. The son came very strongly in good light, and throwing the curtains aside stepped out toward the circle, handing the slate, with a message from the father, direct to him. Upon another occasion a slate was handed out to a friend in the circle, and Bro. Oscar A. Edgerly was instructed to read it. I had charge of a lamp sitting upon the table, without shade or paper around it, and turned it up full blaze for him to read, when the spirit who wrote it parted the curtain and stood for a second or two in the full light direct in its face.

Last Sunday evening Mrs. Kayner gave the "Fire Test" in the auditorium to an appreciative audience, and afterward gave some pointed psychometric and clairvoyant readings. She is to give the demonstration again on the 21st of August. She has also started Father Wilson's old-time seance circle, and a few of the mediums have reached many people who do not feel able to attend all the higher priced circles. We have had three or four very marked cases for treatment, and are doing much good in that way.

To-day is Woman's Day for this season, and the day is as fine as though made to order. The ladies are taking hold to make the day a success. Mrs. Mary E. Lease, the apostle for the oppressed of all classes, has spoken twice, and is to speak again this afternoon. But like Bro. Howe, she is very frail in the physical, and it has been a question whether she would be able to continue her exhaustive labor. But when she rises before the audience there is a force poured down upon her from the pioneers of liberty, now in spirit, that gives her the necessary vitality to throw her work, and effort and make her words felt by every one who listens.

A few days ago the early worker, Dr. Henry Slade, came upon the grounds, and has given some fine messages from the spirits through independent slate-writing. Last evening Mrs. Kayner and myself had a sitting with him, holding the slates edgewise upon the top of the table near a large open window, when we received two messages from our father, E. V. Wilson, in his own peculiar handwriting, and worded in his own style. We asked ourselves how anyone can doubt the power of the spirit when messages of love and instruction are given in that way.

Mrs. Moss, from New York, is holding materializing seances, and we hear very favorable reports of her work, although we have not attended any of her circles here at the camp.

Mr. and Mrs. Pettibone have the same cottage as last year, and are ready to give manifestations to convince the skeptic and investigator. We also have here upon the ground Pandit Lahari, and a Mrs. Harriet, who has spent six years in India and has gained practical experience of the customs and life of Hindu women.

At all of our meetings we have beautiful and soul-inspiring music from a trained orchestra of nine pieces.

T. D. KAYNER.

Cosmopolitan University.
Among the special features of the camp-meeting of the M. V. S. A., at Clinton, Iowa, during the current month will be the educational program under the direction of the Board of Control of the Cosmopolitan University, as follows:

Monday, August 15—Afternoon—Address of welcome, James Freeman, president of the camp association; annual address, J. C. F. Grumbine, president of university; Educational Ideals, Clarence Earle Johnson, vice-president of university.

Tuesday, August 16—Morning—Our aims and methods applied to the study of hygiene and physical training, Prof. C. E. Schwabach; Universal Literature, J. C. Rawlings, LL. D., Montreal, Can.

Tuesday afternoon—Vedanta Philosophy of God, Swami Abhyananda.

Wednesday, August 17—Morning—Psychology and Eschic Culture, E. Nickerson Warner, study director; Ethical Culture, J. C. F. Grumbine, study director.

Wednesday afternoon—Philosophy and Science of Evolution, Clarence Earle Johnson, study director; Raja Yoga, Swami Abhyananda.

Wednesday evening—Annual university ball.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Clough, \$1.00.

THOMAS LEES.

LAKE BRADY CAMP, O.

Some Account of Doings.

Though situated somewhat in the northern part of Ohio, the population of Lake Brady is greatly augmented at present by citizens of Pittsburgh, Allegheny and vicinity. Notwithstanding the doubtful character of some manifestations claiming to be of spirit origin, Lake Brady is continually demonstrating the fact that there are genuine phenomena, even of a physical character, to say nothing of the wonder of mental mediumship, thought transfer, etc.

The camp itself is a beautifully situated, nestling among wooded hills, surrounded by fertile fields that slope to the edge of the beautiful lake. Nature herself formed the amphitheater where the meetings are held, a most delightful spot to commune with her and study her inner laws.

There are many phases of mediumship on the grounds. Among them we note Mrs. Anna Koyne of Allegheny, the medium who prophesied in full the details of the Maine disaster.

The Sunday meeting was well attended. The philosophy and phenomena of Spiritualism were represented by Mrs. Ann Thomas, of Newport, Ky., and Mr. Willard Hull, of Columbus, O. Mr. Hull's lectures were profound and logical, dealing mostly with the occult laws of Nature, sustained by argument and well established phenomena.

Mrs. Thomas' tests were nearly all recognized and corroborated.

On Monday a party of twenty-five drove twenty miles to visit Mantua Spiritual Encampment. It is also beautifully situated and well sustained, having what Brady has not, a school of education for mediums.

A Jubilee was given in our honor and we returned after a day of unalloyed pleasure.

The Woman's Auxiliary has just closed a fair which was a financial success.

Dancing, boating, bathing and other amusements fill in the time between meetings and seances.

The latest phenomena witnessed here by your reporter was at a seance of Henry Allen's. He was once known as the "boy medium," but has now been before the public with physical manifestations for nearly thirty years. His mediumship is said to have begun in babyhood, the parents first noticing the child's cradle being rocked by invisible hands.

At the seance mentioned, the sitters formed a circle around a table upon which was laid an immense dulcimer weighing at least twenty-five pounds, also a guitar, bell, pad of paper and some pencils. The medium sat in the circle; the writer was permitted to hold him on one side while a well-known friend held him by the other arm. The people in the seance with their chairs touching each other and hands joined. No one could have gotten in or out of the circle without disturbing some one or making a noise.

After the usual preliminary singing, the lights having been extinguished, the big dulcimer began to play, lifted itself from the table and sailed around the room. In and out of the circle, over the heads of the sitters it moved, sometimes slowly, then with sudden spring it would dart dangerously near but never touching our heads, it would strike the wall with a bang. All sorts of sounds were emitted on this singularly lively instrument—wood sawing, voices from the barn, etc.

The guitar also displayed its peculiar gift of self-locomotion, capering around at a lively dance, both instruments dancing together and making music. The bells rang and the pencils wrote upon pads, the leaves of which were themselves off and jumped into the laps of the sitters. Lights frequently appeared on the floor or floating in the air, sometimes outlining a shadowy form. Several times we distinctly saw hands holding these lights far above our heads. They glowed, ghostly hands, the fingers of which seemed to be formed of lights themselves.

During the whole of these manifestations, the medium's body was violently contorted, writhing, jerking, wrenching our hands until they ached, but he never let him go. When the lights were turned up nearly all of the sitters had received messages of some kind. Some of the personal friends of the writer were present when the medium said, "remain little longer; we are going to try some experiments." Your reporter and the gentleman who held him on the other side, with the medium's wife, joined hands and sat in front of a curtain stretched across in front of a cabinet.

We held him in one end of the cottage. We held him in the other end of the light; violent manifestations immediately began, hands appeared, the guitar was lifted high above the curtain, the strings thrumming a tune, but no visible hand playing them. Our chairs were violently jerked and a chair placed behind the curtain was thrown out upon the floor. With this the manifestations suddenly ceased and with them the medium's contortions, as he said "we can get nothing more." Upon examination, the space behind the curtain was found vacant, and there was no aperture through which anyone could come or go.

MRS. M. McCASLIN.

A GOOD THING.

Do you know a good thing? If so, then increase the dimensions of your library by subscribing for The Progressive Thinker one year and securing Art Magic. Art Magic is a book of nearly 400 pages, is elegantly bound and is well worth \$1.20.

The book is practically a gift to you, as the 20 cents only a little more than pays for the postage or express charges. By securing a premium book each year in connection with a yearly subscription to The Progressive Thinker, you keep in touch with the occult movement throughout the world. Tell your neighbor of this great offer.

BOOK REVIEWS.

Maxham's Melodies—Songs Sacred and Secular, by A. J. Maxham, author of "Soul Echoes," etc. Price 25 cents.

Lovers of spiritual song, and the frequenters of Onset Camp in particular, will welcome this addition to their repository of sweet music. It comprises twenty-six sacred and secular songs with a wheeler. The sentiments are all that could be wished, and the music is in the usual line of Mr. Maxham's delightful compositions.

"From Soul to Soul," by Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome little volume, which will be a source of leisure and enjoyment. Price \$1.00. For sale at this office.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday. Price 40 cents. For sale at this office.

THE Y. P. S. U., ETC.

Some Words of Explanation.

As there seems to be a misunderstanding regarding the status of the National Children's Lyceum and the Y. P. S. U., a word of explanation may be of value in placing these movements on their proper footing.

The Young People's Spiritualist Union of Lily Dale was organized in July, 1896, and has continued up to the present time, now numbering over one hundred members in good standing, and is holding daily sessions.

While it made no pretensions to being "National," its membership extended all over the United States and into Canada, and at present it has members in the United States, Canada, British Columbia and England.

The aim of its founders was to form the nucleus for a National Young People's Association, and it was considered that the Jubilee was the most likely place to institute such a movement on a National basis.

Acting on this idea a committee, consisting of Mrs. Bach and myself, was appointed to present a paper to the National Spiritualist Association Convention in October, 1897, asking that a charter to a Young People's Association which was to be organized at the Jubilee. At the same time the General Manager of the Jubilee was requested to create a department for the purpose of organizing such a society. He requested the Lily Dale Union to suggest a suitable young person to act as manager, which was done and Mr. L. C. I. Evans was appointed for that purpose.

This communication will be found on page 81 of the N. S. A. report for 1897, and the report of the committee recommending the formation of "Young People's Association" (not advocating any special association or plan) will be found on page 131.

In response to Mr. Evans' call, one hundred and thirty-eight young people, representing every section of the country, became charter members of the movement to establish a National Union, and suggestions were forwarded to the Jubilee which were acted upon and adopted at the Jubilee.

The Union provides for several kinds of membership, and its conventions are not, strictly speaking, "delegate conventions." While it has society memberships, and each individual member is entitled to a seat in the convention; a representative of a society is entitled to no more than one vote.

Every age is represented in our membership, but only those between the ages of sixteen and forty are eligible to active membership. Outside of those age members are entitled to all the benefits of the Union but are not permitted to hold office or vote.

The reasons for this are many, but the principal one is that it is a young people's association, and as such it should be conducted by them. We cannot see how a society whose officers are from the ages of forty to sixty years of age, can in any way represent the younger generation of Spiritualists.

The objects of the Union are to organize the young people of the United States and Canada into a harmoniously working body for the purpose of mutual growth and development, and by adding our forces together to accomplish more than we could without a united effort.

It is too early in the experience of the movement to say what it will be able to accomplish. It can, with the united efforts of its friends, accomplish a great deal. With condemnations and unfortunate statements based upon a lack of knowledge of its basic principles and objects, it will doubtless go the way of so many Spiritualistic societies.

Although it was "organized by a few young people at Rochester Jubilee," it was not organized on an individual basis and has no supreme dictator, but is controlled by a board of directors representing a number of different States. A number of societies have already been organized, and letters indicate that many other societies will be added to our number in the near future.

We do not desire to antagonize or draw comparisons with other societies. It is interested in the Association. But we believe that the plan proposed by the Y. P. S. U. will result in great good and is at least as complete as the plan of any similar organization that has ever been proposed.

In conclusion, we ask the people to interest themselves in the society, to form auxiliaries, and to learn the exact status of the Y. P. S. U. Then, if we do not meet the requirements, give us advice which will improve the plan.

The young people must take the places that are being vacated by the older generation, and the Union is the stepping stone between the Lyceum and the Spiritualist Society.

THE NATIONAL LYCEUM
has been under consideration for some time. Several years ago a plan of organizing a National Lyceum movement was discussed by a number of the leading Lyceum workers of the country, but nothing was done until the meeting of the N. S. A. last October. There a plan was discussed and an embryonic organization was formed merely as a step in the right direction and to be improved upon as rapidly as possible.

The plan of work was more than can be carried out at once, but in time it will all materialize and the result will be beneficial to the Lyceum movement.

One of the greatest drawbacks to Lyceum work has been the lack of proper lessons and plans upon a basis that could be understood by the children. They were not interested in the transcendental and metaphysical questions proposed, and could not understand the polysyllabic productions of many leaders. They did not become interested in the meetings sufficiently to desire to go, and their parents did not think it amounted to enough to compel them to go.

The National Lyceum proposes to establish a plan of work that will be in harmony with the teachings of Spiritualism and given to us by the Lyceum leaders of the different sections of the country. This, with a little interest locally, will build up our Lyceum movement until it will be upon a basis that is truly practical and of benefit to the world.

Will you aid these movements?
W. H. BACH.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday. Price 40 cents. For sale at this office.

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

AUGUSTA FRANCES TRIPP.

ART MAGIC.

ART MAGIC.

The Premium Book of The Progressive Thinker.

A. M. Huffman writes from Missouri: "Please find \$1.20 subscription for The Progressive Thinker and Art Magic. I almost seem like presumption for one to accept all that you offer for the amount I send you. Truly the angel world must be sustaining you in the grand and noble work you are doing. May the spirits of exalted reformers hold your hands aloft until the hosts of superstition shall have been put to flight, and the banner of progress planted deep in the soil of truth."

Mrs. A. P. Trousdale writes from New Orleans, La.: "I enclose \$1.20 for Art Magic and a renewal of my subscription for your valuable paper, which does not expire till some time in October, but as I desire to read Art Magic, I will renew now as your offer is made to that effect. I must thank you for the many pleasures your paper brings me every week. It is growing intellectually all the time. Many great pure minds contribute strengthening food for spiritual thought, and I trust the time is not distant when all minds will awaken to the grand truth."

Dr. G. A. Bishop, a prominent magnetic healer, of Chicago, writes: "It has given me pleasure to read Ghost Land and Art Magic, premium books to subscribers of your valuable paper; and while I do not endorse all that is in them, I most cheerfully recommend them as worthy a careful reading of all interested in Spiritualism; for not only the instructive thought they contain, but the suggestions of other valuable thoughts and information all investigators need."

ONSET BAY.
It Is Enjoying a Prosperous Season.

July 10, the meeting opened with song, "The Fool's Prayer," by Mr. Maxham. Prof. Peck read a poem, "The Beyond," by Ella Wheeler Wilcox, after which he took for the subject of his discourse, "The Science of Immortality."

Song, "I know that sweet angels are whispering peace," by Mr. Maxham. Benediction by Prof. Peck.

Wednesday morning there was a conference held at the auditorium. Afternoon meeting opened with singing. Mrs. Juliette Yeaw, pastor of the Independent Liberal Church of Greenwich, Conn., delivered the address, her subject for discourse being "The Enlarged Views of Life."

Thursday services opened with song. Prof. Peck read a pathetic poem, "He and She," after which he took for the subject of his discourse, "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." Prof. Peck explained the various phases of the phenomenon of Spiritualism, defining the different methods of manifestation, their cause and result to which the audience listened attentively. Many expressed their gratification after the meeting closed at their good fortune in being privileged to listen to so instructive a lecture. Song by Mr. Maxham.

In the evening Mr. Wiggins gave one of his most marvelous seances in the arcade.

Friday, Mrs. Juliette Yeaw gave the discourse. Saturday the auditorium was given over to

.. GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS.—Each contributor to *The Progressive Thinker* is responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

The following card has been issued: "Remember the Spiritualists' Home, with free library to be opened at the earliest possible date in beautiful building, the great Spiritualist Home for all phases of mental power and development. Expenses economic. Kindly take an interest and tell your friends. Donations from a nickel to dollars or any article of home furnishings gratefully received. For particulars address Mrs. O. H. Harline, 508 Forty-fourth Place, Chicago."

The news comes from Michigan that "Rev. J. D. Hagaman, of Adrian, secretary of the National Anti-Spiritual Association, started his Gospel Wagon last week, to make a tour of Michigan, Ohio and Indiana. Illustrated gospel lectures will be given daily from the wagon in all places reached, exposing Modern Spiritualism, illustrating intolerance and the way of eternal life." Poor fellow, he can't hurt Spiritualism in the least. In the face of just chief of the (though) many opposition Spiritualists flourished.

Bankston Lake (Mich.) camp-meeting began Sunday, July 24. Mrs. A. E. Sheets being the speaker. Will C. Hodge arrived in the city last week on Tuesday. He had been spending several weeks at Lily Dale camp. He reports a large attendance there. He was much pleased with the outlook. He was on his way to the Ottawa and Delphos Camps, in Kansas, where he has an engagement to lecture. He can be addressed in care of this office for engagements during the fall and winter.

The opening meeting of Grand Lodge Camp took place Sunday, July 31. The new hotel is ready for guests. Session will continue through August. Address Secretary, Grand Lodge, Mich.

Correspondent writes: "We have organized a little society in St. Johns, Mich., known as the Mutual Spiritual Association of Bingham, with ten charter members. There are more ready to join at our next meeting, which will be held July 31, 1908."

H. F. Coates writes: "Mr. W. L. Brown has been engaged for Sunday afternoon, August 7, to give his phenomenal light service in Hopkins Hall, over post-office, 528 3rd street, Englewood. The manifestations consist of materialization of hands and faces, independent slate-writing on your own slates, and messages from your own slates. The services will be given in the light and under the best test conditions. The admission has been placed at 10 cents, that all may be enabled to attend. Bring your own slates and get a test."

Secretary writes from Troy, N.Y.: "We have just passed through another enjoyable season. We have had with us for the past two months Lucius Colburn, whose lectures have been filled with great depth and meaning. On the 17th inst. we had Children's Day. Our hall was transformed into a bower of beauty, with flags, evergreens and flowers. A large audience gathered to pay their tribute to the children, who did credit to themselves. Miss May Wiggins, in the rendering of Peter McGuire, deserves great praise. Our quartette rendered some very fine selections. We have had two ice cream socials, which have been largely attended and enjoyed by all. We regret very much to have Mr. Colburn leave us, as he has to speed away on other duties at Queen City Park."

D. W. Hall is now lecturing in Pittsburg, Kansas. He will attend the camp-meetings at Liberal, Mo., August 20 to September 10, and the Lakeside Park meeting immediately after.

Prof. Lockwood started last week for Lily Dale Camp. On Tuesday he lectured there on the "Reign of Spiritualism: The Culls and Creeds of Christendom."

Mrs. Anna L. Robinson writes: "The meeting at Lake Como, the 23d, was a great success: notwithstanding the excessive heat a large audience showed deep interest, and gave the best of attention."

Dr. A. A. Kimball will spend the season at his cottage at Verona Park, near Bucksport, Me.

The Spiritual Investigating Society meetings at Flynn's hall, corner of Robey and North avenue, are being largely attended and seem to give great satisfaction. The meeting is held every Sunday evening at 8 o'clock.

P. J. Barrington, M. D., writes from Eagle Grove, Iowa: "We will remain here until the 5th of September. Webster City has a few emancipated ones, with whom we enjoyed some excellent parlor meetings. Mr. J. D. Skelchey is getting in readiness a good new hall for the use of workers, free for all worthy representatives of our cause, who choose to come this way; he hopes to have some public meetings this fall and winter. Mrs. Allen, a resident here, gives great promise of fine mediumship, as she readily gets full names now. We find in most places a faithful few who bravely hold aloft the banner of spiritual liberty and we rejoice to know the work is quietly going steadily forward all along the line. Long live its disseminator, *The Progressive Thinker*!"

J. Madison Allen writes from Cherryvale, Kansas: "The camp at Windfall, Kansas, was a success. The principal speakers were Moses and Mattie Hull, M. Theresa Allen and myself. A new organization was formed, the 'Arkansas Valley Spiritualist Camp-meeting Association,' with most of the officers

From Light, London, Eng.

The International Congress held in London was a great success financially and otherwise. Its business part must have been handled with consummate skill, and nothing seemed to occur to mar that harmony that prevailed. We make a few extracts from the address given by the Hon. Mr. Deansmore, who formerly resided in Chicago.

I was sitting in a circle given by one of the most celebrated physical mediums, well-known in both America and England, and I was struck with the intelligence of the familiar spirit, who discoursed upon many topics with great wisdom. I thought it a good opportunity to seek an explanation of the difficulty in getting tests; so I asked the spirit if he would tell me why, when communication with the spirit world seemed so easy and could be entered upon with so little difficulty, we could so seldom get satisfactory tests of identity.

"Why," answered the spirit, "to commence with, your premises are wrong. It is not easy to communicate with the spiritual world; on the contrary,

IT IS VERY DIFFICULT. For instance, you go to a medium to get a communication from some particular friend. Your friend may be there, may see you and be desirous of communicating with you, but in order to do so he has to take possession of a foreign instrument—the medium's brain. We will suppose that he succeeds in doing so. When this is accomplished, his trouble just begins. The possession of a foreign brain, more or less lumbered up with its own thoughts and ideas and preconceived opinions, limits the power of the spirit, and the first sensation is often

ONE OF BEING DAZED, and of not being able to give the tests he would like to give you, and he can only falter, 'My child, it is your father.' 'Now,' continued the spirit, 'what do you do? You immediately begin to pelt him with tests. Where were you born? When did you die? What did you die of? What was your name? How did you die? etc. These questions, instead of helping the spirit, still more confuse him; and he is unable, perhaps, through these and various obstacles, to give you any test whatever of his identity. Had you, instead of demanding tests, accepted his statement as true, replied that you were glad to hear of him, and naturally entered into conversation, he might have been able, though it is not certain, to have satisfied you of his identity; if not at that time it is not unlikely that a subsequent visit would have enabled him to do so.' This taught me a very valuable lesson, and I can assure you that I profited by it. I do not think that I have ever pelted a medium with test questions since."

There are two Spiritualistic camps. In the one is credulity, and the acceptance as authority of what any spirit purports to say, are rampant; in the other reign suspicion, and a demand for purifying Spiritualism, and anathemas against fraud. There is a mean between these two extremes that, if reached, would do much to elucidate the subject of mediumship. Its fundamental limitations are very little understood by the ranks of Spiritualists themselves. We ought not, of course, to look for any understanding of this law outside the ranks; but the ignorance of Spiritualists on this topic is amazing. Take the type of trance mediumship, for instance. An earnest student of the subject must soon learn that the reflection, by mediums, of the preconceived opinions of sitters and interrogators, and also of the beliefs and preconceived ideas of the mediums themselves, are well-attested facts in mediumship; and this factor should always be considered in the determination of the value of communications. When not in accordance with known facts of science, but in direct opposition to them, as they often are, they should be questioned without condemnation, and without charging the source with intent to deceive.

I think it is true, in a large majority of communications

THROUGH TRANCE MEDIUMS, these reflections upon and from the medium or the sitters are usually present; but on the other hand, it is also true that characteristic communications in different styles are given through the same organism, so different as to be readily recognized by the ordinary observer.

In the Banner of Light, published in Boston, in the early years of Spiritualism there was a portion devoted to messages from spirits that did much to convince me as to the reality of the certainty of communication between the two worlds. They were given through

A MEDIUM, FANNY CONANT, after whose death the style of these messages was entirely changed. These communications were often brief, giving names of spirits purporting to speak, telling where and when they died, and the name and address of the relative or friend to whom the message was to be sent. These messages were often acknowledged and verified by those receiving them. They were sent to all sorts and conditions of men, by means of mediums. To Spiritualists, there was frequently an entire page in the journal filled with these communications. This was one of the

MOST PHENOMENAL PHASES of mediumship that has occurred in the history of the world. There was no way to account for these messages, on the hypothesis of fraud or collusion; and the same phase has never, to my knowledge, been fully duplicated since that medium's death. Here was one of those rare beings through whose organization tests could be given; and if there were no other proofs of independent spirit communication, those messages, then appearing weekly in the Banner of Light remain uncontroverted proofs to any sane, logical inquirer. That such tests are rarely given, and that the mind of the medium usually colors and even initiates the communications, and that communications are often limited by the ignorance, or worse, of the medium, is not a factor in the problem. It is the well-attested cases that are of interest to us, and one well-established fact of intelligent, rational, logical, and truthful communication of facts known to no one living, not even to the receiver of the message, ought to stand against all the mistakes, untruths and glittering generalities of which so much good fortune during the year of the Centennial Celebration which was held in Philadelphia twenty-two years ago, to spend several months in the home of a wealthy gentleman, whose house was a home for mediums. This gentleman was an enthusiastic Spiritualist, a veritable father in Israel to the life wife was much interested as himself, and for years she was named

"THE MOTHER OF MEDIUMS." During the Centennial his house was

the headquarters of Spiritualistic activities. The most celebrated mediums in the country were entertained, and given an opportunity to show their powers. During these months I had a rare opportunity to continue my study of mediumship. Mrs. Thayer, the celebrated flower medium, was there, and held a weekly seance. Our host took great pains to bring influential people visiting Philadelphia to his house to witness these remarkable manifestations. The house was filled with seances, and frequently a majority of them skeptics. There were sometimes as many as a

HALF-HUSHEL OF CUT FLOWERS brought to the table around which the company were seated. Often, as soon as the lights were extinguished, we could hear the flowers dropping on the table. At other times nothing could be heard, and we could only know by the perfume that flowers were coming. These flowers were perfectly fresh, and the petals frequently dropped of dew upon their petals. Different flowers were brought in answer to mental requests. On one occasion, I remember,

A VARIETY OF SCOTCH MOSS was brought from the grave of one of the sitters' children in response to a mental but unexpressed wish. There was no possible way by which these flowers could have been obtained through collusion. Not only were flowers brought, but frequently other articles. Birds often came. Sometimes the flowers were arranged in

THE MOST BEAUTIFUL ORDER on the table, which could not possibly have been done by collusion in the dark; and besides, the doors and windows of the room were securely fastened, and sometimes sealed by strips of paper pasted upon them. This was done when specially skeptical sitters were present, as I have said, there were to be seen all types of mediums and manifestations during this summer, and I enjoyed a most excellent opportunity for obtaining phenomenal manifestations—very different from the conditions surrounding Eusapia Paladino at Cambridge. The conditions demanded by mediums and sitters, as well as the results, were so different from the best results when applied to the investigation of spiritualistic phenomena. The rigid lines laid down by the material scientist, and the inevitable mental condition induced, will always retard and often destroy; and, what is even more unfortunate, often give the appearance of fraud and collusion.

Take, for instance, the case of the law of which we know scarcely anything, but the investigation of it has shown us that figures are formed more or less perfectly in a dim light and in the presence of a medium. It is also well-known that these figures frequently look very much like the medium, especially when first formed, which justifies the supposition that they are formed from

THE AURA OF THE MEDIUM, that intangible substance which is invisible to our material senses, but which is used by the invisible intelligences to project a visible form. It has been observed that when this process is violently disturbed, the medium receives a great shock, and is sometimes injured by it; and that at the first notification of this disturbance, the effort of the spirit is to bring this form and the medium together; and that this is done quicker than thought, so that when the figure is rudely clasped by one of the sitters, the latter, on exposing what is thought to be a fraud, he will often find the medium in his arms, which, of course, is proof positive to the skeptical of fraud, and often to Spiritualists as well. It is often nothing of the kind. Of course, there are many pretended materializations

THAT ARE FRAUDULENT, and where confederates simulate the spirit; and also where the pretended medium leaves the cabinet and simulates the spirit. It is also true that genuine mediums under temptation, and when their powers have been overtaxed, have been known to simulate the spirit. Even spirits sometimes substitute the simulation of the medium for materialization; and thus the body of the medium is used to simulate the spirit, when the medium is entranced and wholly unconscious. The same law is operative in other spiritual manifestations. A sudden flash of light will often produce disastrous results to the medium, when used for physical manifestations. In America, a man of the name of Bishop, who had formerly been a professional medium, engaged in what he called "exposing" Spiritualism. At one of Bishop's lectures which I attended, he unintentionally gave proof of his mediumship. He announced at the commencement that he would show the audience how all the manifestations of Spiritualism were done. I noticed that he demurred with many manifestations, and that he demurred with the materialization phase he had very light extinguished, not only in the hall, but in the passages communicating. Just as the figure emerged from the cabinet some attendant carelessly flashed a light across the stage, at which the figure suddenly retreated into the cabinet, exclaiming, "My God! man, DO YOU WANT TO KILL ME?"

To the enlightened investigator, he thus nullified his claim of exposing Spiritualism; for why, if he were only showing how these things were fraudulently done, should the flashing of the light across the stage kill him or hurt him? Whereas, it is a well-known fact that the flashing of a light into the room at a seance is very injurious to the medium. These lectures were given under the auspices of the Young Men's Christian Association, and Mr. Bishop was carefully guarded against unpleasant interruptions by anyone who might give him difficult problems to solve. For instance, a gentleman in the audience arose and attempted to explain that Mr. Bishop had invited us there to expose the manifestations of Spiritualism, and to show how they were done; but that he had demanded the same conditions that mediums demand, and had not shown in any one instance how they were done. Before the speaker got to the point, however, Mr. Bishop, by the command of his committee protection from such interruptions, and the gentleman was invited to be seated. It was perfectly plain to any intelligent investigator that Mr. Bishop was giving to that audience the manifestations of mediumship through supernatural power, which could have been shown easily enough had his committee demanded the accomplishment of what he claimed, namely, the showing how these things were done. He accomplished them through the same means that mediums do; and could not have shown how they were done had it been demanded of him. The manifestations were remarkable. Before the conditions "possible" being furnished, he had the sympathy of the large majority of his audience, which was constituted mainly of church members, and a committee of the Young Men's Christian Association, ready to do his slightest

wish. I observed that it was with difficulty that Mr. Bishop kept from showing that nervous agitation which physical mediums generally exhibit when giving their manifestations.

If those interested in establishing the truth of these things would address their efforts

TO A STUDY OF THE LAW controlling them; and patiently, with open minds and without prejudice or condemnation, experiment with mediums as the scientist studies the leaf of a plant, the wing of an insect, the shape of a bee, or the bones of an animal, we should meet with far greater success in elucidating the subject; and if mediums could be induced to tell us all they know about it, whether they understand it or not, and if they could meet with kindness and confidence, instead of suspicion and coldness, we should receive a much larger proportion of satisfactory manifestations than at present.

Madame Blavatsky, the founder of the Theosophical Society, and who formerly had been a Spiritualist and a medium, said that communications do not come from disembodied spirits, but from shells, defined to be a sort of COVERING OF THE SPIRIT cast off at death, which survives only for a time, or that communications come from elements of the most subtle, to be controlled by the will power of embodied human beings. Mrs. Besant has come to believe that communications may be from the disincarnate spirit, but that communication with such entities is dangerous, and so undesirable; that it is an

INJURY TO THE SPIRIT, and that it holds him to earthly conditions. She also teaches, in common with most Theosophists and a few Spiritualists, that it is dangerous to human beings to allow themselves to be used by spirits, that communications, that evil spirits take pleasure in deceiving, obsessing, and in various ways expressing their evil propensities, and therefore communications with the spirit world ought not to be indulged in. The whole history of the movement of Modern Spiritualism disproves these positions. On the contrary, it is the

MOST BENEFICENT MOVEMENT the world has ever seen. When the spirit is released from the limitations of material life, it is in no danger of being dragged back by the influence of those who are not yet so emancipated, for the reason that the spirit is in the realm of causes, and as positive, whereas we are limited by matter in a relatively negative state. The positive always controls the negative. When they are drawn back, it is voluntary on their part, and for the purpose of ministration. Whenever obsession, deception, and mischievous appearances are present, if carefully scrutinized, they will be found to have their origin in the conditions furnished by the mediums or their sitters, rather than initiated by the spirits.

Mr. J. Thomas Hudson, of Washington, has written two volumes to prove that spiritual communications come from our subjective minds; the messages on mundane affairs being communicated to the subjective by the objective mind; and the claims that all spiritual phenomena may be so explained. But neither the Theosophists nor Mr. Hudson have satisfactorily shown why the subjective mind almost invariably announces the communication to come from this person or that person's disembodied spirit. They do not tell us why the higher self is thus untruthful, when the lower self of the same person is often the embodiment of truth.

I asked Mr. Hudson how he could explain prophecy by his law, and gave him one of the cases recorded in the Psychological Research Society's records, of a prophecy which was fulfilled seven years after it was given; an event which could not have been known to the objective mind of the medium. He had not yet replied to me. He replied that he could not explain it, but felt sure that it could be explained. Nevertheless, Mr. Hudson has made no attempt to explain it in a subsequent volume written by him on the same subject.

THE WAVE OF SPIRIT POWER which caused the great awakening of the Western World from the materialism into which the age was fast sinking, was preceded and introduced by mediumship and its phenomena. The church, no less than the lay world, had come to regard miracles as obsolete, as idle tales of superstition and ignorance; and those who still held to a belief in the Bible miracles announced the appearance of miracles as past, notwithstanding the words of the Master that greater things than he did would be done by those who came after him.

When the tiny raps at Hydeyside awoke the world from its sleep, and proved a veritable John the Baptist crying in the wilderness that a new Messiah was about to appear, there was no philosophy.

CRED, OR RITUAL GIVEN; it was as humble in its origin as was the manger in Bethlehem. Its only announcement was that which a hungry world was waiting for—the continued existence of the spirit, and an answer to the question, "If I am dead, shall I live again?" Alfred R. Wallace, the eminent scientist, who shared with Darwin the discovery of the law of evolution, says: "The facts of Spiritualism are as well established as any other facts in science."

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

J. G. Reed: Q. I read The Progressive Thinker and enjoy it very much, your answers to questions especially. I wish to ask a question and ask your views of it. Allow me to ask: What is back of God? From what source or cause did he come into existence? To assume that He is Alpha is not logic, for if there is an intelligent cause for the universe, then there is, or must have been an intelligent cause for God. It is just as easy and reasonable to conceive of a self-made universe as of a self-made God, or being who could make it. Are we not all agnostics when we come down to the unknowable? It seems to me blind faith without reason is dangerous.

A. This correspondent in his explanation of his questions shows the vicious circle which reasoning about God must invariably run. In order to reason correctly one must have correct and unimpeachable data. In regard to God this is impossible. An infinite being, or force, or energy is utterly beyond man's finite comprehension. He is and must ever remain the unknown quantity of the equation of the universe. It is as idle for man to speculate on his nature or character as for an ant secluding in its subterranean gallery to understand the solar system.

During the past fifty years broad fields, extensive provinces have been won from the unknown, yet the elevation thus gained only shows more plainly the boundlessness of the beyond.

Truly, blind faith without reason is dangerous, yet here reason is unavailable, for there is absolutely nothing on which it can be based.

Why, then, should this question be constantly discussed? Why is a solution considered so essential?

Now that we know that creation was evolved and is sustained by law, and that there is no personal God, to placate, or appease by prayer and sacrifice; no such God, or Gods as taught by the religions of the world, why keep up the strained effort, which is a lingering of the superstition of past ages of ignorance? Why not bravely accept the methods of thought of the new age, and relegate to the rubbish heap of the world's errors the old theology?

I said it was a problem; pay it is a chimera, which like the hallucinations of the night will pass with the morning sun.

Rev. A. —: Q. I have attended camp-meetings and circles, and endeavored to investigate, and while witnessing much that was unaccountable there was much that was hazy and conflicting. Not being one of the theologians who seal up every avenue of truth with prejudice, I am seeking for knowledge. My church is small, not wealthy, my salary is insufficient to support my family, and leaves no margin for the purchase of books. Can you not loan me those you think most profitable to read? Last Sunday I preached a sermon on Spiritualism, before an attentive audience.

A. The books were sent, as they will be to any minister of the Gospel desirous of reading them.

The advice I have to give, I presume will be very different from what this correspondent expects. He would have me advise a radical departure and adherence to the truth at any cost.

The Truth may gain by policy and is in the hands of wisdom, so far as its application to human needs is concerned.

I fully appreciate the difficulties which surround the minister in his efforts to escape from bondage. His life has been given to preparation for his profession. He entered it in full belief of its claims on attention. To renounce it, is to be recreant to all previous incentives of action; to cut loose from the means of support, and drift into the desert sea of want.

I speak plainly, for this is a most important subject, and I say such ministers can do more good by leading their church members slowly onward, never dazzling their eyes with too great a light, and never being false to principle, than by coming out with denial of their dogmas, severing their connection, and thus being cast out of their pulpits. The fact of future existence and perhaps it is well that this is not hastily done, well for the awakening church-member to tarry awhile in his old belief.

I firmly believe that it is better to gain attention by a half-way statement of truth, than a destructive shock by its complete expression.

There is no difficulty in teaching the highest principles of Spiritualism from the standpoint of the Bible. It is not the method I prefer, yet it is the most pleasing and telling to those who accept the Bible as a finality. Paul's explanation, in Corinthians, of the relations of the terrestrial and celestial bodies is among the most complete and beautiful. The Bible would be a lifeless husk without Spiritualism.

The best place to study the facts of Spiritualism is the home circle. The various books and papers give its science and philosophy. You may feel that it is dishonest to remain with a church you cannot fully agree with doctrinally, and think you can do more good as an independent speaker; allow me to caution you to "make haste slowly." You must bear in mind, humiliating as it may be, that your training as a minister is in direct conflict with success as a spiritual teacher. Before you can succeed as such, even your methods of thinking must change.

You can do the most good by leading your church, as you advance yourself, and after years of study, you may be able not only to be an independent teacher, but to have an independent church.

C. A. T.: Q. In what way can wrongs done to persons be rectified when the persons and their entire families have passed to a higher life?

A. If we cannot rectify our wrongs with the dead, we can atone for them by extra exertion in our care for the living. But they who are called dead yet live, and know our thoughts, and knowing all the circumstances which led to the actions which cause so much regret, would cancel our obligations if it were possible for them to communicate. For one who feels so intensely sensitive as this correspondent, it would be best to seek through mediumship to come in direct relations with the spirits of those who are regarded as wronged, and receive their forgiveness.

Mrs. E. J. Buchanan: Q. Is there any one in this country who can read Sanskrit?

A. Emmet E. Coleman, San Francisco, Cal., will probably be the best authority to whom to apply.

Eden B. Sawyer: Q. Is it possible to call back a spirit that passed from this earth over four hundred years ago?

A. Possible, but exceedingly improbable.

ABIKAR THE WISE AND HIS WORDS OF WISDOM.

Who ever heard of Abikar the Wise? And yet he was a Hebrew sage who lived three centuries before Christ and anticipated in his wisdom much that has found a place in our Bible. Dr. E. J. Dillon, an eminent Syrian scholar of England, has just found, two Syrian manuscripts containing Abikar's wise sayings in the libraries of the British Museum and the University of Cambridge. Interesting as the story is to scholars, its chief value to the mass of men lies in its bearing upon the Book of Proverbs and one or two of the Psalms. It is well known that "Proverbs" was not completed in the form in which we have it earlier than the first century before Christ, and therefore Abikar anticipated that book by about two centuries.

PROVERBS BY ABIKAR THE WISE.

1. Harken, my son, to my doctrine, and come to my teaching and be mindful of my words.
My son, when thou hast heard a word, let it die in thy heart; reveal it to no man, lest it become a glowing coal in thy mouth and burn thee, and a stain cleave to thy soul and thou be hated by men, and thou murmur against God.
2. My son, lift not up thine eyes to look upon an elegant and painted woman; just not after her in thy heart, for though thou shouldst give her all that thou hast in thy hand, yet couldst thou gain no advantage from her and wouldst be guilty of a transgression against God.

3. My son, it is better to roll stones with a wise man than to quaff wine with a fool.
4. My son, with a wise man act not foolishly, and with a fool play not the wise man.

5. My son, I have carried salt and rolled lead, but have found nothing so heavy as a debt which a man must pay even though he have not borrowed the money.

6. My son, the evil door falleth and riseth no more, but the upright is not shattered because God is with him.

7. My son, better is a friend that is near than a brother far off, and better is a good name than great beauty; for a good name abideth forever, but beauty fadeth and vanisheth.

8. My son, let not thy foot hasten to thy friend, lest he grow weary of thee and hate thee.

9. My son, let the wise man strike thee many blows with a stick, but suffer not that the fool anoint thee with sweet smelling unguents.

10. My son, when thou seest that thine enemy is fallen, mock him not, lest he arise again and pay thee back.

11. My son, withhold not stripes from thy son; for stripes are to the boy what dung is to the garden and the bride and stirrup to the ass. Tame thy son while he is still young, lest he get the upper hand of thee and rebel against thee, and all his misdeeds put thee to shame.

12. My son, when the water can endure without earth, and the sparrows can fly without wings, and the raven waxes white like snow, and gall tastes sweet as honey, then will the fool grow wise.

PROVERBS IN THE BIBLE.

1. My son, attend unto my wisdom, and bow thine ear to my understanding.—Prov., V., 1.

2. He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips.—Prov., xx., 19.

3. To keep thee from the evil woman, and from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.—Prov., vi., 24, 25.

4. He that walketh with wise men shall be wise; but a companion of fools should be destroyed.—Prov., xiii., 20.

5. Answer a fool according to his folly lest he be wise in his own conceit.—Prov., xxvi., 5.

6. The rich ruleth over the poor, and the borrower is a servant to the lender.—Prov., xxi., 7.

7. The righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness.—Prov., xi., 6.

8. Thine own friends and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity; for better is a neighbor that is near than a brother that is far off.—Prov., xxvii., 10.

9. Withdraw thy foot from thy neighbor's house; lest he be weary of thee and so hate thee.—Prov., xxv., 17.

10. Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil which shall not break my head.—Ps., cxli., 5.

11. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it and it displease him, and he turn away his wrath from him.—Prov., xxiv., 17, 18.

12. Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.—Prov., xiii., 24, 25.

13. Wisdom is too high for a fool; he openeth not his mouth in the gate.—Prov., xv., 7.

14. Compare the same numbers with each other. The sentiment is identical.

THE LITTLE WHITE HEARSE.

Written after reading Ella Wheeler Wilcox's "Little White Hearse," commencing "Somebody's baby was buried to-day."

Somebody's baby was re-born to-day,
"The empty white hearse from the grave rumbled back,"
Yet the morning somehow seemed smiling and gay,
"As I paused on the walk, as it passed on its way"
And a hushed drawn o'er the sun's golden track.

Somebody's baby is now with the blessed,
"White as a snow-drop and fair to behold,"
And soft hands and cheeks are being caressed—
In the whitest of robes its form has been dressed,
It is only the mortal lies silent and cold.

"Somebody saw it go out of her sight,"
Not "under the coffin lid, out of the door"
But attended by angels it took its glad flight,
Where nevermore darkness or sorrow or blight
Can mar the bright glory, or turn it to night,
For her own darling babe that has gone on before.

Somebody's sorrow has hope, though she weep,
"For the things of the spirit her soul doth desire,"
"For the dearly bought baby she longed so to keep,"
Rode not out to-day "to its long lasting sleep,"
In the little white hearse that went rumbling by."

It was only the casket the hearse bore away,
The jewels we prize still live and are near—
I know, for I see them, their voices I hear—
Yet I feel for her sorrow, I too, shed a tear,
"For the little white hearse stood at my door one day."
—S. T. Suddick.

"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.

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PLAIN STATEMENTS

In Reference to Spiritualism and Its Philosophy.

In the interest of true Spiritualism, and for the benefit of the more credulous Spiritualists and investigators, I wish to make a few plain statements, briefly.

Spiritualism embraces all lines of scientific philosophy. Scientific research is an endeavor to trace the different forms and expressions of nature back to their prime cause, which is spirit or universal intelligence. The conditions and expressions of the universal or divine intelligence are, without doubt, more sublimely manifest in the unseen world than on the material plane. The object of true Spiritualism is to search out as much of the divine truth as is possible for mankind to comprehend.

In order to do this we must unfold our own intellect and spirituality, by a never ending aspiration for knowledge and truth; and a constant association with literature, or persons, from spheres above our own. We must not expect the spirit world to give us knowledge and spiritual unfoldment, without an effort on our part. It is an undisputed fact that "like attracts like," consequently an ignorant person is surrounded by ignorant guides; and without an aspiration or a mental and physical effort on the part of that person, they will always remain ignorant.

A spirit cannot communicate greater knowledge or diviner truth through a medium than the medium can express of him or her own self. The mediums might be, and frequently are, inspired to eloquence by the guides that surround them; but it is utterly impossible for great knowledge to be transmitted through an undeveloped brain. Some will object with me, from the fact that mediums often talk in foreign tongues. That fact does not signify that the spirit controlling the medium knows any more than the medium. It is not the language spoken, but the mental and spiritual unfoldment that indicate the different spheres of spirit life.

Many of our mediums are Spiritualists, they will always remain Spiritualists, they will never become materialists, they will never know the difference. They endeavor to hold the investigator within their circle of followers, simply for a pecuniary profit. They heed the instinct of selfishness rather than that of benevolence, and in consequence keep themselves and their followers in ignorance and superstition. A Spiritualist is one who seeks simply to gratify their worldly desires, and their sense of vanity, by delving into the psychic phenomena. They seem to care naught for the higher philosophy, the knowledge of which unfolds the divine and noble qualities of mankind.

Spiritualism carries us into the esoteric knowledge of divine wisdom and truth. It unfolds our spirit or super-consciousness and brings us more into a oneness with the universal intelligence, and thus we are able to understand the divinity of our atoms.

We are of the universe, and we feel our relationship to every expression of nature. We feel that properly love for all things animate. We do good for the love of good. Our whole being and atmosphere becomes permeated with a diviner essence. This plane of unfoldment cannot be accurately described by words, and the experiences it is to undergo, it brings us into one with the universe, and we feel our relationship to every expression of nature.

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the heaven of imagination.
Heaven and hell are both realities; but conditions of mind instead of places. One is created by divine knowledge; the other by selfish ignorance.
—L. FRED MINTON COOPER.
Oakland, Cal.

CHESTERFIELD CAMP.

The Session Opens Well.

Pursuant to appointment the Indiana State Association of Spiritualists opened up its eighth annual session July 21. A bright sun illumined the sky and the greenward and foliage-clad grove gave to the whole a touch of scenic beauty as the numerous pilgrims moved cheerfully to their tents and cottages. Quite an improvement has been added to the grounds since last season, by way of new buildings and other changes. Soon the work of arranging matters about the large auditorium for convenience and comfort was begun, and the coup de grace with flag and tower decoration needs only to be seen to convince the beholder that the society is in earnest and means to make the session a success.

Many mediums for the various phenomena of Modern Spiritualism were early on the ground; and at the appointed hour our genial president, Geo. W. Parkison, was in the chair. The chosen speakers, J. Clegg Wright and Sister E. Puntner, for the first two weeks of the session, reported personally their presence and readiness for service. At 2:30 p. m. a fair audience was seated, and the speakers with the Anderson choir were seen upon the rostrum. A song by the choir, accompanied by organ melody given through the instrumentality of our good sister, Miss Flora Hardin, was superbly rendered when Bro. Wright was, by the presiding officer, introduced as the orator of the day. Bro. Wright arose, assuming an attitude bespeaking him master of the situation; and, though he related no special text for his forthcoming discourse, it was readily observed that "Man and His Relations to the Universe," was marking the general trend of his thought, and for more than an hour and a half he handled the subject with a masterly skill, thrilling his audience with inspiration and joy. The speaker took a broad and critical view of the genius of man in the earlier ages of human existence, when science had not yet dawned upon the mental horizon, and the phenomena appearing to the race of man were ignorantly attributed to the gods and demons of the human world. Hence the literature of the long-gone ages was a superstitious, religious one, and though the best that could be had under the then existing environments, it, for long centuries, proved the bane and curse of humanity. The speaker made a careful comparison of human genius as manifested in the past with that of the present age, and made plain the fact that, through the dropping of an advanced thought here and there by progressive individual effort, vast achievements had been made in the arts, science and general literature; thus, reasoning analogically, a grander future for humanity is vividly pictured on the mental horizon.

On Friday forenoon the meeting took the form of a conference, which your correspondent led the way, and was followed by others, each giving expression to his or her experience in the physical and mental phenomena of Modern Spiritualism. In the afternoon Sister E. Puntner gave one of her usual deeply interesting inspirational lectures to an appreciative audience.

Subject, though minus a text, was that of our day, and the speaker threw out many sharp and cutting arguments as it dealt with the eternal enigmas and laws of the universe, and the evolutionary processes of life and mental genius.

Sunday forenoon the large audience was introduced by the president to Sister Puntner as orator of the hour. The speaker took for her text the words, "Why Don't God Kill the Devil?" Had the lecture been given to Spiritualists only, it might have been considered a little out of place, although graphically and forcibly delivered, as they know no devil; but as there were many present who had not shed their theological robes, it came in apropos to the occasion, and many, no doubt, went away feeling that "a great light had shone in darkness."

At 2:30 p. m., Brother Wright was announced as our orator of the hour, and it may not be amiss to say on this occasion he was the right man in the right place, for there were thinking minds, bordering however, on the materialistic plane of thought, present, and needed such proof of man's immortality as none but a master in the philosophy of life and its methods of unfoldments could produce. In closing the lecture he introduced facts showing that spirits of the departed do live, return and hold conscious, intelligent communication with men and women, and make themselves fully cognizable by every process of cognition needed and utilized by man for the same purpose and end in the present.

DR. J. H. MENDENHALL.

THE DIVINE PLAN.

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

VOL. 18

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NO. 455

ALFRED TENNYSON A SPIRITUALIST.

His Psychic Experiences and Spiritual Convictions.

GILES B. STEBBINS, AN ABLE WORKER IN THE CAUSE OF TRUTH FOR MORE THAN A HALF CENTURY, GIVES PROOF THAT THE GREAT POET AT TIMES WAS DIVINELY INSPIRED, AND REALIZED THE GRAND TRUTHS OF SPIRITUALISM.

A Life, or Memoir, of the noble poet, by his son, Hallam Tennyson, has lately been published in New York and London—its two volumes full of value and interest. From material gathered in a few years past, and from late notices and extracts from the biography, facts are given touching his psychic experiences and deep convictions as to the immortality of man, our divine relations and the great truth of spiritual presence.

In his preface Hallam Tennyson says of his father's boyhood he had felt the magic of Merlin—that spirit of poetry—which made him know his power and follow throughout his work a pure and high ideal, with a simple and single devotedness and a desire to ennoble the life of the world, and which helped him through doubts and difficulties to endure.

He tells us that his father regarded his poem of "Merlin and the Gleam" as constituting his autobiography, as offering quite enough to those friends who urged him to write of himself. Of that mystic poem a few lines may give the key:

Not of the sunlight,
Not of the moonlight,
Not of the starlight,—
A young man, mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And, ere it vanishes
Over the margin
After it, follow it,
Follow the gleam.

To "follow the gleam" plainly means to follow the spiritual light within and from above—a path so natural to some and which might be to many, if their lives were wise and true.

Thus did Tennyson walk serenely on his upward way:
And broader and brighter
The gleam flying onward,
Wed to the melody,
Sang thro' the world.

At the last:
I can no longer
But die rejoicing,
For thro' the magic
Of him, the mighty,
Who taught me in childhood
There on the border
Of boundless ocean!
And all but in heaven
Hovers the gleam.

The marked period, the crisis in his life, came in 1833, when Arthur Hallam passed suddenly to the more real life. Hallam was to marry Tennyson's sister, Emilia; then the poet was twenty-four years of age; their lives were interwoven by sympathies too strong for time or bodily death to sever or even to weaken. His sorrow was deep, but, as ever, his duties were well done. Especially was his inmost, and spiritual life, exalted and opened, and his feeling of a nearness to a life largely independent of our external senses or physical bodies, grew to a strong and radiant conviction. Views which ran like threads of gold through his earlier poems, gained a deeper reality. Arthur Hallam was a daily and real presence, even more than while in the earthly body. They in the celestial life, but not really separated, helped each other. To the one here came the opening of a great career as poet and religious teacher. What came to the one above we know not.

In that immortal poem, "In Memoriam," so tender, so large in its range, so full of a divine philosophy, Tennyson says to, and of his ascended friend:
And doubtless, unto thee is given
A life that bears immortal fruit
In such great offices as suit
The full-grown energies of heaven.

And what delights can equal those
That stir the spirit's inner depths,
When one that loves and knows not,
Reaps
A truth from one that loves and knows?

God's finger touched him, and he slept!
The great intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received and gave him welcome
There;

And led him through the blissful
climes
And showed him in the fountains
fresh,
All knowledge that the sons of flesh
Shall gather in the cyclical times.

How fares it with the happy dead?
No shade can last
In that deep dawn behind the tomb,
But clear from marge to marge
Shall bloom
The eternal landscape of the past:

That each, who seems a separate
whole,
Shall move his rounds, and fusing
all
The skirts of self again, should fall
Remerging in the general soul,
Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;

The living soul was flash'd on mine,
And mine in this was wound and whirled,
About ethereal heights of thought,
And came on that which is, and caught

The deep pulsations of the world.
Roman music measuring out
The steps of Time—the shocks of
chance—

The blows of Death. At length my
trance
Was cancelled, stricken thro' with
doubt.

Vague! but ah! how hard to frame
In matter-molded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I became.

These vague doubts often came
from the return from the far-reaching
condition to the normal
state, narrower in its perception
and range of thought and vision.
One night at Farringford, says
Bordenland, Tennyson, Jowett and Tyndall
sat talking about the power of
imagination, or intuition, as an instrument
of scientific discovery. After Jowett
had retired, Tyndall and Tennyson
continued to converse. Tyndall thus
records what Tennyson said:

"With great earnestness Tennyson
described to me a state of consciousness
into which he could throw himself
by thinking intently of his own name.
It was impossible to give anything that
could be called a description of the
state, for language seemed incompetent
to touch it. It was an apparent
isolation of the spirit from the body.

Wishing, doubtless to impress upon me
the reality of the phenomenon, he
claimed, 'By God Almighty, there is no
deception in this matter!' It is no
nebulous ecstasy, but a state of transcendent
wonder, associated with absolute
clearness of mind. Other persons
have had, I believe, similar
experiences. Walking out with a friend
one evening, the poet Wordsworth
approached a gate, and, laying hold of its
bars, turned to his companion and said,
'My dear sir, to assure myself of the
existence of my own body I am sometimes
obliged to grasp an object like
this and shake it.' It was at the Red
Alp, and I believe by the late Professor
Bonamy Price, that this incident was
communicated to me."

The condition here referred to appears
to be similar to that "union with
God" which was described by Plotinus
and Porphyry.

This remark was made twenty-eight
years before "The Ancient Sage" was
published, and great was Tyndall's
surprise to find there expressed in verse
the experience which Tennyson had
described to him so long before.

Tennyson wrote "The Ancient Sage" after
reading the "Life and Maxims" of the
philosopher Lao-tze," although there
is no attempt to embody in the poem
the philosophy of the Chinese
teacher. It is throughout, as Prof.
Tyndall says, a discussion between a
believer in immortality and one who
was unable to believe, and the ground-
work of the sage's argument against
materialism, and in favor of personal
immortality, was the description of a
trance, which this Memoir proves was
Tennyson's. The passage in question
is as follows:

"And more, my son! for more than
sat all alone, revolving in myself,
The word that is the symbol of myself,
The mortal limit of the self was loosed,
And past into the nameless, as a cloud
Melts into heaven. I touch'd my limbs,
The limbs

Were strange, not mine—and yet no
shade of doubt,
But utter clearness, and thro' loss of
self
The gain of such large life, as matched
with ours.

Were sun to spark—unshadowed in
words,
Themselves but shadows of a shadow-
world."

When a mere boy, his son tells us,
that his father possessed this power of
abstraction from his surroundings,
which enabled him to dwell with the
invisible:

"As he wandered over the world or by
the brook, he often seemed to be
in dreamland, so that one who often saw
him then called him a mysterious being,
seemingly lifted high above other
mortals, and having a power of inter-
course with the spirit-world not
granted to others."

Tennyson himself repeatedly re-
ferred to this. "It might," he said, "be
the state which St. Paul describes
'Whether in the body I cannot tell,
or whether out of the body I cannot tell.'
God knoweth."

When he spoke of those illumined
seasons to his family, or to others
with whom he had deep spiritual in-
tuity, his words were uttered with a
glow of passionate fervor, which left
an indelible impression upon those
who heard him. For instance, speak-
ing of a conversation with his father,
in January, 1869, his son records what
he spoke to them with deep feeling:

"Yes, it is true that there are mo-
ments when the flesh is nothing to me,
when I feel and know the flesh to be
the vision, God and the Spiritual the
only real and true. Depend upon it the
Spiritual is the real. It belongs to one
more than the hand and the foot. You
may tell me that my hand and my foot
are only imaginary symbols of my ex-
istence, I could believe you; but you
never, never can convince me that the
Spiritual is not the true and real
part of me."

These words he spoke with such pas-
sionate earnestness, that a solemn
silence fell on us as he left the room.

The poet told his son that there
might be a more intimate com-
munion than we could dream of be-
tween the living and the dead, at all
events for a time.

He wrote, with Hallam in his mind:
"If the immediate life after death be
only sleep, and the spirit between this
life and the next should be folded like
a flower in a night slumber, then the
remembrance of the past might re-
main, as the smell and color do in the
sleeping flower; and in that case the

memory of our love would last as true,
and would live pure and whole within
the spirit of my friend until after it
was unfolded at the breaking of the
morn, when the sleep was over."

He dwelt in a world apart, out of
which he emerged from time to time
to lead the daily life of ordinary men,
but it was in no sense the whole or
even the most important part of his
existence. Bordenland says:

"No one can say that he was not a
man intensely alive to all that con-
cerned his material life. He lived a
very full life, and his interest was un-
abated to the very end. He was a man
of affairs, as well as a poet. He was a
student of science as well as a mystic,
and for more than half a century he
met and mingled as an equal, and more
than an equal, with the foremost men
of his time. This, it is well to remem-
ber, in view of the prevailing dis-
position on the part of materialists to
argue that dwellers in the Borderland
are necessarily incapable of taking
their full share in the busy life of
mortal men. Tennyson's conviction of
that may be called the evanescent and
transitory nature of the material uni-
verse in no way weakened his grasp
of business."

At eighty years few young men
could keep pace with our poet's strid-
ing gait in a long walk, and few
writers have had so long and com-
manding a career. To "follow the
gleam" is health to the body, giving
enduring power for long and useful
life on earth. He was filled and in-
spired, by faith in the invisible world
which encompassed him, and of which
he believed he had direct personal ex-
perience.

He wrote the queen in her jubilee
year (1887) as follows, then, as always,
their letters being those of sincere
friendship:

"Madame—I am grateful for your
majesty's most kind letter. I do indeed
feel how the sense of loneliness may
oppress your majesty in the midst of
these loud rejoicings. The multitude
are loud, but they are silent. Yet if
the dead, as I have often felt, tho'
silent, be more living than the living;
and linger about the planet in which
their earth life was passed, did they,
while we are working with their eyes
not at our side, may still be with us;
and the husband, the daughter, and the
son, lost by your majesty, may rejoice
when the people shout the name of
their Queen."

After conversation with Bishop
Lightfoot he wrote: "I believe that
God reveals himself in every individual
soul; and my idea of heaven is the per-
petual ministry of one soul to another."
In "Days of the King," and else-
where, are poems, largely transcripts
of his personal trance experiences.

Just after Tennyson wrote his ode to
the Duke of Wellington, Lady Tenny-
son dreamed that the Duke called to
see them and she deeded to take his
hand, expecting it to be icy cold, but
found it warm and natural. She was
a gifted woman—an inspiring helper
and prize co-worker with her husband.
The personage Tennyson reluctantly
accepted, and said to his son: "I shall
regret it as long as I live." His own
verse:

"How'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman
blood."

would better fit his simple and sincere
views. His poems are best understood
when read in the light of his trances.

His deep insight of the world's needs
inspired him to write "The Princess" to
help the uprising of the world's
womanhood, and to prophesy the
peaceful federation of nations, and also
Gladstone wrote Hallam Tennyson,
October, 1892: "I have a great con-
ception of your father as a philoso-
pher. Carlyle was small in compari-
son. Every one admires him. I look
upon him, in his words and works,
with reverence."

Tennyson being weary, once asked
his friend Jowett, Master of Balliol Col-
lege, not to write him topics of religion
and philosophy, as they had often en-
joyed doing, and Jowett said: "Your
poetry has an element of philosophy
more to be considered than any regular
philosophy in England. * * * I be-
lieve 'In Memoriam' and 'Crossing the
Bar' will live forever in all hearts."

He afterward spoke to me, in 1892, of
my father's "great and deep strength" of
faith.

The philosophy which these eminent
men held of such weight and worth,
came to the poet in hours of highest
vision and of greatest mental power
and clearness. It is spiritual, and
"As the thoughts of men are widened
With the process of the suns,"
it will rule the world.

For years the family home was the
center of a world-wide correspondence,
the Mecca of many pilgrims from
many lands, and of diverse creeds and
peoples—"the winnowing of the na-
tions." At last, October 8, 1892, came
the change—full of light and peace.
He said to his physician: "How mean-
ing to this life! so small a part of the
world's whole life!" At the last mo-
ment he raised his hands and prayed:
"God accept him; Christ re-
ceive him."

In fit time the family and friends,
and the school children followed the
flower-laden casket to the depot,
whence it was borne to Westminster
Abbey—Giles B. Stebbins in Detroit
Evening Journal.

These words he spoke with such pas-
sionate earnestness, that a solemn
silence fell on us as he left the room.

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THE HIGHER CONCEPT OF DEATH.

Advanced Views Coming From an Orthodox Pulpit.

"IF I WERE TO DIE" DISCUSSED
BY REV. J. C. JACKSON AT EAST-
WOOD, OHIO—DAY OF ONE'S
DEATH BETTER THAN ONE'S
BIRTHDAY—DEATH NOT A PEN-
ALTY FOR SIN, BUT THE NATU-
RAL RESULT OF OLD AGE, AS
PROVEN BY SCIENCE—AN IN-
TERESTING SERMON ON A
GREAT QUESTION.

"If I Were to Die" was the subject of
Rev. J. C. Jackson's morning sermon at
the Eastwood Congregational Church,
Sunday, says the Press-Post. The text
was taken from Eccl., vii., 1: "The day
of one's death is better than the day
of one's birth." Dr. Jackson spoke in sub-
stance as follows:

This saying comes down to us from
a far distant age. It is an enigmatical
utterance. Most of us would deem it
pessimistic. We would say that its
author was suffering from dyspepsia
or some other depressing disease. The
world does not believe that death is
better than birth. We make the latter
a festival; we celebrate its anniversary.

The day of birth is a day of smiles, and
its annual return an occasion for con-
gratulation. But the day of death is a
day of tears and sighs. Its anniversary
is passed in solemn silence. No, this is
not a favorite thought—that the day of
death is better than the day of birth.
Yet there is a sense in which it is true;
and it is a very precious truth to me.
It applies to every good life in a most
consoling way. It is the thought that
knows itself is only birth into a higher
life, free from the cares and infirmities
and disappointments of this one. I love
that class of scriptures best which view
death as natural—not as an after-
thought with our Creator, a penalty for
sin. The patriarchs seem to feel that
it was appropriate and right to die,
when old age came on. They did not
fear it, but spoke of it as sleeping with
their fathers, being gathered to their
ancestors, and so forth. They were
generations that had gone before. A
mistaken theology long taught that
there never been sin there had never
been death in this world. Even the
death of animals was regarded as a
calamity which they suffered in con-
sequence of man's sin. But the revela-
tions which God makes in the fossils
show that death was in this world
before man entered it. The
bodies of carnivorous animals are
found preserved in the salt-bogs and
frozen marshes of northern Siberia,
with the half-digested remains of other
animals yet in their stomachs; animals
which had become extinct as a species
long before the appearance of man on
the earth. The strong preyed upon the
weak and all suffered and died then as
now, and when man came he only
shared the same great law of God.

Physical death is not, therefore, the
penalty of sin in the race, but God's
natural provision whereby we pass on
to higher being. The analogies of
nature confirm those scriptures which
teach that unless we die we can never
be more than we are here. One thing
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WHY WE DIFFER.

Reasons Therefor Tersely
Expressed.

To the Editor—I am attracted by
your paper, particularly by the kindness
and charity expressed in your injunc-
tion to contributors: "Kindly for those
who differ from us be respected? Let
science answer. Because those who
differ from us are honestly expressing
themselves according to their specific
mental organizations as they are en-
dowed by nature. While ecclesiasticism
teaches that every man can see the
same mental life, if he will, science de-
clares that every one of us has a specific
mental life adapted to his own life."

It has been truthfully said by Dr.
C. W. Hadden that "the brain is not the
source of thought; it can be as truly
stated that man is not the source
of his mental capabilities. He views
things, subjectively, just as his brain
is made to view them, and this is the
chief reason why kindly feelings
should always be entertained for those
who differ from us."

By the gospel of science we put kind-
ness, charity and liberty in the place of
"believe or be damned." We do not
blame a fish because it delights in
water; neither should we have unkindly
feelings for those who differ from us;
because as a fish is adapted to the
water and water to the fish by natural
law, so man is fitted to his creation
and he creeds to him by the same power.

All forms are the combinations of the
power which dwells in them. While all
forms are a part of God, yet they are
not God. God is not expressed in the
idiot nor in the lower animals; his work
only is made manifest.

The universe has no soul in the sense
of dualism, but it has life—material life.
Future life for man cannot be logi-
cally based upon the assumption that
he has a soul which does not die with
the body, because all animal life is re-
sultant of a combination of specific or-
gans. Universal life and animal life
are not the same. The former is self-
existent, while the latter is subject to
the power which organizes life. Eternal
life is in the atoms, while transient life
is in animal organisms. Future life
cannot be based upon the assumption of
continuity, but upon re-evolution by the
same power which evolved it from the
atoms before.

A new era is about to dawn, and all
the ancient ideas which have pictured
man as independent of God and as a
sinner against him will have to give
way before scientific truth.

JOHN MADDOCK.
Minneapolis, Minn.

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AMENDMENTS

To Constitution of N. S. A.

All persons desiring to amend Con-
stitution of the National Spiritualists'
Association, please present said amend-
ments to local chartered society for
endorsement, and forward same to sec-
retary of N. S. A. Annual dues should be
paid at once if societies desire repre-
sentation in Convention, to be held in
Washington, October 15, 19, 20, 21, 1898,
at Masonic Temple.

FRANCIS B. WOODBURY.

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only \$1.20. Supposing the plan had been
adopted by The Progressive Thinker
when it was first issued. Then you
could have had in your library at the
present time eight valuable books. But
it is better late than never. Commence
now, if you have not done so already,
even in death. I have known a few good
people who felt very little assurance in
dying; some of them were even reluc-
tant to go till the last. Yet there were
no doubt to any one else who knew
them, that all was well with their soul.
Their spiritual life was pure, but bodily
infirmities influenced their mind.

Social Evils: Their Causes and Cure.
By Mrs. Maria M. King. Price reduced
from 25 cents to 10 cents.

MEDIUMS AND MINISTERS.

Comparative Status of Their Immorality.

The burden of the orthodox pulpit's opposition to Spiritualism, since it has been made to accept, however reluctantly, the fact that there are genuine phenomena, is that of the immorality of mediums and Spiritualists. While we confess that there is far too much of that article among mediums and Spiritualists, we affirm that there is quite as respectable an amount of morality to be found in their midst as may be discovered in orthodox circles. As a physician of over twenty-five years' experience, I know whereof I write. But I do not ask the reader to take my word for it; I propose to introduce as corroborative, a prominent witness from the pulpit itself not only, but one from the editorial sanctum of the New York Christian Advocate, the Rev. J. M. Buckley, D. D.

In the Forum for January, 1887, may be seen a contribution from the pen of the Rev. Dr. Buckley, upon the subject of "The Morality of Ministers," involving more especially the consideration of that apparently more paradoxical question, "The Immorality of Ministers."

That so prominent a theologian as Dr. Buckley evidently is, should find it necessary to contribute for a secular journal an article upon a subject so peculiarly delicate as "immoral preachers," is not a little significant. It indicates that he is a thinker far in advance of his brethren, viewing with alarm the increase of fraud in the pulpit, considering the number of bogus ministers about equal to the number of spurious mediums in the proportion to their relative numbers. While the general tone of Dr. Buckley's article is apologetic and defensive, ably and justly protecting those of his brethren having clean hands and hearts and who are sincere in their sacred calling, he fails to find language sufficiently expressive of his contempt for the spurious preacher, and regards Shakespeare's attempted description of him as falling far short of the requirements of the case:

"Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven;
Whilst like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede."

Dr. Buckley writes as follows:

"An immoral minister is, of all men, the most despicable and dangerous. He professes morality, teaches it, and is the recipient of confidence because of his professions and teachings. He is admitted without restraint into homes and into society; his statements are believed; and upon his motives, discretion and promises others rely. He claims to receive assistance from God, not only in the prosecution of his ministerial work, but in the maintenance of a consistent Christian character. If, under cover of his profession, while enjoying the privileges of his position, he practices immorality, he is most despicable, because the contrast between his professions and his conduct is the greatest, and because, according to his own teaching, he is without excuse. The wretch who makes no profession is less despicable than an immoral minister."

"The opportunities for vice and for deception of the immoral ministers are greater than those of most others. Until exposed or suspected, he pursues his ends unwatched, certain that a number of persons think it a sin to suspect him, and that they would denounce with holy horror those who might insinuate that he does not act in harmony with his profession."

"It is not probable that all the hypocrites of the church are exposed. There is no one so much like an honest man as an arrant knave. Nor is it necessary to conclude that all hypocrites are guilty of vice or crime. Their hypocrisy may consist merely in the profession of motives by which they are not governed, and of a religious experience of which they know nothing."

It is probable that Dr. Buckley's article was prompted partly by his own knowledge that there existed this class of ministers, and partly by the appearance of a certain book entitled "The Crimes of Preachers," which enumerates a great many, giving names and dates as collected from the secular press throughout the country.

From a non-ministerial standpoint, but with some experience with and observation of the class of individuals referred to, we might add to what Dr. Buckley has so ably written, that when an immoral minister discovers that some of his crookedness has been detected, it is wonderful with what energy, activity, cunning, etc., he endeavors to cover up his tracks and deflect suspicion, or to render unfounded in the minds of the brethren whatever may exist. It is then that the stimulus of threatened exposure, added to whatever of physical power and vigorous health he may possess, enables him to do a vast amount of mental and physical labor. It is then that everything is brought to bear upon the one supreme object, that of warding off suspicion and preventing investigations by those in authority, and no work is too hard for church, college or Sunday-school, no duty too self-sacrificing, that will in any manner tend to accomplish the desired ends. The assistance of close friends is brought into requisition. A mutual admiration combination is established. Brother A., you admire me immediately, for I need a few puffs other than those written by my own hand, just now, and I will admire you the first opportunity that presents. We must now be on the alert, for we are watched. Perhaps an article of eulogy in one of the church or college periodicals is considered the one thing needful, and to adorn the same with a lithographic portrait and meet the cost of printing, kind friends cheerfully respond with the sine qua non. In the meantime, our subject fortifies himself with affiliation with all the various societies existing—secret, scientific, moral and religious—seeking successfully, by reason of his calling and professions, the various offices, little honors and compliments at their disposal. Having succeeded in reinstating himself in the confidence of his people, he is now ready for his summer vacation if it be this season of the year. It is now while I write that season, and congregations are voting their ministers vacations, and those who are paid to console and instruct are absenting themselves from their flocks to study the divine teachings of nature no doubt. Upon some cliff overlooking the sea, and looking on the mystery of its blue, glancing waters, or listening to the monotonous plash with which its everlasting ripple kisses the strand, is a Methodist divine; he is secure and what delightful letters he writes in order to retain his salary.

Here a Baptist divine has climbed to a mountain top, gazing in the fields and ponds and villages, and when spellbound in the study of the upper chambers, and gorgeous upholstery of the atmospheric powers, and while watching the ineffable pomp of clouds, lazily marching, gathering, floating, dissolving against the intense azure ceiling of noon, he says to himself: "How else so well can I repay my people for the kindness which allows me to enjoy these luxuries of unbroken quiet and unveiled nature, while most of them stay at their tasks in the hot and noisy city?" "What better can I do than to write to them and recount to them the holy lessons I have learned?"

A Presbyterian flies to the hills and he soliloquizes thus after he leaves the town limits and gets fairly into the country: "How quiet everything seems, in contrast with that incessant trample of feet, rumble of wheels, clash of hammers and buzz of business, to which we have grown accustomed. How primeval, sober and serene is all around us here. No funerals or funeral sermons?"

So the entire ministerial force, in the season of greatest sickness and death, are on the hillsides, studying the divine teachings of nature.

This ministerial chronic unrest did not always exist. History does not in this instance repeat itself, for we have yet to learn that after Paul stood up and spoke on Mars Hill, that he asked for a vacation and visited some celebrated watering place, or that the apostle Peter, after he

had baptized three thousand on one day, the day of Pentecost, asked for a leave of absence and went off to recuperate near some mineral spring, or that in those primitive days churches were closed as stores are now for invoice. After Moses had left Egypt he went into the mountains, but it was on business, for it was there that he received the tablets of stone containing the Ten Commandments.

In more gentle corroboration of what the Rev. Dr. Buckley has written of a class of his ministerial brethren, we have the more recent utterances of a no less prominent ecclesiastic, the Rev. Bishop John H. Vincent, of the M. E. Church. In the Methodist Review for March and April of last year, Bishop Vincent, in the course of an article he contributed, thus writes:

"The theological student is often a dependent, educated by charity. This itself is not at all ground for his disparagement; but there are a few ministers who were once theological students supported in this way, by individuals or by societies, who up to this day have never paid even the interest on the loan by which they were able to take their theological course. What is still worse, they seem to have no conscience about it. They marry, they have children, they buy books, they ride bicycles, they take summer vacations, but seem to have no ethical sense which makes imperative the restoration of the funds by which they were educated for their profession. There is among a certain class of ministers and of candidates for the ministry a tone of servility which perhaps these processes of professional education promote; a readiness to accept gifts of money; the habit of soliciting discounts because of their office; and consequently the cultivation of the tramp spirit and habit among men whose office stands for the highest, most independent, most manly type of manhood."

Rev. Dr. Henry Bennett, now pastor of the M. E. Church at Anderson, Indiana, while pastor of the Wayne Street M. E. Church in Port Wayne, published a monthly church paper called "Our Methodist Paper." In this paper occurred the following editorial about a year ago:

"We told you so. Ah! A Mrs. Lake, at the Indiana State Camp-Meeting for Spiritualists, now in session near Anderson, said: 'The majority of mediums are frauds.' Nothing new about that. We would amend by the use of 'all' for 'majority,' and add after 'mediums' and 'spirit communications.' It would then read: 'All mediums and spirit communications are frauds.'"

To this I replied through the columns of the Fort Wayne Journal, in part, as follows:

Mrs. Lake is one of the grandest speakers upon the Spiritualistic rostrum and never misses an opportunity to denounce thereon the many frauds and impostors which infest the ranks of Spiritualism. But she knows that if out of a million of mediums there is but one that is genuine; and if out of ten millions of spirit communications there be but one that is absolutely true and bonafide, Spiritualism is true nevertheless, and will continue in the future as in the past to withstand the assaults of its enemies.

Mrs. Lake's efforts to purify the ranks of Spiritualism are certainly as praiseworthy as are the efforts of Rev. Dr. Buckley and the Rev. Bishop Vincent to purify the Christian pulpit.

I am sorry that the Rev. Dr. Bennett, in thus insulting the intelligence of thousands of men and women who, in intellect, honesty and morality, will compare favorably with himself, should thus fail so miserably in practicing the "Golden Rule" he is supposed to preach.

Neither the intelligence nor the heart of that man is to be envied whose sole denunciation of Spiritualism is the admitted and regretted fact that immoral men and women are found within its ranks. The objection involves a palpable inconsistency which stamps with folly those who unduly urge it.

I know of no law in nature which operates against the acceptance of a truth even upon the part of the base and immoral, however much that truth may be sought to be counterfeited and prostituted to base and ignoble uses. The glorious sun of Spiritualism shines alike upon humanity everywhere, and if here and there throughout the world its light is shut out by the darkness of trickery and fraud, it is no fault of the sun.

The refreshing rains of Spiritualism fall upon the just and upon the unjust, the good and the bad, and if the unjust and wicked utilize those rains for the nurture and growth of humbuggery and fraud, it is no fault of the rains. No man or woman ever counterfeited or disgraced Spiritualism that did not prostitute the truth of Spiritualism to his or her damnable purposes—traded on its sacred truth for their own personal ends. Spiritualism is entitled to the distinction of being the only religion, science and philosophy under the stars that is counterfeited.

If Spiritualism may be justly censured because bad men are found in its ranks, then by parity of reasoning it should be commended when good men are enrolled among its constituents. Among the believers, aye, knowers in Spiritualism, are found men of influence, virtue and unchallenged morality, equal in number and excellence at least to any beyond its precincts. From the humble laboring man, than whom there is no better specimen of humanity on God's footstool, to those who are endeared to us by their illustrious civil, political, scientific and religious achievements—men at the head of our armies, in the Senate, on the bench, and at the sacred desk, who are so inseparably identified with all that is good in the moral history of our world, and who occupy so lofty a niche in the temple of virtuous fame that their memory will remain enshrined in the grateful hearts and their deeds be sung in the loud acclaim of generations yet unborn. Abraham Lincoln was a Spiritualist.

A standing question of the orthodox church is: "How can we reach the masses?" In answering, it occurs to us that it depends very much upon the character and standing of the "reachers," who in recent times it appears, must needs be strangers, called from a distance and entirely unknown, save by "reputation" as revivalists or evangelists. Stereoscopic exhibitions of historic sacred places are now thought to be a great help in the "reaching of the masses."

When the church renounces her unreasonable dogmas and accepts and elaborates the proof of a future existence as afforded by Spiritualism and taught in the Bible, then and not until then will the masses be reached.

H. V. SWERINGEN.

Want Freedom of Religion.

The Tabernacle Christian Church Congregation, at Columbus, Ind., at a morning session, ordered the following telegram sent to President McKinley, says the Times-Herald:

"Columbus, Ind., July 31, 1898.—To the President of the United States, Washington:—The Congregation of Disciples, numbering 1,200, earnestly pray that the American flag be lowered from no territory until absolute religious liberty has been safely guaranteed to the inhabitants thereof."

The telegram was signed Z. T. Sweeney, William T. Strickland, B. M. Hutchins, committee. Z. T. Sweeney was for twenty-five years pastor of the Tabernacle Church here, and was President Harrison's consul general at Constantinople.

Here it would seem apropos to pray, or ask for "absolute religious liberty" here at home before making such a guarantee abroad. Spiritualism has been fighting that spirit of bigotry and intolerance that seeks to stamp out all progressive religious demonstration or expression here in America, and has made progress; not wholly by prayer, however.

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CATHOLIC AND BUDDHIST MONKS.

By Father Augustine Baumann of the Passionist Order.

Roman Catholic monks do not like to be told that they have a close resemblance to the Buddhist brethren. In fact any insinuation of the kind is looked upon by them as a mortal insult. They want to monopolize all the glory of being monks, and in their desire to do so they completely ignore the fact that Brahmins and Buddhists have been many centuries before them. A thousand years before the first cenobite went to the desert in the West, monasteries had been built and were in a flourishing condition in the East.

The similarity between the two institutions is very striking. Buddha, the founder of the Buddhist monks, bears a close resemblance to St. Anthony, the founder of monasticism in Egypt. We read that when Buddha tore himself away from his family, relations and friends, and undertook to lead an austere life of solitude and meditation, he had to struggle for years against Mara, or the Evil One. At last this persecution became so terrible that he was on the point of being conquered. A Buddhist account says: "Fiends and demons swarmed about him; they appeared in the form of fearful monsters, furies, vampires and hobgoblins, armed to the teeth with every implement of destruction. Their million faces were frightful to behold, their limbs were encircled by myriads of serpents, and their heads were enveloped in a blaze of fire; they surrounded Buddha and assailed him in a thousand different ways, missiles of all kinds were hurled at him, and poison showered down upon him; but his constancy changed them into flowers and the fire became his halo."

This account is paralleled by a similar one recorded in the life of Saint Anthony of Egypt. He also left family, relatives and friends, and shut himself up for years in a lonely cell in the desert. There as he prayed, the Evil One approached also to tempt him, but being unable to succeed he thought to frighten Saint Anthony by assuming a hundred different and hideous forms, and by bringing other devils with him. They appeared to the saint in the shape of wolves, hogs, monkeys, serpents, lions and tigers. They roared and howled around him whilst he was praying and meditating, and Saint Anthony paid no attention to them. The results in both cases were the same; Buddha and Saint Anthony became only more confirmed in their respective practices, and felt that a divinity had called them to it. Buddha declared that marriage was bad; love, pleasure and everything in life were bad. Saint Anthony preached similar doctrines. To him the body was a mortal enemy; it was to be mortified and punished by fasts and prayers, and all the pleasures of this life were to be renounced.

In the middle ages and in modern times, monasticism developed with remarkable rapidity in the West under a Christian disguise. But at the bottom it was still the same as the monasticism of the Buddhists. Both have their novitiates. The Buddhists, for instance, require young men to be fifteen years of age before they are admitted to the novitiate; a similar rule is laid down by most Roman Catholic orders. The Order of Passionists, to which I belonged, lays it down as an invariable practice that only young men, and such as have attained the age of fifteen years, should be ordinarily admitted.

Again, the novitiate continues for a certain length of time. Among the Buddhists it commonly lasts five years; in Roman Catholic orders some require two and three years, but others only one. The Passionists require only one year. But after that, though the novice becomes professed and a member of the order, he is still kept under a sort of pupillage for five or ten years, just as the Buddhist monk is required to subject himself to a teacher for five years after his solemn admission.

Again, Buddhist monks lay great stress on contemplation. Roman Catholic monks do the same; in fact, there are some orders in the Roman Church which are called "contemplative orders." Buddhist monks will make a vow not to speak for a number of years, and Roman Catholic monks have taken similar vows. The Trappists, for instance, bind themselves to silence for life, and if all do not observe the rule it is merely because they are not as bad as their absurd system would make them. Buddha prescribes certain positions of the body, rest and quiet as conducive to contemplation. We read, for instance, in a Buddhist work, that: "Holding his body, head and neck quite immovable, seated on a pure spot, with Kusa grass around him, the devotee should look only at the tip of his nose to meditate on the Supreme Being. I remember as a Passionist that rules were laid down for us almost as absurd. We were called to choir by the ringing of a bell; once assembled there, a member would read a few words from some pious book; then we were to compose ourselves for meditation; partly seated, and partly kneeling, with our knees barely touching the little knee bench before us, we were to hold our heads a little inclined, our eyes half shut, or altogether closed, and our arms conveniently folded over our breasts. Thus we were to spend an entire hour without speaking or moving except in case of grave necessity, and in this wearisome posture we were to meditate on the divine perfections or on the glories of the Virgin Mary."

I read in some Buddhist books that few monks observe all these rules to the letter; that many scandalously break them, or go through them in a perfunctory manner. This accords exactly with my own experience. I knew of monks who were only too glad to escape from the tormenting hour of prayer, morning and evening, and even if they did stay in choir their meditations would be on anything but divine things. Many would either fall asleep or count the tickings of the clock; others would be watching the flies or mosquitoes as they whizzed through the air, and yawn at intervals. If you made an effort now and then to think of the subject of meditation you were supposed to have escaped sin and blame, because human nature is weak.

The height of Buddhist contemplation is to get into such a state of profound absorption in the Supreme Being that the mind no longer thinks of anything. The same ideal is proposed to Roman Catholic monks. The souls who arrive at that stage (I never met any) are said to have received the gift of contemplation. They become so absorbed in God that their minds no longer have any thoughts; the heart alone speaks. How this is brought about, except in the case of lunacy, I was never able to understand even while I was a monk. I can remotely imagine what sort of a vacancy must be in that mind which is so profoundly absorbed in meditation as to think of nothing. Philosophers say that this is an impossibility, but Buddhist and Roman Catholic monks must set all philosophy aghast.

The Holy Rules and Regulations of the Passionists, which are like those of other Roman Catholic orders, are prolix in prescribing every word and act of the monks. Hours are set down for praying, for meditation, for study, or eating, drinking, walking and sleeping. The same thing is done by the Buddhists, whose books say: "Let the monk be directed by his rules in every movement and action, waking or sleeping, dressing or undressing, sitting or standing, going out or coming in, fasting or eating, in or speaking or not speaking."

Originally, it is said, Buddha did not intend there should be any superiors in the monasteries; they were to be strictly democratic, and each monk was to follow only his own spirit of piety. But gradually it was found necessary for the elders and the more intelligent to assume a certain control for the peace and quiet of a community; later on these elders were formally elected, and abbots were the result. Thus also Roman Catholic monks acknowledge that the early cenobites of Egypt had no general superior; they merely professed obedience to their individual teachers; but in time, as monasteries were built and the brethren lived in community, superiors had to be chosen, and they were called abbots. In modern times

this system has been carried still further, and we not only have abbots, but general and provincial superiors, priors, guardians and rectors.

In the details of the daily observance of the rules we meet with a similar uniformity. The Passionist monks, for instance, are aroused at one o'clock at night by a rattle which a brother shakes as he walks through the corridors. They rise, go to the choir, where they make an obeisance to the statue of Christ, of the Virgin Mary, or of some other saint. They then chant a certain formula of psalms, hymns, responses and anthems. When this is done they again salute the statue and then return to their cells. At six o'clock they repeat a like ceremony, spend an hour and a half in the choir and then go to their other duties. The Buddhist monks have similar practices. They rise very early, go to the temple and bow three times to Buddha and to the abbot; after this they recite portions of Buddha's law, spend some time in contemplation and then go to their daily duties of teaching or begging.

Even in regard to the vows a similarity of practice may be observed. Roman Catholic monks, as a rule, make three vows, namely, a vow of obedience, a vow of poverty and a vow of chastity, or celibacy. The Buddhist monks are not behind them. When a Buddhist novice is about to be admitted he is required to repeat the following sacred formula, equivalent to vows: "I go for refuge to Buddha; I go for refuge to the Law; and I go for refuge to Order." These are supposed to signify three sacred promises, and to make a Buddhist monk, just as the vows make the Roman Catholic monk. But even in particular vows they are alike. It is a common thing for Roman Catholic monks to make a vow to fast for a year, or several years, to eat no fruit on certain days, in honor of the Virgin Mary; monks have been known to make vows never to speak during their lives, vows to pray so many rosaries every day, vows never to look at a woman, vows to sleep only a certain number of hours and vows to go on certain missions. Buddhist monks are not behind them; they have made vows to fast seven years, vows to abandon caste, vows of various kinds of self-torture and vows never to sit down. I heard of a Passionist monk who made a vow never to keep his cap on in the presence of a priest, and Buddhist monks have made vows never to look upon the face of their abbots.

As regards the number and classes of monks, we also find a great similarity. We are all aware of the great variety of monastic orders in the Roman Catholic Church. We have the Dominicans, the Franciscans, the Carmelites; the Trappists, the Capuchins, the Jesuits, the Benedictines, the Barnabites, the Redemptorists, Lazarists and Passionists. The Buddhists are fully abreast of them. There are the Sannyasi, "those who give up the world;" the Vairagi, "those who are free from affections;" the Yogi, "seeking mystical union with God;" the naked monks who call themselves Digambara, or "sky-clothed;" the Tapasvi, or "practicing austerities;" and the Yati, or "restrainers of desires."

In that quaint little book, called the Flowers of Saint Francis, we read that the saint used to go through Assisi in company with another brother to preach to the inhabitants by their example. "Brother Leo," he would say, "let us go and preach;" and the saint would start out with his arms devoutly folded, walking up and down the principal streets of the town, without once raising his eyes from the ground. I remember, in the Passionist rules, that a similar mortification of the eyes was prescribed to the novices and younger members. It was one of the things that always seemed to me essentially absurd, yet we had to practice it rigorously. To see the face of any one was a grave fault, and every evening we had to report to the master of novices how many faces we had seen even inadvertently. Buddhist novices have to go through the same mill. Matters are made even worse for them; they are told exactly at what angle their eyes are to be fixed on the ground.

These few points of comparison suffice to show the similarities of the two systems. All Roman Catholic monks profess allegiance to the pope; even in this the Buddhists are their equals. In Tibet there is a grand Lama who resides at Lhasa, and whose sway is in every respect as supreme as that of the Pope of Rome. He has his cardinals, abbots, monks, novices, crociers, mitres, sacred vestments, relics, shrines, not even excepting rosaries. The Lama holds grand canonization services, exposes relics to veneration and blesses holy water. It is evident, therefore, that Roman Catholic monks enjoy no monopoly of the system. An attempt has been made to prove that the Buddhists copied from the Roman Catholic monks in the twelfth century, but the proof falls to the ground at once when we call to mind the fact that authentic records exist of Buddhist monks a thousand years before the Christian era. It is immaterial whether one system copied from the other; both are miserable deceptions, the product of superstition and ignorance, and the greatest foes to enlightenment, progress and reasonable religion.

—||—

Democracy with a Vengeance.

To the Editor:—I am a native Bostonian, was educated in the public schools of that city, and have always been proud to think I had the privilege of receiving my education in the schools that Boston has furnished to her pupils. But the Fourth of July this year has changed things to my mind, in the city of Boston.

In Faneuil Hall ("the cradle of liberty"), on the very same platform where William Lloyd Garrison, Wendell Phillips and the Adamses have given their grand addresses, Mary A. Livermore her eloquent lectures, and Charlotte Cushman her Shakespearean readings, on the very same platform, I repeat, the first time in the history of Boston a Catholic priest delivered the city's oration. I call this democracy with a vengeance, when a Catholic priest delivers the oration, a colored boy reads the Declaration of Independence and a Unitarian divine offers prayer. And it is stated that Rev. E. A. Horton, the Unitarian clergyman (one of the finest pulpit orators we have in the country to-day) that his prayer was so eloquent that at the close the audience burst into applause.

The question I wish to ask: Why has not Rev. E. A. Horton been asked to deliver the oration for the city of Boston?

Having been a Boston school-boy, and all those landmarks, such as Bunker Hill, Old State House, and Faneuil Hall are as dear to me as my native land and the Stars and Stripes, it makes me stop and think, What are we coming to at the present time when the Fourth of July oration is delivered by a Catholic priest in the "Cradle of Liberty?" and I can well quote the following lines from the Rev. Minot J. Savage:

"By the Ancient's long endeavor,
By the Honorable's fame,
By our race and by our country,
By each high and noble name,
By the God of hosts who leads us,
By the future's dawning light,
Swear to stand and swear to struggle
Till earth's might shall mean its right!"

New York. J. O. LUNT.

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BY MOSES HULL.

This highly instructive and interesting work is a combination of two volumes of Mr. Hull's "The Question Settled" and "The Contrast." The author's plan, faithfully to compare the Bible with modern Spiritualism, has been accomplished. The adaptation of Spiritualism to the wants of humanity; the doctrine of the Bible; the doctrine of angel messengers; the spiritual nature of man, and the various theories of Spiritualism, are all considered in the most exhaustive manner, with nature, truth and common sense, and expressed in clear, forcible and convincing language.

THE QUESTION SETTLED

is a careful comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's plan, faithfully to compare the Bible with modern Spiritualism, has been accomplished. The adaptation of Spiritualism to the wants of humanity; the doctrine of the Bible; the doctrine of angel messengers; the spiritual nature of man, and the various theories of Spiritualism, are all considered in the most exhaustive manner, with nature, truth and common sense, and expressed in clear, forcible and convincing language.

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consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a valuable work for those who wish to defend Spiritualism, or for arguments against the assumptions of orthodox religion. Price \$1. For sale at this office.

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—OR—

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A critical comparison of some of the Spiritualist and Mediumistic claims with the Bible and the Gospels. By Moses Hull. An invaluable argument proving that Jesus was a man, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Bible, and New Testament were made by the same power, and that the claims of Spiritualism are all based on the same principle. Price 10 cents. For sale at this office.

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ROMANISM AND THE RE-

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CAMP-MEETING DIRECTORY.

Cassadaga Camp, N. Y.
This favorite place of resort opens July 15 and closes August 28.

Freeville Camp, N. Y.
This camp opens July 30, and closes August 14.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 4, and continues to September 4.

Niantic Camp, Ct.
The Niantic Camp-meeting commences June 24, and continues until September 8, inclusive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare.

Lake Sunapee Camp, N. H.
The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia.
Commences Sunday, August 28, and closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa.

Mesick Camp, Mich.
Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. For particulars address Jacob Bullian, Mesick, Wexford Co., Mich.

Topeka Camp, Kansas.
Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 E. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.
Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp, Ia.
Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.
Opens July 10, and closes September 4. D. A. Horvick will preside as chairman during the session.

Southern Cassadaga Camp, Fla.
The Southern Cassadaga Camp meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantua Station Camp, O.
Commences July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.
National Spiritual and Religious Camp Association, Wooley Park. Commences August 21 and closes September 11. H. Baxter, president; W. F. Randolph, secretary.

Banks Lake Camp, Mich.
Banks Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.
The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to anyone addressing Jeanette Fraser, Vicksburg, Mich.

Island Lake Camp, Mich.
Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.

Lakeside Park Camp, Mo.
Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 20. B. G. Sweet, president, Empire City, Kans.

Chesterfield Camp, Ind.
Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. For programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslet Park Camp, Mich.
Opens July 31, closes August 28. For information and programmes, address I. D. Richmond, Secretary, St. Johns, Mich.

Harmony Grove Camp, Cal.
The Harmony Grove Camp will open at Escondido, San Diego county, Cal., Sunday, August 14, closing Sunday, August 28.

For further particulars, enclose stamp and address the corresponding secretary, Miss Mary Nulton, Escondido, Cal.

Lake Pleasant, Mass.
Lake Pleasant Camp opens July 31, and closes August 28. Albert P. Blinn, secretary.

Woolley's Summerland Beach, O.
The camp-meeting at Woolley's Summerland Beach commences the first Sunday in August and continues two weeks. Near Millersport, O., 30 miles east of Columbus. S. I. Woolley, president.

Franklin, Nebraska.
The Northwest Kansas and Southwestern Nebraska Spiritualist camp-meeting will open August 25 and close September 12, at the Rose grove, Franklin, Nebraska. For particulars address the secretary, D. L. Haines, Franklin, Neb., box 27.

Brainard, Iowa.
The 31st annual meeting of Fayette county, Ia., Spiritualist Association, will be held August 12, 13 and 14, one mile southeast of Brainard, and on the half mile west of Oak Grove school-house, on the farm of L. W. Reed.

Etna, Maine.
Camp will open August 26 and close September 4. For particulars address H. B. Emery, secretary, Glenburn, Me.

NEW ERA CAMP, ORE.

Good Account of the Work and Workers.

To the Editor:—The New Era Camp for 1898 is a matter of the past. It opened at an inauspicious time and amidst unpropitious circumstances, the first Sunday being the day before the glorious Fourth of July, when there were elaborate celebrations and many attractions to draw people to Portland, Oregon City, and other near-by towns. However, a few gathered at the camp, and those who were present enjoyed the exercises and felt sorry that the eloquence and logic of the inspired speakers could not have had a greater number of mortals to benefit and bless.

The public exercises were in the hall, and Charles J. Anderson, the California "boy orator," discoursed to the delight and wonder of his hearers. That one so youthful in appearance could give utterance to so impressive a thought in so solid weight and worthy of almost faultless language, did not cease to provoke comment then and during the entire camp. He made himself a favorite with many, both by his eloquent public efforts, and his genial, kindly disposition off the rostrum. He won many friends, did good work, and was not at all sensational.

Mrs. Kate Overst, a spiritual healer, was there and remained until the last day, doing excellent, honest, straightforward work—the kind that benefits and heals the alling establishes for the healer an enviable reputation, and at the same time commands the respect of the investigator. She was tireless in her efforts to promote the general welfare.

Mrs. Loe F. Prior, the principal lecturer and medium of the camp, lectured in the afternoon. Her inspirations chose for a subject, "One of the corner-stones of Spiritualism—the Spiritualists' God." This was defined to be natural law. A most eloquent, instructive and splendidly delivered address gave her hearers a keen relish for all that might follow from this gift worker. And I believe that while expectation was high, none but reason to be disappointed. Her delineations, messages and tests were all that could be desired by a genuine lover of the cause of truth. Her guides are progressive and intellectual. They are not satisfied to give to-day what they did two or three years ago, in the same way. Those who had not listened to Mrs. Prior for three years were both surprised and delighted at the many evidences of growth and progress manifested in her work. Her hold on the public mind did not relax during the meeting, but, instead, became firmer. On the last day of the meeting, the largest audience that has been upon the grounds for several years listened to her inspired utterances with unabated attention for almost two hours. It was an occasion to be remembered. Mrs. Prior is not sensational in her work, although at times in giving tests incidents occur that might appear to border closely thereon, to a skeptic.

Gifted with an excellent stage presence, perfect self-poise, good language and animated delivery, she holds the undivided attention of thoughtful minds from preface to finish.

Having formerly lived at Oregon City for a number of years, she is known to numerous persons in that vicinity and many came to hear her—among the number her aged mother. The latter sat near me once during the camp while her daughter was giving tests. Some stranger had received a striking message that brought tears to more than a few eyes, when the mother turned to me with pride and pleasure and said, "I have heard through tears and expressed admiration and wonder at the daughter's work. She has many staunch friends and admirers, who prove the adage that 'a prophet is not without honor save in his own country.'"

The general impress and effect of her work is elevating. She commands the respect of critic and skeptic, stimulates the sluggish mind to active exertion, edifies the thoughtful, and instills into all hearts a desire to advance, to grow, to keep pace with the army of progress. Devoted to the truth, to the betterment of mankind, to spiritualism, may the gods send us more workers of the same sort!

I have written thus at length of these workers, because the camp is naturally a place of high degree by them, and partakes for the most part the character of their work and personality.

Among the local workers, this writer's "better half," Mrs. Ella Royal Williams, took an active part. She served in various capacities as occasion demanded—organist, test medium, gave one or more addresses, and an evening's eloquent oration, in all of which I heard praise spoken of her.

Of the younger mediums, Mr. J. G. Dollarhide deserves mention. He was born and reared in the orthodox faith, and for three years served as a minister. Spiritualism took him out of the church, and for five years he was superintendent of construction of the Oregon Railway and Navigation Co., resigning that position lately. He is now living at Oneta, a few miles from New Era) and has developed to some degree. Although the church in which he formerly ministered denounces dancing as of the devil, Mr. Dollarhide served the association as floor manager at its dances. He seemed to enjoy it, too. If his gifts are properly unfolded he promises much useful service in bringing the light of knowledge to many darkened minds.

The second Sunday of the camp, Dr. George Wigg, of Portland, a physician in active practice, delivered the morning lecture, taking for his subject, "Spiritualism," and giving his hearers well arranged, solid and edifying thought. He brings to the elucidation of his themes a trained mind and the result of much study and research. His lecture was appreciated by the large audience present. During much of the time the doctor presides as speaker and trance medium each Sunday evening at the home of Captain and Mrs. J. H. McMillan, Portland, East Side, where many have been enlightened on spiritual matters.

The third Sunday was largely devoted to the subject of the N. S. A., Mr. B. Marshall, Mrs. Prior and the writer each speaking to that topic. No effort was made to form a State Association, but much interest was expressed in the subject of the addresses. Wherever the matter is intelligibly presented, there are some ready to hear and understand.

Mr. George Lazelle, the president, with his pleasant wife and daughter, had charge of the hotel, and it was a success. Mr. Lazelle is a farmer by occupation, and while he no doubt feels more at home superintending his interests there than on a rostrum, he discharged his duty faithfully and well. The same may be said of Mr. G. Haynes, the secretary, whose post is not a sinecure. Both these gentlemen

deserve great praise for their devotion to the interests of the camp.

Taking into consideration the nearness of Gladstone Park where the Chautauqua annual assembly was in session a large portion of the time, presenting a very attractive programme to the general public; the absence of adequate transportation facilities between Portland and the camp, and other unfavorable conditions which the association is compelled to contend with, the success of the meeting was most gratifying.

A collection was taken on N. S. A. day for that organization, and during the last week, Mrs. Prior gave a test seance for the benefit of Mr. Frank Walker which will help to reduce the financial deficit and thus gladden the hearts of all.

A number of the old and tried friends camped on the ground. Mrs. Cheney was there, and did good work as member of the programme committee. She exerts a cheerful, elevating influence at all times and I trust she may visit New Era many times hereafter.

The Fullers, of McMinnville, occupied the cottage during the last part of camp sickness and death in the family of near relatives keeping them at home for a time.

Mrs. Williams, Mrs. Prior, and the former's two little girls, just home from Miss Bush's Seminary, occupied a large tent.

Mrs. Elsie Reynolds, the materializing medium, occupied a cottage for a short time, but the patronage accorded her being limited, she went to Portland. Unfortunately there was a divergence of opinion as to the phenomena witnessed in her seances. The absence of test conditions prevented me from reaching a conclusion, as to the character of the phenomena I witnessed at the only seance I could attend.

The camp association elected the following officers to serve for one year: George Lazelle, Oregon City, president; Mrs. Kate Overst, Portland, vice-president; William Penman, Canby, secretary; B. P. Fuller, McMinnville, treasurer; and the writer, corresponding secretary. Two trustees were also added to the board—Mrs. Irvine, Barlow; and Mr. J. Burgoyne, New Era.

The length of the camp session was curtailed by the year, and will include but three Sundays. This is to be tried as an experiment.

WALTER P. WILLIAMS.
Salem, Oregon.

CASSADAGA.

Notes of the Daily Doings.

Ye ancient time-worn proverb that birds of a feather flock together, is well illustrated these mid-summer days at Camp Cassadaga. Certain cliques—and there are cliques even at this Mecca of Spiritualism, represent different social elements and the mental and spiritual attributes of the man or woman belonging to each—following a fad, or interested only in one subject.

The character of an audience indicates to the keen observer, the object of the meeting or thought to be presented. At the Forest Temple exercises congregated the media and those seeking development. At the Thought Exchange and Morning Conferences assembled the active, wide-awake mind who digest and debate the live current topics of the day. Private classes in the Yoga, Sanscrit language, India Philosophy and Hindu life attract lovers of the antique, explorers into the past, while at the public lectures there is a commingling of all, resulting in a brilliant kaleidoscopic panorama, majestic and inspiring.

During the week just closed, Lyman C. Howe completed his dates for this season delivering some of the finest addresses from our rostrum.

Moses Hull, the Biblical student, profound thinker and logical reasoner, who met with a flattering reception, delighted large audiences, whose presence evinced their interest in the speaker and his subjects.

Wednesday was "Woman's Day," an event long and eagerly anticipated at Cassadaga, when the pretty dais becomes resplendent in orange bunting, flying banners and floral decorations, when everybody seems jubilant, and the crowds of political equalities from the adjoining towns and country march, many hundred strong, in through the C. L. F. A. gates. In the morning there was a symposium participated in by the best talent on the grounds. Randall F. K. Lalau, our distinguished guest from far-away India, talked briefly of the social and domestic condition of our sisters in India.

Mrs. B. J. Harnett, who has traveled extensively through the land of the Orient, told us of the Hindu woman. Lyman C. Howe spoke of the American woman's evolution during the past fifty years, and Dr. Hicks expatiated on the Yankee mothers.

In the afternoon, that matchless queen of oratory, Mrs. Mary Elizabeth Lease, delivered a masterly address upon "The Legal Status of Woman," winning the frequent applause of the immense audience, the gratitude of the women, and scoring a success for the cause.

A reception and ball in the evening, with supper at the Hotel Grand, was gracefully conducted by the ladies. The days of the week can be told here by the vacillating crowds—at least you can always tell when Sunday comes by the number of excursions. Yesterday, nearly eight hundred arrived before noon, attracted by our platform talent—Moses Hull, who lectured in the morning—"The Moral Tendency of Spiritualism," Mrs. Lease in the afternoon—"The World's Wars, Riots, Poets and Patriots," and Mrs. Walte's platform test, Prof. Sheehan, leader of the Buffalo Operatic Company, was the soloist.

In the evening the leading bright lights gave early reminiscences of their public work. A small admittance fee being charged, netted a handsome sum for our library fund.

Scores of investigations are in evidence, and rumors of wonderful phenomena received are in the air. Recently through the mediumship of the Bangs Sisters, the association president, Hon. A. Gaston, received a beautiful pastel portrait of a young woman, purporting to be his daughter, now in spirit life. It certainly bears a strong family resemblance, and as a work of art is generally admitted.

The present week will be crowded full of interest and attractions, brief bits of which we hope to chronicle later. In the meantime all is beautiful, peaceful, harmonious; the crowds are here, our treasury is being replenished, the people are happy, while the management is doing its best in all ways possible for the enjoyment, entertainment and comfort of our welcome guests.

SHIRLEY BELLE.

I concluded that all religions had substantially the same origin, and that in fact there has never been but one religion in the world. The twigs and leaves may differ, but the trunk is the same.—R. G. Ingersoll.

ONSET BAY.

The Work of the Past Week.

Monday, July 25, was conference day. The steamer made an excursion to Cottage City, carrying a great number of visitors. Mr. E. A. Wiggins delivered the discourse, Mr. Maxham sang "Smile and Be Contented" and "My Boat is on the Stormy Sea." Mr. Maxham's singing is a great feature at this camp. He has sung upwards of ninety pieces since the camp-meeting opened, without words or music before him, and every piece seems appropriate and fitting to the subject of the day.

Mr. Wiggins on Tuesday spoke impressively on the subject of "Environment," the importance of making our environment subject to us instead of being the slaves to our environment.

On account of the threatening weather on Wednesday the afternoon service was held in the Arcade. Mr. Maxham sang. Mr. T. Ernest Allen gave what he was pleased to call "My Life's Story," an interesting account of his antecedents, his ministry, and his struggle to overcome environments, which shows a stamania and earnestness that all Spiritualists would do well to emulate. We bespeak for him only success in the work chosen. Mr. Allen has the good will and commendation of his audience of the afternoon.

This is the second day of the Onset Fair for the benefit of their new circulating library. It has been quite a success thus far, in spite of the threatening weather. Their tables are loaded with works of art and ingenuity, and the grounds last evening lighted with Japanese lanterns, looked like a veritable fairy grotto. The voting contest is growing interesting. Valuable prizes are on exhibition.

Thursday services in the Casino. Mr. Wiggins lectured on the subject, "The Evolution of Modern Spiritualism," and closed with tests by spirit Joseph D. Stiles. Mr. Maxham closed with song. Thursday evening's entertainment, which closed the Onset Fair, was largely attended.

Friday, after singing by Mr. Maxham, Geo. A. Fuller introduced Mrs. Elizabeth Low Watson, who presented her discourse by giving account from Lily Dale camp, where she has been lecturing, to Onset camp. The subject of Mrs. Watson's discourse was "Mediumship and Its Laws." What ever has come to us in the way of mediumship has come through immutable law and upon this law rests our philosophy. Like attracts like along the spiritual as well as along other lines. If mediums do not surround themselves with a sphere to protect them, they are responsible and should not be excused. I am no more in love with a bad or licentious spirit out of the body than I am with one in the flesh. If you are to be under the power of evil spirits, see to it that the power of mediumship is quenched in your souls at once for those out of the body are not to be obtained more than those in the body. If we do not make better by our mediumship let us go back into the ecclesiastical ranks until we are prepared for it. The angels will use whomsoever they can and whether it be on Sinai or Calvary or in America, it is the same law, and it remains for us to say whether they shall be places of light or darkness. Song by Mr. Maxham.

Saturday, July 30. After the fog and dampness of the past week one cannot help appreciating the beauty of this sunny morning. Nature is a most wonderful study, a kind mother who holds a rich store of comfort for those who love and seek her in her balmy mesages that she gives them; hope is written plainly in the blue sky, the clear air and sunshine. Every flower and leaf and token of love; the birds sing merrily and in spite of ourselves our hearts grow lighter.

Sunday morning, Mrs. Elizabeth Low Watson lectured, taking for her subject, "World Builders and World Saviors." Mr. Maxham sang. Band concert at noon.

At the afternoon opening, Miss Laidlaw, of Boston, sung "The Sailor on Board of the Maine." Mr. Maxham sang "Whatever Is, Is Right."

Mr. A. B. Thiele gave the subject for his discourse, "The Philosophy of Science as the Staunch Friend of the Thinking Man of the 19th Century." Dr. G. C. B. Ewell gave some fine tests. Band concert at 4.

AUGUSTA FRANCES TRIPP.

Banks Lake Camp, Mich.

Our meeting opened here Sunday, July 24, with a fair-sized audience. The day was warm, but everyone seemed to feel a deep interest in the success of our meeting, and our numbers increased for the afternoon meeting until every available seat was taken.

Our good sister, Abbie E. Sheets, gave a lecture which was fully appreciated. Devotional and mottoes were in abundance and good singing by Mrs. Worthington, and the meeting closed with tests by the chairman.

Campers came on Saturday and Sunday to fair-sized audiences throughout the week and the chairman, Dr. W. O. Knowles, followed with tests, and evening sessions, and times and dates given in full. Mrs. Sheets left us Thursday evening for her home, as her own camp at Grand Lodge, opens on Saturday, July 30, and she is president. Mrs. A. L. Robinson speaks on Sunday, July 31, and a large crowd will be here.

DR. W. O. KNOWLES.

Mesick Camp, Mich.

The opening of Mesick Camp, July 31, was like a June rose in the morning. Everything was as lovely and serene as nature could make it. The audience in attendance was of the intelligent class, judging from their bright and beaming faces.

The opening address by Mrs. L. A. Mabey, of East Saginaw, and the response by Dr. P. E. Johnson, of Battle Creek, were eagerly listened to and highly appreciated by all present. The utmost harmony prevailed throughout the day and evening.

The interest increases with each meeting, and as this is our first attempt at camp-meetings, we feel highly elated over the prospects of the good that may be accomplished. Many from a distance among them mediums and speakers have not arrived yet, but will be here in due time.

Hope that those seeing this communication will avail themselves of the opportunity and come to one of the most delightful spots that nature can produce. All will be made welcome.

J. BULLION, Sec'y.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, of interest to all, sweetened by leisure and enjoyment. Price \$1.00. For sale at this office.

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Anderson, Ind.
F. J. MACOMBER.



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It is easy to tell when your subscription expires. For example, this number of the paper is 455, showing that The Progressive Thinker has been issued that number of weeks. You will find the same number on the right hand corner of the First Page. Now examine the number on the Yellow Tag of your paper. The difference between the two numbers will show the number of weeks you are yet to receive the paper. Like the following:
John Smith 455
Smithville N Y
which means that John Smith should renew at once to prevent his name being dropped from the list.
If, however, a name stands as follows:
James Doe 465
St Louis Mo
Then he is to receive ten more Progressive Thinkers, the difference between the present number of the paper and the one opposite the name.

"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, 490 pages. Price \$1. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that "The Progressive Thinker" is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige "The Progressive Thinker."

CONTRIBUTORS—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, but it is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Geo. F. Perkins, lecturer, singer and test medium, desires to correspond with societies for the purpose of serving them. Western lines preferred. Address 587 N. Clark street, Chicago.

Mrs. M. Summers is lecturing and giving tests in Detroit, Mich.

L. M. Cravens writes of a visit to J. A. Harris and family, among the mountains of western Texas. Mr. Harris is clairvoyant, his wife is an automatic writer and impressionist medium.

J. M. Smith writes from Villa Park, Cal., relating many incidents in his experience effectually disproving the theory that spiritual phenomena are all the result of clap-trap and fraud.

The Medical Liberty News, of Chicago, says: "Prof. T. A. Bland, of Boston, the well-known lecturer and author, who is at present visiting Chicago, in the interest of medical reform, lectured at the Independent Medical College, Friday evening, July 22, on the subject 'Origin, History and Progress of the Healing Art.' His lecture was well received, and called forth repeated applause. The Doctor is a radical reformer, not only in medicine, but along other lines. He is the author of about a dozen books, and a frequent contributor to Eastern medical and scientific journals. His lecture was well received, and called forth repeated applause. The Doctor is a radical reformer, not only in medicine, but along other lines. He is the author of about a dozen books, and a frequent contributor to Eastern medical and scientific journals."

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circle and development of home mediumship and a series of articles giving the fundamental principles of astrology, with readings. Sufficient subscriptions are now assured to give it the necessary start and it will soon be a reality.

Mrs. M. E. Kratz will answer calls to lecture and give tests during the fall and winter. Address her at 224 Cherry street, Evansville, Ind.

Mrs. L. C. Claman, an excellent medium and lecturer from Chicago, now in Kansas City, Mo., would like engagements with societies in Iowa, Ohio, Missouri, or in fact any place where her services may be needed.

Mrs. Claman is an excellent worker and can be reached by addressing her at 309 E. 11th street, Kansas City, Mo.

Birth Place of Buddha.

Vincent Smith, a learned antiquary of Bengal, has recently made some interesting discoveries of Buddhist remains in India, says the London correspondent of the New York Sun. The first of these is the home of Gautama Buddha, who lived about 600 B. C.

The ruins of this ancient city of Kapilavastu and the traditional birthplace of Gautama. The sacred spot is marked by a pillar erected in the third century B. C. by the Emperor Asoka.

The inscription on this pillar is still perfect. It stands on the western edge of a mound of ruins about a hundred yards in diameter, and on the south side of this mound is the tank in which the child's mother bathed after his birth.

Another discovery, which was made in a stupor of brick masonry, was the site of the famous city of the relics of Buddha himself. These consist only of fragments of bone, which were deposited in a wooden vessel that stood on the bottom of a massive obelisk.

More than four feet long and two feet deep, cut out of a solid block of fine sandstone. This obelisk was buried under eighteen feet of masonry, composed of huge bricks, each sixteen inches long.

The wooden vessel was decayed, and with it was an exquisitely finished bowl of rock crystal, the largest yet discovered in India, and also five small vessels of soapstone. All these vessels were partially filled, in honor of the relics, with a marvelous collection of gold stars, pearls, topazes, beryls, and other jewels, and of various objects delicately wrought in crystal, agate, and other substances.

An inscription on the lid of one of the soapstone vessels declares the relics to be those of Buddha himself, and the characters in which this inscription is written are substantially the same as those of the Asoka inscriptions, and indicate that the tumulus was constructed between 300 and 250 B. C. Buddha spent many years preaching and teaching at the city of Sravasti, and a large number of his sayings and parables purport to have been uttered there.

Dr. Smith now states with confidence that it is in the jungles of the Nepal Terai, about eleven miles from the station of Nepalgunj, on the Bengal and North-Western railway. Its remains, like those of Kapilavastu, are buried in jungle, but they seem of great extent, and are found precisely where the Chinese pilgrims of the early centuries of the Christian era stated that Sravasti was.

The Willowood Messenger, of Lake Pleasant, has the following in reference to Dr. Hadden: "Dr. C. W. Hadden of Newburyport, Mass., one of America's foremost spiritual advocates, will begin his annual engagement at Lake Pleasant, on Sunday, August 7, giving three lectures in the regular course and holding two of his famous 'Hypnotic Societies' in the latter illustrating his remarkable power as a hypnotist. Dr. Hadden will arrive at Lake Pleasant August 1, and will remain the entire month in order to have plenty of time to meet the large number who come to see him professionally every year. Dr. Hadden is likewise coming to be regarded as an authority in psychical science, contributions from his pen appearing frequently in the high grade magazines. His paper on 'Mental Telegraphy,' in the April 'Mind,' attracted wide attention, and on this transfer of the vital energy, which is being largely attended, and he is to be doing a great deal of good. Skeptics are cordially invited to investigate."

The meetings at Flynn's Hall, corner Robey and North streets, conducted by Mr. and Mrs. W. I. Brown, are being largely attended, and he is to be doing a great deal of good. Skeptics are cordially invited to investigate."

Farmer Ridge writes from Grand Lodge, Mich.: "I just arrived here in camp. I found great improvement in the camp from last year. A new hotel of fourteen rooms is among the accommodations. I will be here for three weeks."

J. Madison Allen writes: "Coming eastward from Winfield (Kas.), Camp, first set up at Cherryvale, Mo. Allen going on to an engagement at Freewill (Central New York) Camp. My next point was Neodesha, Kas., for a few days; thence to Forest Park Camp at Ottawa. Regular speakers at this camp were A. L. Lull, Will C. Hodge, Dr. Traverse and the writer. Prof. Pearson, Dr. Robinson and others also did good work. Great test mediums, healers and materializers. This week I am under engagement at the same park for the Kansas Free Thought Association. I go next to Osawatomie and other points, before the Franklin, Neb. camp. General address, Springfield, Mo."

Thos. J. Haynes writes from Grand Rapids, Mich.: "I wish to say that we have a very nice society that holds its meetings at a place known as 'North Park.' We have had large and enthusiastic meetings each Sunday. We feel as though we were spreading the truth."

W. H. Bach writes from Lily Dale, N. Y.: "I am receiving many inquiries about our paper. It will be issued during the month of September as an eight page monthly, at fifty cents a year. It will contain in addition to general Spiritualistic news from the pens of such workers as Moses and Mattie Hull, Dr. Peabody, Captain Gould, Prof. Hodge, Lyman C. Howe, Will C. Hodge and other writers, a department in the interests of the 'green, the young people, the home'

From Harbinger of Light, Melbourne, Australia.

MRS. D'ESPERANCE.

This lady was a seer from early childhood, and the inhabitants of the other world were her constant companions and playmates, who cheered her in a lonely childhood in a rambling old house on the outskirts of London, and were as real to her as they were visionary and unreal to the other members of her family. She would watch them for hours, and her peculiar ways gained her the reputation of being "a little vixen" and "decidedly queer."

But to her the other people were queer, and she could not understand how it was they could not see what to her was so plain.

To her the rooms of the old house were never empty—strangers were constantly passing to and fro, and nodded and smiled at her as she held up her head for inspection. Strange to say she was terrified at the ghost stories told by the nurse girl, but never for a moment alarmed.

THE SHADOW PEOPLE.

With ghosts. This faculty of clairvoyance brought the youthful visionist into sympathy with her mother, who had no statements to lying and romancing and punished her accordingly; in short, the faculty seems to have been a very unfortunate one for her to possess, for on one occasion, confiding in the family doctor, he told her that he believed her—that she saw these visions, but added that people who saw them were mad and that they were hallucinations and all the horrors of a mad-house haunted her imagination for a long time, and when the shadow forms flitted by her or met her on the stairs, caused her to feel a sinking feeling of desolation and despair.

THE CURSE OF MADNESS.

was by her attributed to Satan, whom God could overpower and therefore after seeing a shadow form, she would retire to her room and pray to God. Owing to ill-health, she was taken by her father for a trip in the Mediterranean, and caused a sensation on board by her excitement on observing a vessel coming right across their track in such a position that a collision was inevitable. This turned out to be a shadow-ship, and they passed right through it, and of course without harm to either.

At school a curious incident happened. An essay was required on the subject "WHAT IS NATURE?"

but this seems to have been altogether beyond the capacity of the seeress and troubled her greatly. Over and over again she began the essay, "Nature is the mother of us all"—but could get no further try as she would, and sheet after sheet was destroyed, and began again without success. As the time for delivering the essay neared, she prayed for assistance, but praying seemed to do no good. All the other girls had sent in their work, and the last night came and she retired provided with a candle, paper and pencils, determined to accomplish something, but the other occupants of the room insisted upon the light being put out, and obedience was enforced, and all she could do was to turn her face to the wall and cry herself to sleep.

On awakening in the morning most of the sheets of paper were found covered with writing, comprising a very excellent essay upon the desired subject. The two pencils had the lead used down to the wood. The writing was hers, but she had no recollection of having done it, and the matter was attributed beyond her capacity. The fact came to the knowledge of the school-mistress, and the rector was consulted, and after examining the pupil, he decided that her account of the occurrence was correct, but that owing to the peculiar method in which it was received or written, it should be read at the speed-day, but should not be allowed to compete with the productions of the other girls.

It was not until some short time after her marriage that an interval of some years elapsed.

THE SHADOW-PEOPLE AGAIN APPEARED.

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The sooner all fakirs turn exposure the better it will be for our cause.

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"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books of the subject. Price, reduced to \$1.00, 50 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"Thomas Paine: Was He Jewish?" An interesting pamphlet by Wm. H. Barr. Price 15 cents. For sale at this office.

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ERNEST S. GREEN.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books of the subject. Price, reduced to \$1.00, 50 cents. For sale at this office.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"Thomas Paine: Was He Jewish?" An interesting pamphlet by Wm. H. Barr. Price 15 cents. For sale at this office.

THE FEATURE OF THE SCENES WAS THE APPEARANCE OF "YOLANDE," a young Arab girl, fifteen or sixteen years of age, olive-skinned and slender, whose matinee and gracefulness made her the wonder and admiration of the circle. Her conduct and demeanor in the room was a curious study; for she exhibited many of the characteristics of a child of nature, untutored and unsophisticated, and leads one to the conclusion that if progression on the other side is at all rapid, this result has little effect upon the spirit when the earth elements are agitated; taken on; for she exhibited curiosity and ingenuity beyond bounds.

Everything she saw she was deeply interested in, and that during the time they manifested her strength and power of exertion were gone, and the very act of thinking and conjecturing upon causes weakened the form and compelled it to return to the cabinet, thus illustrating the necessity of being absolutely passive, this appearing in a perhaps minor degree to the circle, for it would be almost impossible to get the whole of say twenty people passive; if it were the results would be correspondingly encouraging. The medium was also during this time brought into close affinity with the circle. Were anyone worried or in pain she felt it, joy and sorrow being equally capable of being communicated to her, and if anyone broke the circle by leaving his seat, the fact caused her a jarring sensation.

An interesting incident is told by Mrs. D'Esperance as throwing further light upon the strange connection BETWEEN MEDIUM AND FORM.

During the day the medium accidentally burnt her arm, and that evening Yolande carried the corresponding arm as though it pained her, and flinched when it was accidentally touched, a fact to the casual observer and inquirer which would be considered highly suspicious, but at this very moment Mr. Aksakof was holding the hand of the medium while Yolande was walking about the room, and at this instance, held June, 1890, Yolande.

MATERIALIZED A LARGE PLANT, known as the Golden Lily, seven feet in height with eleven large blossoms, all without spot or blemish and damp with dew. Both the plant and Yolande were photographed together twice by the aid of the camera flash-light.

Yolande on this occasion did not, although she tried until nearly midnight, and directed that it should be left in darkness until it could be taken away; but this intention was broken and it was taken out of the room, and photographed four times. Yolande made three attempts at subsequent sittings to take it away, and not until the fourth, or eight days after its existence, did it mysteriously disappear. A curious lesson is taught by this incident. Yolande gets this plant from someone or somewhere and

PROMISES TO RETURN IT, and is distressed at not being able to keep her promise, and Walter is consulted, and it is suggested that it should be paid for, and he acquiesces, but states that Yolande herself does not know from whence it came, implying that she had been assisted, and evidence is given from her own statements that she could have known where her assistance came from, for she knew she could have inquired, and Walter explains her insistence by adding that she had been told not to take things that do not belong to her, and that it is no use reasoning with one of her sex, to use his own words, "She says it's got to go and I suppose it will have to."

If this remark was so peculiar, woman will rule there as she undoubtedly does in the majority of cases, does here. Walter holds the cases close, but in the room ready to be put together an hour before the séance commenced.

THE MODUS OPERANDI of these manifestations would be of great interest, and Mrs. D'Esperance admits a chapter to the subject, and confesses that she always retains to her as to others, although in later years she has insisted upon sitting outside the cabinet, thus using her eyes as well as ears. In Christiana a sister abstracted (that is stole) a

PIECE OF THE DRAPERY which clothed one of the forms, and Mrs. D'Esperance afterward discovered that a large square piece of material was missing from her skirt, partly cut and partly torn out. Her dress was of a dark heavy woolen material. The abstracted piece of drapery was found to be of the same shape

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

L. Howes: Q. (1) Why is it that subjects which occupy our minds during waking hours, (in many instances) leave us entirely during sleep? For illustration, I quote from personal experience: Seven years ago our eldest son, a bright boy of thirteen, passed to spirit-life. My grief at parting with him was overwhelming. It seemed as though I could not be reconciled. Thoughts of him occupied my mind continually while awake, but on going to sleep they immediately left me, and during all these years he has not appeared to me in my dreams.

(2) What is the distinction between Christian Science as taught by Mrs. Eddy and Mental Science as taught by Helen Wilmans?

A. (1) Perfect sleep is rest for the body and mind, and there is a suspension of activities. There are, however, varying degrees of sleep, and it is a most complicated state. Often those who are not sensitive in the waking state become so in certain stages of sleep. Such sensitive receive wonderful communications by way of dreams. The desires while awake, have no influence in their fulfillment during sleep unless united with other causes.

That this correspondent does not have the dreams she longs for, simply shows the profoundness of her sleep. It is delightful to dream of meeting the loved departed, resurrected to the old scenes and surrounded with familiar objects, but yet more blessed to know that they are with us, through the more certain means sensitiveness furnishes.

(2) A subtle analysis would fail to show any vital difference between the "science" of Mrs. Eddy and Helen Wilmans. In their unscientific methods; their stupendous assertions; their monumental egotism they are alike. They are also alike in having stolen from Spiritualism all that is valuable in their doctrines. The Spiritualist has no need of going to either, for he has already all that is true in their systems, and free from the immense piles of rubbish with which they obscure it.

Perhaps it may be claimed for Mrs. Eddy that she is orthodox of the orthodox, and singularly intolerant.

The Wilmans system leads into more modern fields of thought, but starts from the same Bible root.

"A. J." also O. Peterson: Q. How can I get free from an annoying control that has been with me constantly for over a year and at times almost drives me to despair?

A. With the last question comes the explanation that the medium gave himself up to almost continuous control of spirits, until this spirit usurped the place of all others, and by being ever ready with untruthful answers, kept the medium constantly irritated and angry.

The advice cannot be too often repeated, not to make communication with the spirit-world at all seasons, but to set apart certain times, and if possible, places.

By constantly remaining in the sensitive state the vital forces are weakened, and the strength of personal resistance to being made a helpless instrument is so weakened that undesirable controls find the way wide open. Then comes antagonism and anger which leave the subject entirely at the mercy of whatever influence may have gained possession.

The only remedy is to go back to correct methods. Hold sittings at regular and appointed times, and no other. Do not antagonize nor become angry, but pleasantly receive all communications, and discard those not desirable. We are told falsehoods and wrongly advised every day by those we meet, but we do not fly into a rage, and call names. We simply let the false pass by. If this correspondent can control anger and antagonism, which are within himself, he will have no trouble with the annoying controls. By anger is weakness, and if he continues in the course he has followed he cannot gain that control over himself which is the first factor in controlling others.

A. J. remarks, "I will be a truthful, honest medium, or none," yet how can A. J. or any other medium receive truthful messages from untruthful spirits? The medium cannot be censured on this point. That a communication is untrue does not invalidate its source; it only indicates the character of the sender.

P. C., Walkerville: Q. Can you inform me where I can procure a perfect mineral rod?

A. A great deal has been written for and against the value of rods in the discovery of water, minerals, etc. The fact probably is that it is not the rod, but the sensitiveness of its holder which is the source of the knowledge conveyed. Many rod experts use a slender forked branch of the witch-hazel, holding a branch in each hand, and allowing the united portion to fall over from them. They profess to detect water or minerals by the bending of the branch. Really it is a nervous contraction of the wrists, the result of mental impression.

A slender steel wire bent into the form of a V would be equally serviceable. Rods advertised and sold at extortionate prices have no value superior to those described, for there is nothing secret, mysterious or occult in their manufacture. The slender flexible branch of any other tree or shrub than the witch-hazel would be equally serviceable. The blossoming of this shrub in the beginning of winter has bestowed on it mysterious powers, which it does not sustain.

R. A.: Q. (1) When a writer writes so learnedly that he cannot be understood, is it evidence of wisdom?

(2) I am able to write automatically, but doubt because the thoughts written by my hand come into my mind first. Is this usual?

A. If a writer or speaker understands the subject he is writing about he will think clearly and as clearly express his ideas. If he does not, it is an indication not of wisdom, but of cloudiness of comprehension. A pool of water may be muddy without being deep, in fact it is not thought profound because we cannot see the bottom, rather we conclude that it is shallow because of its turbidity.

(2) The consciousness of what the hand is automatically writing is the usual experience and R. A. ought not to be discouraged on that account.

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

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

SABBATH DAY THOUGHTS.

In the Vestibule of the Wondrous Temple of Nature.

It is the Sabbath, a day that has long and wisely been set apart for the cultivation of spiritual thoughts and the calm contemplation of our duty to God and humanity. Upon each recurrence of this consecrated day the healthy mind turns with a joyous sense of freedom from earthly cares to enter in thought, or in reality, the grand temple of nature wherein the reverent worshiper ever learns such lessons as the soul needs for its growth and unfoldment in that progressive life which is, even here, a prophecy of immortality.

The vestibule of this wondrous temple is open alike to rich and poor, the weary and oppressed, the honored and the dishonored; none who seeks to enter its sacred precincts is branded as an "outcast" or doomed to a life of joyless isolation. The humblest soul "may feast at nature's board," and taste of waters that never intoxicates.

At their approach no tremulous organ may send forth an anthem of praise, but choristers of the air, singing of "Peace on earth, good will to men," invite their willing hearts to prayer till on earth's holy altars are placed the sacrifice of an "humble and contrite spirit."

Through the many voices of inspiring nature the devotees of art, science and religion, may find expression for the varied emotions of soul life, and catch the keynote of heavenly joys that are richer purer and "deeper than all speech." In such close communion with nature it is possible for the spirit to become so exalted as to catch a foregleam of the life to be, until in a fuller sense of our dependence on a power and love omnipotent we cry out: "Father, here am I, what wouldst thou have me to do?"

Then it is that, refreshed as by a holy baptism, we behold all things, as it were transfigured. "Old things have passed away and behold all things have become new." The murmuring rills have caught a richer strain, the winds a deeper refrain; one bears away on its dimpling waves the sighs of "the weary and heavy laden," the other carries up to heaven's gate the groans of the oppressed and disconsolate and returns with promises and prophecies of coming good, while the very beatitudes of Christ, the beloved, come nearer to us until we feel them overflow in our hearts and their voice is heard in all things animate and inanimate.

Then it is that the pines shake music from their multitudinous leaves, hushing all sounds of discord and whispering of a hope that brings calmness in the midst of trials, peace in the hour of peril, and victory over death and decay.

Then it is that the poet of the soul awakes and lo! every atom is instinct with life and thrills with a divine melody which reveals to us even the sweet uses of sorrow and night. Then it is that the songs of birds, or "insects' busy hum" may herald forth the "morn of a new day" in vernal beauty born, while at our feet from many beds and bowers "wee modest violets peep" and wild flowers nod responsive to the winds. In all these things are manifest the sacred laws of growth and that orderly arrangement and application of forces which admit of no mistakes, no accidents, no duplication of forms. This wondrous temple, wherein no death is found, whose changes are ceaseless and infinite, was reared by the divine architect, who laid the foundation of the deep and builded hills out of atoms of sand until they stand venerable with age, their lofty peaks covered with eternal snows.

What more sacred or beautiful temple can we find wherein to "worship in spirit and in truth" the Creator and preserver of all forms of life, whose wisdom guides the planets in their orbits and whose love smiles in the rainbow, or sustains a world?

It is pleasant at such times of silent communion with nature to feel that our thoughts, our feelings, our desires are known to Him, and as expressed in words or deeds, become a part of that grand chorus which ever and forever rises exultant over the warring elements of human life, giving strength to its spiritual forces and holding in check the more material. Come, then, oh, my soul! to this feast of nature and while her summer glories are aglow on hill and mountain crest, she will open to thee her treasure halls, and thy "house beautiful" shall be flooded with the warming light of joys ineffable. Then will come to thee the "true Sabbath" which bring "rest to the weary" and with the inspiring voices of nature thou shalt hear in low sweet tones accordant with the divine anthem of the universe those words of humble, trusting love, "He leadeth me; by his own hand he leadeth me."

In the cultivation of this reverent spirit born of a sincere love of nature and of nature's God, all days will be consecrated to noble uses, and the Sabbath of the soul will begin on earth and find its counterpart in eternity.

To this exalted state will study and reverent contemplation of nature lead us if we but listen to "the fair music which all his creatures make in perfect diapason." Belvidere, N. J. MRS. E. L. B. CLARK.

The Brotherhood of Man.

Among Spiritualists there seems to be a society called the Brotherhood of Humanity. What are the principles it teaches? Does it reach out its hands to the outcast and degraded and teach them to cultivate the divine spark within them? God has given us pure air, clean water, and bright sunshine in great abundance, to keep ourselves wholesome and in good health. Many men and women through their ignorance of the laws of health or through natural indolence, seldom, if ever, know the luxury of a bath, and wear their garments to shreds, without cleansing them with soap and water. Have we the love of humanity strong enough within us to overcome our natural repugnance to such conditions, and go to them with pleasant, kindly words, and teach them to gain the respect of themselves and others by keeping clean? When a woman, clear-eyed, and staggering from the effects of the poison the law allows her to buy, has slept off her debauch, do we go to her and kindly tell her of the divine life that is within each mortal and help her to cultivate it until she arises from her degradation? Do we repeatedly visit the homes of the fallen, and remembering they are our sisters, urge them to a more wholesome way of living? In fact, do we live up to the true principles of the brotherhood, or is it only a name?

It may be urged that those things have been tried, but do no good. Christ said we were to forgive our brother seventy times seven times. Shall we stop at forgiving once? Brothers and sisters, let us ponder these questions and apply them to ourselves. Shall we overcome our repugnance to that which is repulsive, or let our repugnance overcome us, and miss the golden opportunity of bringing ourselves up to a higher plane of unfoldment? Watertown, N. Y. MARY A. INGALLS.

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

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

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

LAKE BRADY CAMP, O.

Mention of the Happenings.

Just at this time a word from Lake Brady and the mentioning of recent happenings within the camp, may be of some interest, especially so to those who have the cause of Spiritualism and its unfoldment at heart.

Sunday, July 31, was a memorable day, so far as Lake Brady is concerned. The weather was lovely, in fact, it was all that could be wished for or expected during the hot months. At an early hour the Sunday excursion train from Alliance brought a goodly number to the grounds, so also did the Erie trains from both the east and west. Other parties came in from Canton, Kent, Ravenna and other near-by towns, to say nothing of the many who drove here in their private conveyances. At 9:50 a. m., the Lake Brady Special from Cleveland, steamed up to Lake Brady station with eight well filled coaches.

At 10:30 the morning services were held in the large auditorium with its natural amphitheater having a seating capacity of 2,000 people. After a selection of choice and appropriate music by the Shaker orchestra, Mrs. Russell, of Alliance, favored us with a song which was highly appreciated by the large audience.

At 10:45, Mrs. Carrie Fuller Weatherford, of Alaska, Mich., was introduced by Mr. D. A. Herrick, the gentlemanly chairman, and for one hour beautiful spiritual truths, in a fluent and masterly manner, flowed from her lips and eagerly devoured by her attentive listeners. In the lecture her golden-voiced songs which were extremely lovely and highly spiritual.

At 1:30 p. m., the ringing of the bell at the auditorium gate, to be followed with the sweetest of orchestral music upon the hill adjacent to the auditorium, announced the opening of the afternoon services, and in a very few moments almost all available seats in the auditorium were taken. After an other appropriate song by Mrs. Russell, Mrs. Weatherford was again introduced. Her lecture and improvised songs were even better than they were at the morning services, and her tests, with one exception, were readily recognized by those for whom they were intended; that one was a change had taken place in a man's number of years ago, which he could not at the time of receiving the test remember.

On Wednesday, August 3 and Friday, August 5, Mrs. Lizzie R. Miller, of Canton, O., will lecture. While Mrs. Miller is not so well known to the Spiritualists of the country as are many of our other speakers, she is an excellent woman and a pleasant speaker, and is fast coming to the front as a valuable instrument of the spirit-world.

On Sunday, August 7, Mrs. Anna L. Robinson, of Port Huron, will occupy the platform. Mrs. Robinson needs no introduction to the Spiritualists. The simple fact of her being announced to speak at Lake Brady is enough, and will assure a large attendance. Mrs. Robinson will also speak at Lake Brady, August 10 and 14.

As to our phenomenal mediums, Messrs. Chas. J. Barnes, Henry B. Allen, D. J. Emerson, the Indian medium, and D. A. Herrick, no better mediums or more worthy gentlemen can be found anywhere, and as a medium for spirit telegraphy, Mr. M. M. Henry has no peer.

A cordial invitation is extended to all who are seeking after truth and proof of continuity of life, to come to Lake Brady during the month of August, as the camp will close on Sunday, September 4. E. R. KIDD.

AN ACTIVE WORKER.

Letter from Oscar A. Edgerly

[The following letter, written on the 10th of July, was accidentally misplaced, or would have appeared at once.—Ed.]

To the Editor:—As I am at present enjoying a few days' rest at beautiful Lily Dale, I thought it well to take advantage of my leisure and write a few lines in regard to my doings of late in the field of Spiritualistic labor.

During the month of June I combined business with pleasure. While stopping with friends in the town of Liberty, Maine, I found that delightful town both Liberty in name and liberal in nature, as I was invited to, and did, occupy the pulpit of the Baptist church for several Sundays. While occupying that position, I preached as good Spiritualism as I knew how, and the best of it was well received.

Concluding my work at Liberty, my next field of labor was at Island Lake camp-meeting, Michigan, and I can truly say that I had a most delightful stay at that beautiful camp-ground, meeting while there many earnest and true workers for our cause, among the number being the scholarly Dr. Schermerhorn and his genial wife, also the best energetic individual, W. H. Bach, both of the gentlemen named were my co-workers on the rostrum of the camp, and I trust that our joint labors resulted in good.

Concluding my work at Island Lake on July 12, I profited by the kind invitation of my esteemed friend, W. H. Bach, and came to spend a few days at Lily Dale, at his delightful home, where I am at present enjoying such hospitality as can only be fully appreciated by a tired medium—one to whom a three-day rest is a most welcome thing. "What do you see at Island Lake?" "Won't you please be controlled a little while?" and all the rest of the endless demands that amount to an imposition on mediumistic good nature. All of these things find no place in this ideal Spiritualistic home. Mr. and Mrs. Bach are as busy as bees all the time, and while their voraciously gains them a three-day rest, they think by far the greater good denied them by labor goes to the interest of Spiritualism and Cassadaga Camp.

My next field of labor will be Queen City Camp, Vermont, where I shall be until the 4th of August, after which I go to the Vicksburg camp-meeting, Mich., where I am to officiate as chairman during the entire month of August.

The Young People's Spiritual Union is highly appreciated here, and is doing a good work; it is gaining very rapidly in membership.

Farmer Riley, of Michigan, is here, and as usual is doing a grand work in convincing skeptics of the genuineness of materializing phenomena.

OSCAR A. EDGERLY.

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

What Is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Maria M. King. Price reduced from 25 cents to 20 cents.

CHESTERFIELD CAMP.

Excellent Work Being Done.

Sunday, July 31, is a big day with the Spiritualists of Camp Chesterfield. Thousands of people are present, some coming, no doubt, to see; some to be seen; but many come to learn what proof Spiritualists have to offer for the soul's immortality. Well, this is a good place for men and women of thinking something of life, its capacities and laws of government, by listening to the able lectures delivered by our employed speakers present.

Brother J. Clegg Wright and Sister Eva Pfuntner are still with us, and are doing a good work in the way of educating the people in the phenomena and philosophy of Modern Spiritualism. Many branches of literature, germane to Spiritualism, are being carefully and masterly handled by these two talented speakers. Among the many questions discussed are the following which were treated with more than ordinary ability: "The Empire of Matter and the Empire of Mind," in which was shown the duality or two sides of the universe. Another, "The Division of Psychology," a lecture delivered by Brother Wright, fell upon the consciousness of the eager listeners with the eloquence of a Demosthenes. It was accompanied by illustrations upon the blackboard, by different drawings of the figure of the human head. These with explanatory arguments enabled the thinking audience to get, at least, an inkling of the mental ages of man, the when and where personal, creating gods, angry demons, fiery lakes and eternal punishments were incubated.

As the speaker advanced in argument with modified illustrations, showing new and higher developments in man's cerebral and psychical powers as the ages rolled by, it became visible that, upon the moral side, the promise of a grander to-morrow for the races of human kind.

Sister Pfuntner closed her course of lectures to-day for the present session, acquitting herself with honor and gaining the well-wishes of the association.

Last, though not least—this afternoon, August 3, Brother Wright closed his labors here, for this session. After state manifesting all the symptoms attendant upon the body when the soul is taking its leave of all that is mortal. I have no language by which to describe the lecture. For more than two full hours the speaker held the large audience spell-bound. The lecture seemed the embodiment of all that is sublime in life's realm. It was philosophical, scientific, and superbly poetic, giving the soul and heart of every man and woman present with the sunshine that can come only from worlds of empyrean light.

In conclusion I will state that, Dr. H. C. Andrews, of Marion, Ind., is with us and occasionally inspires the audience with poetic effusions coming from spirit Robert Burns.

Mrs. India Hill, speaker, arrived to-day. Many mediums are on the ground, and all phases of spirit phenomena are well represented.

DR. J. H. MENDENHALL.

PRAYERS I DESPISE.

I do not like to hear him pray
On bended knee about an hour,
For grace to speed him on his way,
When he knows his neighbor has no flour.

I'd rather see him go to mill
And buy that milkless brother bread,
And see his children eat their fill
And laugh beneath his humble shed.

I do not like to hear him pray,
"Let blessings on the widow be,"
Who never seeks her home to say,
"If it overtake you, come to me."

I hate the prayer long and loud
That's offered for the orphan's weal
Of him who daily sees him wronged,
And only with his lips does feed.

I do not like to hear her pray,
With jeweled ears and silken dress,
Whose washerwoman toils all day
And then is asked to work for less.

Such pious creatures I despise;
With folded hands and face demure,
They lift to heaven their angel eyes,
And steal the earnings of the poor.

I hate to hear such soulless prayers
If wrong, I hope to be forgiven;
No angel will them upward bear—
They're lost a million miles from heaven.

—Mattie Cuddle.

AT THE FALL OF THE CURTAIN.

The curtain's falling, and the lights
Burn low,
So, with God's help, I'm ready now to go.

I've seen life's melodrama, paid the price,
Have known its loves and losses,
Hopes and fears,

The laughter and the tears,
And now, God knows, I would not see it twice.

I've crossed life's ocean, faced its blinding foam,
But now heaven whispers I am nearing home,
And though a storm-tossed hull I reach the shore,

A thing of tattered sheets and broken spars,
Naked against the stars,
I soon shall be at peace forever more.

For if again I pass these waters through,
I know the kingdom I am sailing to,
What boots it where I lie?—beneath the sod,

Or down the dark impenetrable deep,
Where weary men slumber sleep?
All gates are good through which we pass to God.

—Blackwood's Magazine.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

"The Dead Man's Message." An occult romance by Florence Farr. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth, \$1. For sale at this office.

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Containing a List of Valuable Publications for the Spiritualists and Truth-Seekers.

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EVOLUTION OF THE DEVIL. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever published. By Henry Frank, the independent preacher of New York City. Price 25 cents.

SUPERSTITION IN ALL AGES, or "Le Bon Sens." Testimony of a Catholic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, \$1.00; postage 14 cents.

SCIENCE OF THE SOUL. A scientific demonstration of the existence of the soul of man, the continuity of life and the actuality of spirit return. By Loren Albert Sherman. Price \$1.00; paper 60 cents.

INGERSOLL'S GREAT ADDRESS on the life and character of Thomas Paine, at the late Paine celebration in New York City. Price 6 cents; ten copies for 50 cents.

VOLNEY'S RUINS and The Law of Nature. This is undoubtedly one of the best and most useful books ever published. It eloquently advocates the best interests of mankind. Price, cloth, 75 cents; paper, 50 cents.

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In reality, we can cure nothing; we can only remove the offending cause while nature performs a cure, and therefore lay it down as a fundamental maxim in medicine, that all the physician can do is to act as a servant or handmaid to nature.

The author of the "Medical Sketches" remarks in relation to this subject: "The ancients not only observed the effects of that instinct by which brutes are directed to certain plants for relief when they are unwell, and then applied them to the complaints of men, but they also attended with diligence to the manner in which nature, when left entirely to herself, relieved or threw off diseases. They perceived that certain disorders were carried off by spontaneous vomitings, others by looseness, and others by augmented perspiration; and having thus learned how diseases were cured by nature, whether her powers seemed too weak and tardy, then, and then only, they ventured to assist her by art."

"Here it is worthy of observation that although that sensation or instinct by which some animals are prompted to select particular vegetables for the removal of disorders, is not given in so strong or particular a degree to man, yet nature often directs him also, though in a more general way, to the best method of relieving his complaints. In fevers, the patient generally has a desire for cooling, light, aced drinks, and dislikes those which are of a heavier and more heating nature; he covets juicy, ripe fruits of various kinds, and sometimes animal food; a free stream of air, and a spacious, cool bed-chamber, are equally salutary and agreeable to him, while confined air and a small, heated room are pernicious and oppressive. In those instances, what the sick person shows an aversion to, has a tendency to promote the disease; and what he relishes, has an effect in abating its violence."

Other instances of the same kind might be enumerated; I will confine myself to one which I have frequently had occasion to observe:

"Toward the end of very bad putrid fevers, when the patient, exhausted by the violence and length of the disease, lay constantly on his back, had continual startings in the tendons of the wrists; his lips and teeth being covered with a black crust; his tongue tremulous, and with difficulty held out; the pulse weak and quick; in this deplorable condition, when the patient seemed insensible to everything else, he rejected, with every mark of aversion that was in his power, medicines of every kind; but upon his lips and tongue being moistened with wine, he sucked it in greedily, and was soon cured." This doctrine is further exemplified by the writings of Dr. Hillyar, who states in his secret of curing diseases, that "by accurately observing all the motions, endeavors, and indications of nature to carry off and cure disease—and by observing by what critical evacuations she does at last cast off the morbid matter which causes them, and so restores health—we may, by the same method of reasoning, know both the methods and the means we should use to assist nature in producing those salutary effects. If we avoid all hypothetical reasoning, and by thus observing, following, and assisting nature, agreeably to her indications, our practice will always be more satisfactory and successful."

"The human body is so wisely and wonderfully formed, that whenever any noxious matter is got into it that would be injurious or destructive, we may observe that it always so irritates, stimulates, and offends nature, that she always exerts her power, or the vitality, to throw it off. And she acts with great regularity, order and uniformity in her endeavors to remove the offending matter out of the body; and by carrying off the disease, restores health and preserves life."

"And thus, by observing, investigating, and truly knowing the diseases and their causes, and justly reasoning therefrom, we shall know when to assist nature according to her indications; and in this is contained the chief part of medical knowledge, and the true scientific principle of the medical art. And when we shall thus have learned of nature, by observing her laws and indications, we may reasonably hope to render the theory and practice of physic beneficial to mankind."

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Send age, sex and leading symptom.

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When evening shadows gather 'round,
And daylight softly disappears,
When gently hushed is every sound,
And mystic tones my spirit hears.

Angelic themes in thrilling strains,
Pervade my inmost soul;
While music from the heavenly plains
Doth every sense control.

I seem transported far away,
To some fair land above;
Where all is one eternal day
Of gladness, joy and love.

Long broken ties and wrested joys,
With loved ones I renew;
Without the pain that here alloys,
Where never tears our hopes bedew.

A little while I'm thus entranced,
Then back to earth I come;
My hopes of future life enhanced
By that brief glance of home.

Only a dream? It may not be!
I'd fain believe that some
In spirit vision thus may see
And know the future home.

MRS. E. J. BUCHANAN,
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For twelve years Mrs. William Sutherland, of Webster City, Iowa, had been crippled and unable to walk. She had been treated by the best physicians of the State without avail. Her husband recently interested her in the case of Mrs. Van Syke, also of that city, who was reported as cured of a like malady by Chicago "Faith Cure" healers, and a week ago she received word from them that to-day at 10 o'clock they would pray for her.

Another message came this morning that prayers would take place for her recovery at that hour, and suggesting that she have friends pray with her at home. The house was surrounded at 10 o'clock, and ten minutes later shouts from the inside notified the waiting crowd that something unusual had happened. Describing her feelings afterward, Mrs. Sutherland said she felt a thrill pass through her body as soon as the prayers commenced, and that she all she could do to keep from fainting to rise to her feet long before she did. She now walks easily, and says she feels not the slightest pain.

Many claim it was the excitement and her determination that effected the cure, but Mrs. Sutherland insists it was the efficacy of prayer.

The above from the Times-Herald may seem wonderful, but so many similar cures have been made by these people, who do not themselves understand the philosophy of their treatment, or the real cause of these favorable results, that they have come to be matters of general news in the secular press, whose editors long since gave up hope of a solution of the problem.

Prayer is the means of concentration of many minds upon the one susceptible person and "cure" vibrates upon that concentrated mind and current to the patient. The patient has the suggestion that at that time there would go up a concerted prayer for her restoration. Mind is superior to body. A general concentration of minds upon the one conscious mind in control of the afflicted body helped it to correct the errors of that body and restore equifority to body and mind. Not all persons can be cured, and not all errors can be corrected.

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

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PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

Drifted from mortal life, at San Diego, Cal., January 24, 1898, my wife, Mrs. Harriet P. Glover, in her 60th year. Clairvoyant, trance and healing medium over forty years. The last three years she suffered with cancer of left breast. The last services were held at Los Angeles. Prof. W. C. Bowman officiated. No priests present; none wanted. R. C. GLOVER, Los Angeles, Cal.

Jennie E. Case was born October 9, 1830, in Clayton, Jefferson county, N.Y. Came to Michigan in 1864; was married to H. L. Cole, October 6, 1881. Two children were born to them, Ernest, aged 14, Charlie, aged 12. Passed to higher life, June 27, 1898, aged 37 years, 8 months and 18 days.

The writer conducted the funeral services in the Unitarian church at Sherwood. ANNA L. ROBINSON.

Passed to spirit life, Alfred J. Sweet, son of Mr. and Mrs. Thomas Sweet; killed by lightning, July 6, 1898; age 13 years and 8 months. Funeral took place July 9, conducted at the home by J. D. Conzet. The body was taken to Eagle Bend, five miles distant, where at the G. A. R. hall, Mrs. Dr. J. S. Tyler gave a fine lecture to many listeners. At the G. A. R. cemetery the funeral ceremonies were conducted by J. D. Conzet. A SPIRITUALIST, Eagle Bend, Minn.

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Prayer is the means of concentration of many minds upon the one susceptible person and "cure" vibrates upon that concentrated mind and current to the patient. The patient has the suggestion that at that time there would go up a concerted prayer for her restoration. Mind is superior to body. A general concentration of minds upon the one conscious mind in control of the afflicted body helped it to correct the errors of that body and restore equifority to body and mind. Not all persons can be cured, and not all errors can be corrected.

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Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. A. Burroughs, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

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Dear Sirs:—You have given the diagnosis of my case much more accurately than several M.D.'s whom I have talked with. Very truly, J. H. LAMAR, Avondale, Tex., July 18, 1898.

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Dr. Peebles & Burroughs, Battle Creek, Mich.
Gentlemen:—The diagnosis of my wife's case was just received, and your doctor said it could not have been better if you had seen her. Yours truly, J. H. LAMAR, Avondale, Tex., August 1, 1898.

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Dear Sirs:—Your diagnosis of my case is correct in every respect. You located the cause of my disease as accurately as a foreign object could be located with an X-ray. Truly yours, LUCIA BEST, Vicksburg, Mich., August 1, 1898.

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and careful attention to the cases intrusted to us effect speedy cures, many difficult cases being cured in a month's time and many cases pronounced incurable have been cured in three or four months.

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RE-BIRTH OF MAN.

Existence Here Is a Proof of a Still Greater Future.

ALL THINGS ARE ETERNAL—MAN HAS IT WITHIN HIMSELF TO ABOLISH TIME LIMITS—THE CHANGE CALLED DEATH IS ONLY A STAGE IN THE WORK OF TRANSMIGRATION—COMPLETE TEXT OF A DISCOURSE DELIVERED AT ALL SOULS' CHURCH BY CASSIUS MARCELLUS LOOMIS.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John, 3:3.

The fact that we are all creatures of unsatisfied desire is proof that there are great things in store for us. The fact that ambition is the common heritage of the human race is also proof that life is constant, indivisible, eternal. Why, then, should the merest of us doubt, or fear, or worry? Eternity is now, always has been, and always will be. Hence there is no need of haste; all mortal interests will be served in their own good time, and this present life, which is but a snap of one's finger in the great measure of eternity, certainly ought not to embitter or even tinge with sorrow the great chain of lives before us. How do we know these things? Well, to the awakened soul—that soul which has slept and rested after a travail, perhaps, of ages—is whispered a message of unmistakable clearness. To suggest a time limit to such a being would be most absurd. Think of this a moment. Try to conceive of what is outside of this great universe. How can you possibly imagine nothingness outside of it all? Why, the very thought makes one dizzy. Our successful

COMPREHENSION OF INFINITY.

It is impossible, rightfully so, of course, since faith alone is provided us upon which to subsist—faith in nature, faith in ourselves, and faith in God. Here we are, apparently free to choose of our own, living, breathing, waiting, waiting for what? Surely some great end or ultimatum, or the wonderful wheels of progress never would have been set in motion for our benefit. And yet precious little real knowledge do we possess after all. Why? Because at every period of graduation we look ahead, and the wisdom yet to be gained seems still greater and more insurmountable. The more we know the more we find we do not know. This is the beginning of wisdom. And is it not proof of the grandness of the scheme of life? Can we think to compass intellect, self-mastery, soul growth, ambition, human love and affections by one brief sojourn upon a single planet, and that planet one of the crudest and smallest of our system of planets? Most certainly there are great

THINGS IN STORE FOR US.

How shall we inherit them? By a series of rebirths. Every inspired thought, every period of new experience, every overcoming of self, of sorrow, of hatred, is a rebirth. We find old conditions about us worn and distasteful. This is because we have outgrown them. What must follow? The prudent man or woman moves on; it is time to move on, that the energies of life shall be renewed and made perpetual. Anything, I say, but a human fossil; anything but a respectful mummy, clothed in the jewels and fine raiment of his forefathers. One cannot be born again and retain his family heritage. The Maker loves the being who strikes out against the existing currents and battles his way to the opposite shore. It takes spirit to do this, as it takes spirit to fight a battle or to do a kindness. A common phrase is to say: "Poor fellow, he seems to have lost his spirit!" True in more ways than one. Deceitful, dejected, morbid in manner and speech, that person's spirit is gone indeed, and his soul, now nearly dead, is moving him about. To live constantly is to retain the vigor of the athlete until the last. There is but one death, and that is a descending into the mire of wrong doing. Right doing is life—not only life, but a rebirth as well.

Must we deny that more than one life upon this planet shall be necessary to endow us with needed earthly experiences? Does it not indeed seem natural? That my life has fallen far short of what I wish to make it, I believe, is sufficient to call me back into a physical body, that I may try again. While this belief must of needs remain unproven to the bulk of mankind, it is to me the only rational explanation for the differences in worldly fortunes, in mental caliber, in bodily appearances, and in racial tendencies. Some children know a lesson with scarcely a glance at their books; others plod through their lessons and forget them in a day. A fertile soil, enriched with many, many previous lives, makes the propagation of ideas easy and abundant. A barren soil will not pay for the waste of time spent upon it. But we need not wait for

THE CHANGE CALLED DEATH.

Some great illness of body, the result of a violation of natural law, perhaps, overtakes you. You are prostrated, and your vitality is at a low ebb. At the lowest point in your illness new and delicate nerves begin to form throughout your system, new tissues of body, new particles of blood—new, new and holier thoughts, if you please, are crowding out the old, and in a few weeks you are well again. But strangely enough, the old self seems to have vanished, and a new being answers to your name. Yes, only the old name given you by your ancestors remains. You have been born again, and

the kingdom of heaven is yours! Once become aware that the old self is gone and that a new self moves your body about; then life becomes perpetual. But cling to the old memories, the family traditions, the follies and fancies of the past, and what a confusion surrounds you! You are masquerading in the garments of the dead, and refusing the luminous raiment given you at the time of your re-birth. To feel sure that your birth into heaven is at the time of dissolution alone is to kill ambition and destroy your latent gifts. Personal experiences permit me to assure the most skeptical of my hearers that when the moment comes to leave this life the change will be so slight, so peaceful, and so natural, that it will not equal by many degrees any single change of circumstances or location of residence during your entire career. Why should I? Casting off the body is a process without pain; to move from one town to another, or from one house to another, involves arduous duties, and perhaps sleepless nights of care and planning. The casting off of the body we do not need to prepare for; to move our household goods the most careful preparation is necessary.

They who have been at death's door and have taken a

PEEP ACROSS THE THRESHOLD.

can testify to the truth of these things. People wedded to material things are constantly dying, because of their habitual fear and worry. They grow old for the same reason. I have learned to look upon growing old and dying as habits merely. One can die a hundred deaths without a single demand upon the undertaker for his services; can get a series of wrinkles upon his face at the age of forty-five—or, he can avoid the wrinkles and the hundred deaths by the mere knowledge that all things are eternal and everlasting; that life is perpetual; that there is no need of hurry, worry or excitement, but that, everything being timed and orderly, the scheme of life is of itself whole and without omission, and just what every one needs to reach the greatest heights of unfoldment. I have seen an expert ball player, while the crowd of spectators grew wild with excitement, reach up and catch the ball with the smoothness of motion imaginable. He who thus has hold of himself is not disturbed by the tumultuous applause, even though the success of the day may depend upon his single act of adroit catching. So with him or her who has reached a perfect peace of soul. The din of the rabble does not reach his ears, for his pulse is timed to the great heart-beats of his Maker. Hurry? Why, such a being has lost the meaning of the word. He can look back upon his life, and though at times rugged roads and complicated circumstances have been encountered, he sees that his whole career has, after all, fitted together like a piece of delicate mechanism. That many times had he persisted in doing what self dictated, such and such ultimate things could not have come about. By attaining to a peace of soul he learns more readily the law of adaptation and use. He does not clash with his neighbor, and more than all, he radiates the love element to every one about him, as Christ radiated his benign love to his followers, however humble or debased.

The ethics of life present many peculiar phases. Doubt is the stumbling block of many. How frequently have you seen a man to know just what to do and how to do it. There is a way of deciding whether

YOU ARE RIGHT OR WRONG.

and it may not be amiss to give you my way in words. It is rather hard to explain the exact modus operandi, for it is a sort of woman's way of reaching a conclusion—she is never quite clear how she reaches it, but she does, and that is all there is about it. But clearly I come upon an apparent duty, and there is a question whether I ought to comply or not, my way has been to hesitate a moment and look within. Turn the eyes inward and wait. Leave the world as it were and dwell in the regions of the spirit. Do not project the will, the self, or the sense desires. After sufficient practice in this there will come to you, if you are right, a wholesome glow about and within your heart, an answer of comfort to your inquiry, and if you are living the life you can rely upon that assurance almost invariably. If you are wrong there comes to you a secret sense of depression; then if you are wise you will look many times before you leap. This we call the development of the sixth sense—the sense of intuition. This today is already largely the gift of womanhood, the impelling force that is calling our talented mothers and sisters together in their great conventions, first in the East, and then in the West. Like our investigations into the possibilities of electricity, we are just entering upon the borderland of this realm of intuition. In our cycle of time it was called a racial rebirth, necessary, subtle and unmisgiving. It is to do away with war and the love of power and money. It is to found the universal brotherhood, and make men love rather than hate. Love shall be at the groom and Tolerabce as the bride in the human family, and ultimate peace and unity shall be as inevitable as the day and the night.

A lack of balance results in disharmony and suffering. For example, did men and women possess an even blending of the

MASCULINE AND THE FEMININE

elements, rebirths in this life would

not need to be so frequent. Nature would be obeyed without travail; the law would be heeded without compulsion. A single thought upon this subject reveals to us that the masculine element is electric, the feminine magnetic. Combine the two equally and there results a balance. Again, the masculine nature is intellectual, the feminine partakes of the love or mother principle. Cultivate the former alone and the student may spiddle up and go to seed, as it were, or sicken and die of mental dyspepsia. To encourage the latter one would be in danger of losing heart in oversympathy for others, or in religious extremes, and perhaps be driven from earth by body or soul exhaustion. The electric person is a being of moods, and suffers from electrical storms or neighborhood agitations. A person with amiable faith is necessarily magnetic, though if this side is too much nurtured emotional extremes are apt to follow. Sex makes no difference in the acquisition of these propensities. There can be the emotional man or woman, or the chilly, masculine, electric man or woman. But combine both the electric (masculine) and the magnetic (feminine) elements equally, and what a lovely creature do you meet. Christ, so far as his earthly career was concerned, was as much a woman as a

man—that is, he had both the masculine and the feminine attributes equally, or nearly equally, counterbalanced. In that lay his power of healing and his nearness to the Father. God spirit is both masculine and feminine. This is to be man's inheritance finally, after he has passed through a succession of rebirths. The secret of a successful preacher is his electric and magnetic gifts, properly combined. The secret of a physician's failure must be due to opposite reasons.

Review history, and we find that the man age has predominated; the future is to be



CASSIUS MARCELLUS LOOMIS.

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THE AGE OF WOMEN.

though, possibly, the pendulum may swing too far to the opposite extreme, and the great human heart may bleed too profusely for the downtrodden and afflicted. But this much can be relied upon, that when the pendulum ceases swinging we shall have reached the happy medium between the two extremes, and this shall be the age of rest and harmony, of peace and love, as if heaven indeed had come to us here upon earth. It will be an age neither male nor female, but both. There will be the intellectual growth and the deep mother love combined. Is there not indeed great things in store for us?

A mistaken notion exists regarding sex. To my mind sex exists only as

A MATTER OF CONVENIENCE

during a planetary life; that when the lower self becomes united with the higher self sex ceases, and we are known as equals, except that we still possess the male and female attributes, accordingly as we have acquired them during our school of mundane experience. For man to claim a mastery or superiority over woman, or woman over man, is therefore an absurdity. One is as necessary as the other to the prolongation of life, the same as the positive and negative poles are always necessary in a harmonious working of the universe.

There exists a wrongful notion, too, regarding personal greatness. Is the man or woman who rules a nation well any greater than he who earns his daily bread and does it well? Both are actuated by their highest motives of life. Why, then, are they not equals? It will soon dawn upon the popular mind that the

DAY OF PERSONAL GREATNESS

is past; that the philosophy of the future will not be known to any great extent, but will be a devoted worker and thinker in the silence. Noise and show

attract the rabble, while true spiritual insight needs no trumpets or heraldry to announce its presence at the gates. It is the rabble, the money changers, the hero worshipers, who rear monuments to the men and women who do not want them. Their measure of greatness is that which is visible to the eye and their other senses, and not that a person can be truly great and humble at the same time. During the man age just alluded to, greatness consisted of what people have said and done. In the future the greatness of the people will consist largely not in what they say or do, but in what they think. Not in doing to win a name, but in holding to the thought of right, and yet keeping silent. Why this silence? Has it not been ascertained that thought travels swiftly through the currents about us, in waves, and does its work where armies fail to conquer? We have been living through the age of words—now we are coming to the thought age, where words shall be but secondary. It is hard, I know, for the average mind to grasp this truth; but the sensitized, spirit ear has already caught the prophecy, though few have dared to give it forth to the world.

All popular greatness is nauseating to the man or woman who sees beyond, or to him or her who knows that God

by an ever interblending of heaven and earth, has been gleaming from the silence, earth, do the bidding of the active mind during each succeeding phase. What of that fiction writer who, in a moment of depression, threw herself from her bedroom window and thereby took her own life? Had she laid aside her pen and waited some newer and holier work than story writing would have come to her. But when her inspiration ceased, and story writing was her chosen lot, would not the world condemn her for casting aside the name she had already won and have called her weak? Could she stand up and say that the goal of her ambitious as a story writer was beyond her reach? A tragic death was preferable to this, and all because of a single personal ambition in this one short hour of eternity. Weak, weak mortals! to aspire to win the plaudits of other mortals. Why desire the plaudits at all? A desire is never legitimate except that it abrogates its personal rights. A child in a grievous state may appeal to its parent for some fancied right of childhood. The prudent philosopher makes no appeal, but deliberately gathers from the silence a power to overcome the next and greater opposition. His victory is a rebirth, and if he continues to live the life always he will retain his master faculties until the last, then drop out of the line of march without a moment's warning or regret, the same as the seared and yellow leaf drops peacefully from the parent tree. Thus do both soul and spirit go on together, as natural law has decreed they should. Such a life will need no tombstone to perpetuate it; it was born of a living thing and does not cease at death. Can anything be more encouraging to him or her who feels tempted to falter by the wayside? Certainly, my friends, there are great things in store for us. In the past we have spoken of the man Jesus, but have forgotten the Christ principle; we have enjoyed our national glory and lauded our men of note, but have overlooked the obscure hero who has quietly relieved the halt and the lame about him.

Earthly possessions do not

BELONG TO THE RICH ALONE.

I saunter past my neighbor's house and behold his beds of roses and beautiful lawns. The build of his house suits me, and I fall to admiring the surrounding scenery. In very fact, I have a part ownership in those beautiful possessions, and he knows it. I assume that ownership without legal conveyance. If he is standing at his window as I pass by, and is thus a witness to my enjoyment, a feeling of generous fellowship steals over him too, and he goes willingly off and pays his taxes, because he has made one more altruistic happy. Ownership does not always consist in holding the deeds. I, and so do you, have an interest in every well-kept farm and dooryard in America. My interest makes me a millionaire overnight—and still I do not have to pay the taxes. But with all these false-sun notions and modern reasonings, victims to the race thought have we been, and that with a vengeance. The past has taught us to believe in

LOST SOULS AND TOTAL DEPRIVITY.

Today, thank our stars, these things are becoming decidedly unpopular, if not wholly disbelieved. We have been taught that disease, if left to become chronic, will destroy the body, as if the body were a mere machine, without the essence known as life. We have been taught to inject a filthy poison into the pure blood of a child, will result in smallpox, and though this unseemly like lions rearing in the forest. From our high altitude there is a perfect calm everywhere—we have risen above all strife and turmoil, and the battles of the armies even seem like children's play at the best. Why, down in that torrid region, men fight that nations may live; up where we are not only are we willing that nations shall live, but we behold about us the revolving planets—the whole universe—even which exists, moves, and has its being without the slip of a single cog in its machinery. Must we wait to be born again to see the vanity of surface conflict, when there is a mightier and deeper victory to be gained up here in God's holy calm?

WE LIVE BY PHASES.

Each phase is a rebirth. The infant turns from its mother's breast and explores with tiny fingers and wondering eyes the mechanism of its rattle box. At that moment all other worldly knowledge is as naught to him, and his rattle box serves its end to amuse and instruct the infant mind. A doll next, a cart with two wheels next, the kindergarten next, the primer next—indeed, what a world of unthought-of things are unfolding themselves to the untutored child-mind, as it moves forward with leaps and bounds—a teacher anon, then a writer or preacher, and at

last an explorer of continents—indeed, what undertaking is there too great for that now master mind, the mind, you say, that once explored with wonderment the mechanism of its rattle box? But there comes, perhaps, the hour of dotage, or, as we charitably term it, "second childhood." In all this creature's climbing he may have grasped too clingingly the rungs of materiality; he may have traversed the circumference and neglected the center; he may have looked constantly without for guidance and not within; he may have grown proud of the works of man and revered not God; he may have sought to build up the objective rather than the subjective, self; yes, he may have set the personal self on a pinnacle above the humble ego within, until the spirit, at last bound to a cloud, frees itself as with a bound and passes on. Poor man! his intellect is gone, his heart is gone, his spirit is gone! Where has that spirit gone? Aye, it is too dead, too dead, too dead, and that, that, that only the man's soul and that, that, that, is moving the clay about.

What is the reverse of this? Perpetual youth

MIGHT HAVE BEEN WON

by an ever interblending of heaven and earth, has been gleaming from the silence, earth, do the bidding of the active mind during each succeeding phase. What of that fiction writer who, in a moment of depression, threw herself from her bedroom window and thereby took her own life? Had she laid aside her pen and waited some newer and holier work than story writing would have come to her. But when her inspiration ceased, and story writing was her chosen lot, would not the world condemn her for casting aside the name she had already won and have called her weak? Could she stand up and say that the goal of her ambitious as a story writer was beyond her reach? A tragic death was preferable to this, and all because of a single personal ambition in this one short hour of eternity. Weak, weak mortals! to aspire to win the plaudits of other mortals. Why desire the plaudits at all? A desire is never legitimate except that it abrogates its personal rights. A child in a grievous state may appeal to its parent for some fancied right of childhood. The prudent philosopher makes no appeal, but deliberately gathers from the silence a power to overcome the next and greater opposition. His victory is a rebirth, and if he continues to live the life always he will retain his master faculties until the last, then drop out of the line of march without a moment's warning or regret, the same as the seared and yellow leaf drops peacefully from the parent tree. Thus do both soul and spirit go on together, as natural law has decreed they should. Such a life will need no tombstone to perpetuate it; it was born of a living thing and does not cease at death. Can anything be more encouraging to him or her who feels tempted to falter by the wayside? Certainly, my friends, there are great things in store for us. In the past we have spoken of the man Jesus, but have forgotten the Christ principle; we have enjoyed our national glory and lauded our men of note, but have overlooked the obscure hero who has quietly relieved the halt and the lame about him.

Earthly possessions do not

BELONG TO THE RICH ALONE.

I saunter past my neighbor's house and behold his beds of roses and beautiful lawns. The build of his house suits me, and I fall to admiring the surrounding scenery. In very fact, I have a part ownership in those beautiful possessions, and he knows it. I assume that ownership without legal conveyance. If he is standing at his window as I pass by, and is thus a witness to my enjoyment, a feeling of generous fellowship steals over him too, and he goes willingly off and pays his taxes, because he has made one more altruistic happy. Ownership does not always consist in holding the deeds. I, and so do you, have an interest in every well-kept farm and dooryard in America. My interest makes me a millionaire overnight—and still I do not have to pay the taxes. But with all these false-sun notions and modern reasonings, victims to the race thought have we been, and that with a vengeance. The past has taught us to believe in

LOST SOULS AND TOTAL DEPRIVITY.

Today, thank our stars, these things are becoming decidedly unpopular, if not wholly disbelieved. We have been taught that disease, if left to become chronic, will destroy the body, as if the body were a mere machine, without the essence known as life. We have been taught to inject a filthy poison into the pure blood of a child, will result in smallpox, and though this unseemly like lions rearing in the forest. From our high altitude there is a perfect calm everywhere—we have risen above all strife and turmoil, and the battles of the armies even seem like children's play at the best. Why, down in that torrid region, men fight that nations may live; up where we are not only are we willing that nations shall live, but we behold about us the revolving planets—the whole universe—even which exists, moves, and has its being without the slip of a single cog in its machinery. Must we wait to be born again to see the vanity of surface conflict, when there is a mightier and deeper victory to be gained up here in God's holy calm?

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THE BELIEF IN HEREDITY

preached and written about so much that, unless the son or daughter has the whole list of ailments belonging to the family, good and plous parents are

led to believe there is something wrong somewhere. In the parent mind is a list of child troubles, from the measles to the mumps, and rejoiced are the "symptoms" begin to show themselves. "Better that they have them now than wait for that oldster!" Away with such juggling with error. Go out into the woods and watch the birds. Are they nursing their young with a cupboard full of specifics and a family physician to boot? Even from the birds we might learn our lessons and be sensible. Harmony is health, and medicine has never yet worked harmony. To kill and cut out fellow creatures does not improve our moral growth or cleanliness, though the race thought stands out boldly here and we go on doing as our forefathers did, quite as if the world were standing still, instead of moving.

Even then I do not feel to find fault. For heaven knows we are advancing into the realm of good sense with wonderful rapidity. Think not that I believe civilization is a whit behind time—not at all. We are on the home stretch and will cross the tape in just the right time—not a moment too late or too soon. All events are scheduled to a nicely, and if past error is doomed it will be doomed just the same, though I had kept silent and spoken not a word to-day. But at times I become so

that I do not come forward and relate to somebody my soul and body emanation, that I believe I have brought upon myself this most valued opportunity so to do. I have always held that to give out one thought, two new thoughts will arrive to take its place. This is the secret of inspiration. A teacher grows wise by teaching. The book-worm takes in dead men's thoughts and gives out nothing. He becomes a fossil and is not missed when he dies. But the live man or woman speaks not only when necessary, however, and it is like sweeping cobwebs out of the mind to make room for the new set of furnishings ready to be placed therein. I like to watch that old lady and gentleman, whose eyes keep full of mirth and good will, even during the sunset of their lives. They are alive to the things that now are, they can counsel with respect to past and future, and a little grin humor into their prayers; and when we attend their burial rites we discover no death whatever about their casques. Some comforting voice whispers to us that they are not dead. To be sure they are not; a child does not need to be told that. They have merely been born again, in common with the other saints.

Were I to tell you that

THE STUDY OF VIBRATIONS

is the most thrilling, extensive, yet commonplace study at hand, you might wonder where I get my facts. Through-out the earthly realm there is a vibration as constant as the tick of a clock. Our planet turns in its axis for this. Vibration of such sort can be computed by science. Every lower phase of vibration has its correspondingly higher phase—here the material, up there the more exalted. Immensurably greater are the purely spiritual vibrations. Do they not temper our dreams and magnify a thousand-fold our sensations of life? And yet the vibrations of dreams are crude and insufficient beside those of the spirit realm, where only spirit exists. There, further, the manifestation of the law, supreme and eternal, is subject to vibrations far beyond human imagery. So then, if all this system of vibration exists—vibration within the most inert material, as well as throughout the sublimed God-self—are we going to be unjust by not keeping ourselves in tune with all that is, the lowliest creatures of our earth and the infinite as well? Are we going to be here in evil, fight it, condemn it, and thus magnify it, when, in fact, evil so-called

IS BUT UNDEVELOPED GOOD?

For the force spent upon an outward act or emotion. If spent in doing good, goes two or three times as far. What we have called evil is negative, and therefore exists not. Good is positive and real, and is cumulative in its nature. Our rebirths are laborious because of cross vibrations. Him whom we call our enemy has vibrations about him which conflict with ours. Our lives are embittered because the old Adam in us refuses to down. Self prompts us to act as we have, and we superimpose the vibrations about us with chords of inharmony. No matter if the scheme be not carried out, you have sent into the thought current a false note, and better indeed had you banished the thought beforehand. That creature, self, was a rather cunning piece of handiwork of him who created us. An enemy in ambush, a disturber of the peace, a fellow who wishes a strong direct ray to come to him, and a self ever-present double. The Maker gave us this ubiquitous creature to be overcome, not fed and indulged. We have discovered that self turns a wry face upon the other fellow (our more genteel self) when prodded to keep down a little. He wince when hurt, but bobs up again presently, and he is not afraid of condign punishment. This being true, our prayers in his behalf have been more or less lost, because when we have prayed we have asked, and not demanded, grace. We have supplicated and gone out of our way to ask for that which already is, when to demand our share of what is brings it to us first-handed. This self, even, has been caught praying selfishly and asking for impossible things. The most direct way is for the other self to demand his right as a member of the great household—as a part of the infinite, if you please—and the akasa yields up his true measure of salvation without a protest. But you ask, if we are to love and revere all that is, ought we to love that other or lower self? Why, moderately, if you please—love him to help keep the peace. Some people love him to distraction and overlook everybody else. They overdo it. That self whom we have styled "Old Adam" loves to be fondled and coaxed over and made comfortable. You see you can overdo even a bit of loving. People born under the sign of Gemini, the sign of the twins, are said to be double, distinctly so. If

we were always sure just which of these two fellows are dealing with us, we might regulate our credits with him more safely. When endowed with a full set of spiritual faculties we will know this by the rate of vibration he sends out toward us.

A STEADY POLARIZATION

toward a righteous object, letting the minor difficulties slip by and still keeping a steady eye, is the way the hero wins, be he known or unknown. Gradually about him is formed a vibratory aura which is magnetic and which draws unto itself the object sought. When we seek this thing to-day and that to-morrow, a favorable rate of vibration does not establish itself. Nature is exceedingly kind to her subjects, and though we violate a law, seven times seven, there is still a remaining (though diminished) chance of catching up should we ever get sensible. This to me means that salvation is within the reach of him or her who has erred, old-time beliefs to the contrary notwithstanding.

Now, it certainly is hard to cut this discourse short, and I think I realize for the first time in my life why some sermons are long in spite of a tired and beleaguered audience. But with my message to deliver, a thousand other thoughts come crowding in and plead for tolerance until, really, I find there are more to be left out of a discourse than there can possibly be put into one. But let me say in stipulation that when we are born again the labor incident thereto is much less when we live and think naturally. We are all led kindly and wisely, and therefore have nothing to fear. We are members of one family, and not a soul will ever be lost. There is a

PREMIUM UPON GOOD HABITS

and righteous thinking—a regular rate of interest compounded semi-hourly—and you are clipping off the coupons constantly. Then why not stand up straight and cease leaning upon props? Be awake taking offense, for if a righteous soul cannot give offense, it certainly should not take one. If the time comes to move on, move if you have to ride on the locomotive or an emigrant train. Do not grow respectably old in the tracks of your forefathers. When you get soggy and sleepy the insect begins eating at your core. To my mind there is more real religion in a hearty laugh than a page of precepts; more delight than glory in a comradery; yet continual tears and commiseration would never do. Proprietor the mixture just right, and we get into heaven naturally. Indeed, we make earth a veritable heaven and done with it—no waiting for the trumpets to blow or the shining gates to open. You are aware that all is well that ends well. This may be true, except that we don't want life to end anywhere, but to go right on like the river, which, though it has a bed, never slows. Do not fear, but love your Creator and your fellow men dearly. Love is eternal, and so are you. Every rebirth is attended by a well-ordered crucifixion—the old must be laid away in the sepulcher awaiting transmutation into the divine atmosphere. The force spent upon the old thought must be clothed in new raiment, that it shall reveal itself in higher forms and thoughts.

Every man living to-day is

NECESSARY TO YOUR LIFE;

every breath you draw is divine and filled with life-giving forces. Therefore, cast away thy greed and live and let live. Be as charitable as honest. Remember that if you see a fault in another, ten chances to one you have that very fault in full life size. Look closely and see if you have not. After a little self-scrutinizing of this kind you will get into the habit of letting other people alone. What if a person or two in your neighborhood do go wrong? If it were the first time such a thing ever happened, you might be excused for mentioning it, but the very day you and I were born there were old things were going on—had become old stories then—so what is the use minding what others do? It is a right smart task to look after your own faults, let alone the faults of others.

Then, all things looked upon with a philosopher's eye, we find age creeping not upon us; wrinkles keep away from our face, and our hearts burn with re- newing love. This is Christianity, pure and simple—I can call it nothing else. And when thou liveth in the constant presence of

Of thy higher self, and feel the sunlit

air Laden with holy calm, come what will,

There shall be raiment, food and bounteous love

For all, the mearest and the greatest soul.

And him who seemed so sinful in his earthly day.

That faltering victim on his rugged way

Mayhap will greet thee with a smiling face—

He may have won at last a foremost place;

Who knows? 'tis one thing to be crowded down.

Another to be born again and win the crown.

Of glory doubly won, in spite of all—

He may win out who is the first to fall!

AMENDMENTS

To Constitution of N. S. A.

All persons desiring to amend Constitution of the National Spiritualists' Association, please present said amendments to local chartered societies for endorsement, and forward same to secretary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 21, 1898, at Masonic Temple.

FRANCIS B. WOODBURY.

Mediumship. A Chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

THE TWO ST. PAULS. HISTORY AND FICTION.

A Trenchant Statement of Historic Facts.

BY PROF. J. R. BUCHANAN.

It has been often said that truth is stranger than fiction, and it is in this instance. The Jekyll-Hyde invention of a dramatist is far inferior in dramatic power to the terrible melodrama invented at Rome among the Pagans (under Nero and his successors), who planned conquests greater than those of Caesar, by organizing all the myths of ancient nations into a new and terrific system, giving them the power to send all mankind to heaven or hell as they pleased, and to levy tribute for opening the gates of the lower regions and letting the poor souls out.

And they are still carrying on this impudent fraud under the American as well as the Spanish flag, and there is no law to punish this collection of the pennies of the poor and the thousands of the dying rich, by so barefaced a fraud upon childish ignorance. But while every man has a right to play the fool, we have a duty to undeceive him. This language is not too strong, and The Progressive Thinker is bravely doing a most important duty to humanity in making its readers familiar with the grandest and most criminal fraud that ever existed from the Ice Age down to the present century.

Where is the clergyman who will dare to face the historic truth and defend the Biblical church against the historic evidence of its corrupt origin at Rome, when all the fictions of ancient Paganism were welded into one compact fiction to terrify mankind with the terrible fires of an imaginary hell, and bring them to kneel with golden tribute to the mortal God at Rome, inhabiting the world's grandest palace, but professing to be a follower of the humble inspired carpenter of Nazareth, who taught his followers that no one should ever assume authority over his brethren.

When the truth of history appears, as I and others have presented it, there is no open opposition from the pulpit—nothing but the "conspiracy of silence" and an extreme eagerness to get away from the truth and to keep their deluded followers from hearing it or hearing of it, which is their policy as to Spiritualism.

In the entire mass of Roman fables and forgeries concerning a fictitious God for whom they stole the honorable name of a Jewish martyr, which they substituted as Jesus Christ, presenting Isis and her divine baby Horus, as Mary the mother with her infant God in her arms, which of course made Mary the "Mother of God," as Roman Catholics believe—using the very same statues and pictures which had been used in the Egyptian Pagan temples!

All the mythologies were condensed into the Jesus myth—Jesus representing in the changed temples Apollo "the good shepherd" and "the Savior"—also Bacchus "the only begotten son" of Jove, the "Redeemer," who was born in a cave, at whose death the sun was darkened, who ascended into heaven and also descended into hell. Therefore the Roman Jesus had to go to heaven and hell like all the other great mythic characters of antiquity—they were all boiled down into one for convenience in handling.

The church creed says "He descended into hell, and on the third day he rose again from the dead." We are in danger of forgetting this divine performance, for the clergy are becoming ashamed to speak of it, but it will not be forgotten, for history records it, and ever since five thousand years before Moses, the Pagan Saviors were accustomed to go to hell once, and it is curious that they all went and lodged there three days and three nights without being burned or injured. How did it happen that these most ancient fictions were exactly the same all over the world? Did some prehistoric Blavatsky or warrior ruler force them on the old barbarians? In this instance "truth is stranger than fiction." We may suppose they began in the highlands of Asia, anciently when there was but one considerable nation. What a wonderful illustration of the persistence of force and power of heredity. We are still repeating the old fictions of the world's young babyhood.

Krishna and Zoroaster, though considered historical characters, went to hell as the ancients believed. So did Mercury, Osiris, Horus, Bacchus, Adonis, Hercules, Darius and Quetzalcoatl, of Mexico, all of whom were virgin-born sons of God, and made the regular three days' visit to hell from the various countries where they died or were killed.

That was the idea stamped on the minds of nearly if not quite all ancient nations, and when a more available virgin-born god was to play redeemer again—go up to God, and lodge in hell a while, the old myth was perpetuated by the Son of Mary. But as this idea of the virgin mother of God was imported from Egypt where Isis and Horus were the names, they forgot to change the statues and pictures. Hence the old churches had a black Mary and a black Jesus or baby god in her arms and the Rev. Dr. Conyers Middleton was astonished to find the holy image of the Virgin at Loretto, with white drapery, but with a face "as black as a negro's" and "resembling the old idols of Paganism." Hence, as he was an honest man, his famous letter from Rome demonstrated "an exact conformity between Popery and Paganism," for which he was more severely assailed than the honest Bishop Colenso, who riddled the Old Testament, performing the same kind of work that I have done with the New. These two books have fooled the European nations because they were forced upon them by the swords of the bloody criminals who ruled the Roman empire.

When the new theology was smuggled in, with all the old Pagan costumes and the drama recast for a European audience, the supernumeraries were dismissed as fast as possible. As the brilliant historian, Prof. Draper, says: "Olympus was restored, but the divinities passed under other names"—producing some confusion, so much so that the emperor Hadrian could not find any material difference between the worshippers of Serapis and the worshippers of Jesus.

The drama then in progress for the fools before the scenes, was a grand but gradual transformation business, without any quarrel among the actors, for the apostles were all dead and the cunning Catholic fathers of the first four centuries maintained that they were presenting the same old religion and ceremonies of the old temples with slight modifications and a new name, while they retained the old statues and the old holidays.

Such juggling as this, with its foundation in the old solar myths, the most ancient of all, can hardly be conceived to-day unless we can realize the intense ignorance and extreme credulity of the early ages. But we see its survival to-day in people who cannot get over their juvenile reverence for the anonymous Bible, though the gulf between Biblical theology and scientific Spiritualism is wider than the Atlantic Ocean.

How they manage to straddle that gulf, planting one foot on modern science and the other in the sinking bog of disguised Paganism, I do not profess to understand; but their tottering attitude reminds me of a good anecdote of the witty Dean Swift.

He was visited by a tailor, ambitious to discuss theology and correct his errors. Perceiving at once the caliber of his visitor, the Dean said he had been anxious to meet him to solve an important difficulty in the Bible, which needed explanation. The Bible speaks of an angel with one foot on the land and the other on the sea. He hoped his visitor could enlighten him on the question and tell him how many yards of cloth would be required to make a pair of breeches for that angel!

How many yards would be required to conceal the limbs of those who stand with one foot in the 19th cen-

tury and the other in the prehistoric ages, when the virgin-born saviors began to visit hell for three days and nights, and who are willing to repeat this old fable in a so-called Christian church?

I took up the pen to explain the marvelous trickery and fraud in the Pauline Epistles which I have thoroughly investigated. They were a masterpiece of theologic fraud. But I could not refrain from mentioning the associate frauds and forgeries of the early ages, out of which came what is now politely called the Christian church—a name used to disguise its Pagan origin and its essential Paganism in all its doctrines and institutions, which I have most thoroughly demonstrated in the second volume of Primitive Christianity (just printed). Present this demonstration to any thoroughly honest and frank clergyman and you will see the meaning of the word dumb-founded illustrated. We have to-day many half-fledged theological liberals who are unwilling to have the whole truth told, and some of the clergy who know the truth but will not tell it publicly and plainly, who would smother the revelations of history; and weak brethren who reverence the anonymous Bible because it has many fine passages to sanctify its frauds and forgeries. But surely the old Pagan conspiracy in the very center of ancient iniquity, which produced the infamous Pope Borgia as the embodiment of its religion, the Inquisition as its holy representative, the African slave trade as its social policy, and the slaughter of fifteen millions of a better race in America as its diffusion of religion, cannot be too severely condemned or too firmly resisted, when it has already become a danger to the American republic. True it is doomed to extinction slowly, but must we endure another century the power of the Jesuit serpent, which even its mother church has so often been compelled to condemn as criminal, and which is now trying to throttle liberty in Europe as the Germans and Belgians are painfully realizing.

Wherever there is a clerical party it is the foe of liberty, and wherever personal ambition grasps for power, we should be on our guard. Hudson Tuttle's warning as to the National Association comes none too soon. The spirit of ambitious domination is already palpably evident at the head of our Association.

In speaking of the Catholic church, I am not referring to Catholics personally, for I believe that American Catholics are beginning to open their eyes, but of the compact body of priests, ruled by Jesuit power which has ever been the greatest enemy of humanity, and with full power over Spain has twice reduced it to barbarism and beggary, and given it the title of the "hyena nation."

But such Catholics as Father Ducey, of New York, and McGlynn, who had such a contest with his church, will not be available for the Jesuits—and many thousand Catholics have become sufficiently enlightened in the higher world to help their brethren in this life, being much farther advanced than some of our half-hatched Spiritualists.

I would now return to that most marvelous specimen of dare-devil fraud, the so-called Epistles of St. Paul—a much better managed fraud than the black Jesus and black Mary. It has thoroughly mesmerized theologians generally, justifying the words of Paul, "What fools these mortals be," but my introduction is already so long I must postpone the exposition.

Even the most liberal theologians, ready for criticism, such as Chadwick, have been thoroughly deluded by these Epistles, and after a great deal of study have wandered in the dark in blind conjectures, swallowing gross absurdities, and unable to make out an intelligent understanding of the subject. But Chadwick's conjectures have been adopted by the spiritual school at Mantua. Spiritualists will learn in time that the speculations of theologians about Christianity are hardly worth reading, as they generally accept the most palpable forgeries and absurdities.

(The words "Tom Carlyle" in my last should have been "From Carlyle.")

FROM CONQUERED TO CONQUEROR.

In every nerve of my being, in every throb of my heart, I feel that at last I am conquered—that submission is now my part.

I have vainly fought against evil, been worsted in the fight, And can now but wearily give up arms in the battle for the Right.

I loved the Right, the Pure and the True—enlisted on their behalf: I had no love for the evil brood who now o'er my conquest laugh;

Only I knew not my weakness, nor humanity's feeble will, Nor the acid venom of hatred which some men's souls distill.

I was warm of heart as the best of men, sincere and brave, Ere the dark day closed in this night of gloom, this night so chill and bleak,

When I find myself disarmed and dismayed; of all my weapons bereft— My weapons of faith, and hope, and trust—not even my courage left!

When my spirit was young, serene and strong, I thought my ardor unquenchable, And untired by trial and grief and wrong, I deemed my soul invincible—

But the world's worst forces have conquered, at last I acknowledge defeat, And humiliated I stand alone—Life's Wreckage is now complete!

"Complete?—is it so? Ah no! ah no!" A far, firm voice denies— My right to rest in the arms of defeat, and to my moan replies;

"If this earth were all, then indeed thy wail might mean relinquishment Of the noble task thou wert set to do, because of strength o'erspent."

"But in thy world the web of life is a fabric just begun Whose tangled threads in destiny's loom must be straightened one by one;

Though far beyond the worker's thought spreads the Designer's plan— Yet hindering foes who try to oppose should make him carefully scan—

"The flaws in the web, whereby he must make assurance doubly sure That his work is correct as the planner directs—he then can better endure

The onslaught of ignorant sneerers who charge that the work is all wrong. And demand that he follow the guesswork of their clamorous roaring throng."

"Though now tired soul, thou mayst rest awhile, apart from the world's wild din, Yet soon shalt thou rise with strength renewed, and thy work again begin.

And when on a plane transcending this, thou shalt see life's fabric unrolled In all its marvelous beauty—thine forever to have and to hold—

"Joy shall flush thee to fuller being—which expression shall find in song Ringing triumphant in victory! And thou shalt discover ere long

Some low minor notes which thrill with power thro' the grand sweet symphony, And shall recognize in them the wails which sorrow wrung from thee!"

SARA A. UNDERWOOD.

A DECLARATION OF PRINCIPLES.

Prof. Loveland Expresses His Opinions in a Positive Manner.

As there is but little doubt that a Declaration of Principles will be made at the National Convention in October next, it is of the greatest importance that such declaration shall be one of which we shall not be ashamed. One to which we can point with satisfaction, and say that it expresses the basic doctrines of Spiritualism in a clear and perspicuous manner.

It should contain a full statement of what Spiritualism is, and what it teaches, without regard to special notions entertained by individuals, or what may be thought or said by outside parties. We are not defining our principles to suit the views of cranks within our lines, or to please bigots without. Our work is to correctly define Spiritualism, and thus show its exact relation, as an intellectual, moral and religious movement, to those existing at the time of its advent. Nothing which pertains to humanity can occupy an unrelated position to any of the systems of thought and action existing among men. Spiritualism must, be either an ally, an opponent, or a reconstructor.

There should be no concealment, no evasion, but a straightforward statement of principles and purposes. To resort to either would prove dishonesty or cowardice. We should scorn to descend to any mere paltry expedients to gain either converts or approbation.

Such a declaration is not merely for the ignorant, and its statement of formulas should be in scientific form. Whoever fails to understand the terms should consult the dictionary. They will be instructed by that work. The greatest benefit you can confer upon an ignoramus is, to convince him of his ignorance. He will then feel the necessity of learning. People will find out the meaning of what they wish to comprehend.

The language and ideas should be such as to educate those who study them. The form should be strictly deductive. A pathwork of unrelated affirmations would be a disgrace to us. Better none at all than a motley arrangement of disconnected, commonplace sentimentalisms. If Spiritualism is, as we all affirm, natural, then let us follow nature's method in our declaration of principles. Nature, in evolution, begins with seeds—germs. From these she unfolds the form, members and functions. She does not put roots where branches ought to be; nor the fruit in place of the blossoms. Hence, I say, the declaration should be deductive in form.

We should, in the first place, submit as a basis, a universal proposition, which should include germinally all the affirmations to be made in the sequel. The affirmed principles will be logical deductions from the primary proposition. They will issue from it as naturally as the limbs grow from the trunk of the tree. We will thus have symmetry and order, instead of an unsightly jumble.

Suppose, for instance, we submit the following as our universal proposition: "Spiritualism is the Science and Philosophy of Life." This is a universal proposition, hence we have only to define the attributes, functions and manifestations of life to make a complete definition of Spiritualism. It includes the whole. It embraces all history—all philosophy—all religion—all government and social order; for all these are manifestations of life. The attributes and functions of life include all the possibilities of the eternal future. This makes of our Spiritualism a universal. "Is it that, or is it a mere particular phase of some universal proposition? If so, what is that proposition? Is Spiritualism a truth, or is it the truth? Is it a petty sect-like Methodist or Baptist, or is it catholic humanity? If it is the former, I have no interest in a declaration, as it could only be adding another to the narrow, wrangling sects of the religious world.

By way of contrast, let us examine the position of those who oppose a declaration. Most of them declare that Spiritualism is only a fact, and that fact is the communication between the spheres of incarnate and decarnate life as proved by modern phenomena. Now, Spiritualism is not a fact, it is FACT in a universal sense, and includes the one fact of spirit communion, and very many other particular facts. It is no wonder that persons occupying such a position should be opposed to what they call creeds, and also to all efficient or distinctive organization. They have nothing on which, or for which to organize. Their fact is entirely harmonious with one god, three gods, many gods, or no god at all. It is equally at home with the doctrine of hell and damnation, the resurrection of the body, or with any of the innumerable religious notions of the world. It is opposed to all principles of order, and in harmony with intellectual anarchy.

But, it is objected that the matter of declaration should be left to the spirits. By no means. Intelligent spirits would not attempt it, as it would be imposing on us the thought of another sphere of being. By very many it would be regarded as authority, and the wise ones will have nothing to do with imposing a yoke upon our necks.

But the spirit world will do all that is wise in this matter. Indeed it has been doing its work in the past. For fifty years it has been displaying to us the science of Spiritualism in such a vast series of experiments as the world has never witnessed before. It has been doing the analytical or scientific work, and now it is our part to do the synthetic, by announcing the principles involved in this vast and complex phenomena. In addition to the display of the revelatory phenomena, we have been shown the defective and iniquitous governmental and social systems of collective life, and urged to institute new and better methods. This is our work, not theirs. And the first step in this direction is the announcement of the principles on which we base our demands for change and betterment of conditions.

Present conditions of human life are in accord with the recognized principles taught by church and state. They include all the crime and suffering—the hell of our so-called civilization. We must have a new standpoint of action based upon new principles of human relation and duty, or this hell will be eternal. Spiritualists must make that Declaration of Principles, or go down with the corrupt church to merited perdition.

Those to whom Spiritualism is only a fact, can have no special wish for organization; and if they concede its desirability, it is only to the extent of a mere business arrangement. Their Spiritualism is "a fact"—a mere phenomenon, as old as history. It is really only a revival, on a more extended scale, of that which has been common to all the nations, through all the ages of recorded time. It is nothing new; why, then any new organization? Why any Declaration of Principles? The most that can possibly be affirmed is a new interpretation of old ideas, as Methodism, by the Wesleys, was a variant interpretation of Christianity from Catholicism or 'resbyterianism; and Universalism interpreted different from them all.

Now, if this position is true, if Spiritualism is nothing but a repetition of old time phenomena, then count me out as desiring any declaration. But a crowd will rise up shouting and declaring that Spiritualism is a glorious thing because it proves continued life. Well, suppose it does? Does it prove it any more conclusively than the same phenomena have done all through the ages? Is there any more demonstration by spirit appearance to-day than when Samuel appeared to Saul, or a spirit to Brutus before the battle at Philippi? And how about those of us who had experienced the same things before the Rochester rappings?

But, if the great mass of professing Spiritualists in the United States think that there is merely "a fact," that it is not the "Science and Philosophy of Life," then, by all means, say so. We can then say that no ethical principles are involved in Spiritualism, and therefore the fakes and frauds belong to the Spiritualist movement as

legitimately as any other persons, for it teaches no principles, and can exact no duties. We can then hang our heads in shame and confess that all the aspersions of our enemies are true. Thousands are in the churches to-day in consequence of this repudiation of principles, and thousands more will follow if the National Association fails to enunciate a well-digested Declaration of Principles.

PROF. J. S. LOVELAND.

IMMUTABLE LAW, OR NO LAW?

Which Is In Accord With the Facts of Nature?

Law implies a predetermined rule of action, by beneficent intelligence, for beneficent purposes, demanding uniform results.

One great barrier to the acquisition of knowledge that leads to beneficent results, is the silly old dogma of immutable law.

Fixed law precludes evolution. The moment we concede fixed laws we bar evolution. This old dogma of unalterable law is a necessary postulate of the older dogma of a supreme ruler, infinite in wisdom and power.

Given false premises, false conclusions are inevitable. Why those who pose as scientists persist in extolling fixed law is past comprehension except upon the poll-parrot theory of repetition.

The rigid logic of evolution, demonstrated by differentiated phenomena, proves exactly the reverse of fixed law. All logicians ought to know that fixed law demands uniform results. But instead of uniformity, we find no two phenomena alike. Thus demonstrating that no two causes are alike, consequent upon constant evolution.

In the domain of physics, uniformity is devoid of evidence without exception. Nature never duplicates. No two blades of grass are alike, no two leaves of the forest, no two flowers, no two animals, no two days, no two seasons. In a few years—geologically considered—the seasons will have blended. Nothing in all nature perfect or permanent.

Metaphysical phenomena are no less subject to constant deviation of cause and results, consequent upon change of conditions.

Evolution of insensate matter is a prerequisite to the manifestation of life. Life never manifests through matter in igneous conditions. Aqueous conditions are indispensable.

Mind is a latent attribute of life, thence it follows that mind can evolve into action, only when life is favorably co-related with matter. Indeed, without evolution of insensate matter, sensate life and mind would never have been known.

Furthermore, the evolution of matter results wholly from antagonism of insensate forces inherent in matter, expressed by heat and cold, by attraction and repulsion.

In the support of this preposterous idea of unalterable law, stilted astronomers, with much pretension and bombast, tell us of the nice poise, and adjustment of the positions and motions of the planets in their "appointed spheres," and yet not one fact exists in proof of these assumptions. Their apparent poise and fixation is owing to our limited period of observation.

Ordinarily, planetary evolution is slow, and yet we do know that the relative position and motion of no star or planet is fixed.

We know beyond a shadow of doubt, that the earth has repeatedly changed her orbit in size, shape and plane, and in so doing changed her distance from the sun and sister planets several millions of miles. Doubtless all planets are subject to similar changes.

Honest reader, and cautious critic, if you doubt these statements, we respect your doubts, provided you can state facts that are contradictory, but we trust you will spare us the infliction of vague assumptions, though hoary with age they be.

These statements are logical deductions from phenomena well known to all intelligent men. However, in view of what has hitherto been taught, we realize the immense draft upon your credulity, therefore we cordially invite your rigid analysis.

Geological periods with their differentiated formations in the same locality, show that the earth has repeatedly and abruptly changed her relative position to the sun, whereby catastrophes succeeded each change.

All productions in kind and quality are determined by conditions, thence when we find arctic and tropic fauna and flora superimposed alternately in adjoining strata we know an abrupt change in conditions was required to abruptly change the productions.

Recognizing the fact that no two causes are exactly alike; that every cause differs from all preceding causes, we yet know that similar causes produce similar results, therefore when we find arctic and tropic products in the same latitude, we know that arctic and tropic conditions must have exchanged places; we further know that only a sudden exchange of zones could have abruptly changed the products; nor could anything less than a sudden change of the poles' axis produce a sudden exchange of zones.

Knowing the cosmic forces that originated and perpetuate planetary motion, it is easily seen how the same forces can change the line of motion, whereby the zones are exchanged.

Abrupt change of environment by human intervention is known to have abruptly changed oviparous reptilia to viviparous. Surely law is not unalterable, when so easily thwarted.

With the assurance born of ignorance we are gravely told—in support of this double dogma of fixed law and a supreme ruler—that nature makes no mistakes. Very true, but why? Mistakes imply failure to perfect a predetermined design. But insensate nature is incapable of design; she works toward no ideal, she goes it blind on all her operations. Lapsus natura are frequent in all manifestations of animate and vegetable life. Instead of the usual four legs, we have two and three-legged horses, five-legged cows; two-headed calves, lambs and babies; the Siamese twins. One of our greatest scientists was born minus one arm.

March and April sunshine and showers bring forth fruit flowers in great profusion, with fair promise of fruit in abundance. Lo! a sudden change of conditions from genial warmth to chilling frost blasts all in an hour. These facts are known to all who think.

Furthermore, untold millions of sentient beings have been destroyed by floods, and other millions destroyed by death of rain. Most dire results of insensate forces operating without law or purpose; else we are conscious of diabolical cruelty of the deepest dye.

Insensate heat and cold are at constant warfare, consequent upon the earth's axial inclination and orbital revolution, whereby the potency of each waxes and wanes alternately.

The fickle winds, with variable fleetness, bearing upon their wings heat and cold and moisture from diverse zones, render their battle-ground and the victor unknown until fought and lost or won.

If we go back to the Azoic Age and trace life phenomena through succeeding geological periods, we learn that life or mind has never manifested except when insensate matter presented favorable conditions; that life manifestations were good or bad; beautiful or hideous as conditions permitted; that hitherto insensate matter dominated all phenomena, including the mental; that mental qualities in the arctics and tropics differ as widely as the vegetable.

Yea, we plume ourselves upon being free agents, and yet we are all unconscious servants of insensate forces, inherent in insensate matter. GEO. M. RAMSEY. Clokey, Pa.

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SATURDAY, AUGUST 20, 1898.

RELINQUISHED THE DEVIL.

A body of religionists have been holding what they are pleased to term revival meetings in Topeka. A press dispatch from there says:

"The minister was exhorting some women whom he had called to the mourner's bench to flee from the wrath to come. He said:

"Give up everything to the Lord. You must relinquish the Devil and all his works; reform your ways; abandon your present mode of living; receive again a change of heart; be born again through the spirit."

"One of the women looked up, slightly raising her head to view the preacher. She was for a moment apparently wrapped in thought. Suddenly she rose and said with vehemence:

"Before I'll do what you say I'll do the best I can to take care of my family and go to hell when I die."

All honor to the brave woman who repudiated the demands of a foul-mouthed bigot, and resolved to care for her family, instead of heeding his demands. Unfortunately she had been indoctrinated into the cruel creed of her parents, and lacked the educational ability to break away from its absurd demands; but her maternal instincts came to her rescue, and saved her from priestly tyranny.

The good woman should be taught that the hell she would accept in preference to unfaithfulness to those she loves, is a part of the machinery of priestcraft, to compel obedience to oppressive demands, and that a place of after death torture has no existence outside of a diseased imagination. Hell, the Devil, an offended God, and a crucified son are appeals to fear, faith and sympathy. All are tools of religious demagogues, used to protract their power.

WAS THE BOOKTAK FAULT?

A report from the penitentiary at Joliet tells of a prisoner who was offered a parole, but declined it, because he said the people from whence he came would not believe justice had been done him if now permitted to return home. He insisted he would remain in prison two years. And then the newspaper report says: "He spends a large part of his time reading the Bible, and it is his constant companion on Sundays."

This prisoner was formerly engaged in the agency and real estate business at Rockford, Ill. He was extremely pious, and we understand, a Sunday-school superintendent. He loaned money for his patrons, and claimed to take mortgage securities. The good good gave him their business, whilst the resources of widows and orphans were placed in his hands for investment. The story of his failure some two years ago was a painful one, revealing peculation and fraud, in which it is represented near \$200,000 were involved. He was arrested, convicted on his own confession, and sent to the pen to do service to the state for one of a multitude of his offenses. While in jail awaiting the term of court his Bible was his constant companion.

Is it not possible Mr. P. has been too close a student of the Bible? Possibly he gained some good lessons from the book, qualifying him for his Sunday-school duties, but the inference is, he gave too much attention to the "Story of the United States," when the Lord commanded because he acted "wisely" who he defrauded his master by wasting his goods. See Luke 16:1 to 10.

The great offender may have been apprehensive of personal violence should he return to the scene of his embezzlements, and may think the prison a safe retreat until angry passions aroused by his crimes shall have ample time to cool.

ANOTHER WAR-CLOUD.

Late advices from Europe seem to indicate a collision at an early day between Great Britain and Russia, growing out of conflicting interests in China. It seems China ceded to British subjects the right to construct an important railroad in that empire. Russia desired to pass through northern China to the sea with her great continental railroad. To this China objected, and refused a grant for that purpose. Nevertheless it appears Russia is prosecuting her project independent of a charter, basing her right to do so because favorable grants were made to the British in a similar direction. Says a late cablegram:

"Her majesty's government will support the Chinese government in resisting any power which commits any act of aggression in China, on account of China having obtained permission to make any railway or public works to British subjects."

It is possible the war-cloud seemingly about to be dissipated between Spain and the United States, will pass over and involve the great Northern powers of Europe in deadly strife. American sympathies will be with our British cousins in such a contest.

THE BELLS, THE BELLS.

That distinguished statesman, the Hon. Edward Everett, in one of his early speeches—died 1805—declared that an American citizen, on certain conditions he enumerated, "Should never be allowed to hear the Sabbath bells of a free people." That was proposed as a sort of penalty for entertaining views obnoxious to the speaker. But down in the 20th ward of Chicago, that is just what the people want, and are really distressed because the city council will not suppress the ringing of those disturbing church bells, which they say have become a terrible nuisance, because the petitioners' early morning slumbers are interrupted by the bells' almost ceaseless clamor, commencing in some districts so early as 4 o'clock in the morning. If there is a lull for a brief period, and they are again lost in sleep, they are again awakened by the noisy chimes. "The 'sweet and quiet peace of the holy Sabbath,'" of which the clergy are always boasting, and are constantly laboring to make more silent, is thus disturbed in the interest of that same profane class who only wish the day profaned in their interest.

It may be after all God's ears—for the Bible tells us he has ears to hear—were vexed because of these senseless sounds, and that that is his reason for allowing the lightning and the thunders to demolish the stately steeples in which those sleep-disturbing, nerve-shattering and Sabbath-breaking tin-ambulators are suspended. If so he would do humanity an absolute service if he would sweep them all away.

WANTS PRIESTS PROTECTED.
A telegram announces: "The Pope has appealed to the United States government to protect Catholic clergymen and church property from the insurgents in the Philippines."

Why this special appeal? For 400 years Catholics have been in control in those islands. They have dictated laws and penalties which the Spanish government has enforced with its bayonets. It has treated the natives as an inferior race, tyrannizing over them in every form, and compelling them to observe a system of religion they hated. Now, as their power wanes, and these relics of the Spanish Inquisition are endangered, the successor of the pagan pontiffs asks this young republic to become a cohort in holding the Philippine insurgents in restraint.

No doubt our government will protect all masses of persons at Manila, as it comes its duty as a conqueror; but it would be adverse to human nature if the oppressed should have the opportunity and not punish the priestly wretches who tyrannized over them, though it was done in the name of God.

If the victims of the Spanish Inquisition could have organized with sufficient numbers to have punished the authors of their tortures, it is very certain the Pope would have exerted all his ability to shield the persecutors from deserved death, just as he is now doing to protect his vicegerents in the Philippines.

TRUE TO THEIR INSTINCTS.
A couple of Jesuit Fathers, claiming to represent a hundred churches, called on Gen. Wilson, commanding the United States forces at Ponce, Porto Rico, and wanted information as to the source of priestly support under the new order of things. They were informed that under the American constitution and system of government it was not possible to use public moneys for church or religious purposes; that church and state were wholly separated in America.

This must have been very mortifying intelligence to these holy men; but with the instincts born of trickery, they concluded to make the pews contribute to their support.

If a chaplain in the army chanced to be in sight when Gen. Wilson replied to the priests, he must have made a mental reservation as to them, for every farthing expended for their support is in derogation of the constitution.

WANING DOGMAS.

One J. G. Rogers, in the Contemporary Review, denounces that evangelism is waning, but contends it is the false teachings of the churches that are passing away. Among the errors he enumerates may be found the unreasonable claim of verbal inspiration of the Bible, which he says the higher criticism has shown to be insupportable. And then the theory of eternal punishment he claims, was derived from Dante rather than from the New Testament, though formulated into creeds. And the decay of faith in these obsolete teachings he seems to class among the hopeful signs of the age.

Well, let the churches go on and eliminate their errors, substitute good deeds in place of faith, and personal sufferings for their own misdeeds instead of making a scapegoat of an imaginary half-God, half-man, then, after repudiating many other false dogmas, demoralizing in their influence in addition, the church may serve humanity a useful purpose.

A SPECIMEN.

Among the "Ancient Laws and Characters of Massachusetts Bay," published in Boston by order of the General Court, 1814, the Truth Seeker reports one which declares:

"For affirming that men are saved by works and not by faith; for opposing infant baptism; for leaving the church when infants are about to be baptized; the offender shall suffer banishment; and whoever denies the infallibility of the Bible, shall, for the first offense, be openly and severely whipped by the executioner; and for the second offense shall suffer death."

It was by such laws in nearly all the original States this was made a Christian country, and by laws of a similar character relating to blasphemy, the institution has been maintained.

DISCOURAGING TO GOLD HUNTERS.

Some fellow in the Klondike gold region writes:

"When I get back home I am going to gather my children around me, and tell them of my terrible tramp on the frozen river; and if they don't cry, I shall whip them."

When he gets back! Alas, that is a very uncertain period! There are many pitfalls between Alaska and his distant home. The danger is not all surmounted when he has reached the gold fields; neither does it end when a competence is gained. And then, safely at home, a fortune quickly accumulated through, by immense toil and suffering, is soon dissipated.

OBEYING HIS OBEDIENT IN STINOLS.

One Rev. P. F. Jernegan, ambitious to become wealthy, proposed to extract the gold held in solution by the ocean, so he preached up a raid on the watery element until he had aroused the cupidity of his wealthy parishioners in Boston, then organized the "Electrolytic Marine Salts Company," of which he became manager. With tricks peculiar to the craft he drew on the stockholders for money until he and his assistant, Fisher, had some \$200,000. When they fled to Europe, leaving the stockholders the vast resources of the ocean from which to recoup their vast exchequer. "Mount a beggar on a horse, and he will ride to the Devil," is an old-time proverb. "Trust a preacher with your money, and he will follow the beggar," would be an equally true maxim.

JUST A GOOD THING.

A missionary among the Dakota Indians has a novel device for making converts to Christianity, which is fitting his electric age. His prayer book has metal sides. Electric cords pass from these through the missionary's clothing, and are connected with a small battery in his pocket. The Indian neophyte places one hand on each side of the book, the electric current is turned on, and Mr. Indian, with a whoop, and "me dan big Injun," gradually quiets down and says he "got a heap white man's religion."

Often we hear people say they know there is something in religion, for they can feel it in their hearts. The Indian gets it in his fingers, and is as positive as his white brother. Imagination is a powerful factor in all religions.

POINTED QUESTIONS.

While a couple of preachers were holding forth recently at the corner of Madison and Dearborn streets, and a dozen lady assistants were taking up collections, a young man in the crowd addressed the holy men thusly:

"Say, do you fellows ever try to help anybody except by preaching? Did anybody ever starve of your feeding the hungry or clothing the naked? If I caught either of you doing that once, instead of singing hymns in a white vest, swallow-tailed coat, and plug hat, I for one would feel a lot more like accepting your invitation to be a Christian."

It is reported no reply was attempted, but the whole shabang, wagon, horses, girls, took an immediate departure for new fields of labor.

A PERSECUTED PREACHER.

Rev. Wm. Hobbs, charged with collecting money without authority, ostensibly for relief of Cubans, was lately arrested at Lamar, Mo., to which place he had fled from Girard, Kansas. The news dispatch says, "Hobbs secured considerable money while lecturing on the sufferings of the destitute Cubans in the Baptist church at Girard, which he used to minister to his own needs."

AMERICAN CHURCH PROPERTY.

The people of the United States have over \$350,000,000 invested in church property.—News item.

Multiply that sum by three and the truth will be more nearly reached. Exempt from taxation the policy of the church has been and is to make the amount as small as possible. Trinity church alone, in New York, is said to own property worth over \$500,000,000.

DR. M. E. CONGER.

Dr. M. E. Conger, of Chicago, is at the Vicksburg Camp. The Doctor stands high as a reformer, speaker and author. His medical works have had an extensive sale, and are very valuable.

A SAD CALAMITY.

Hobo Harold to Weary Willie:—De paper sez dat a distillery burned down las' night an' destroyed five 'tousand barrels o' 'wisky. An' yet some people sez dere's a God!

Belvidere Seminary.

The fall term of this institution will begin September 21. Location healthful and beautiful. No illness in the school for the past two years. Pupils have made excellent progress in their studies, and the art of self-government. Terms moderate. For circulars address the principal, Belle Bush.

References—Mrs. Loe P. Prior, Atlanta, Ga.; Mrs. W. P. Williams, Salem, Ore.; Joseph H. Wilson, Esq., Belvidere, N. J.; Mrs. J. C. Jackson, Chicago, Ill.; Catherine J. Musson, Philadelphia, Pa.; Dr. Arthur B. Ewell, 312 West 14th Street, New York City; Editors of Banner of Light and Progressive Thinker.

KEEP IN STEP.

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take no Spiritualist paper, then you will keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

STATE CONVENTION.

The first annual convention and election of officers of the State Spiritualists' Association of Minnesota will be held in the Morgan Post Hall, 118 Hennepin Ave., Minneapolis, Sept. 6 and 7. All societies throughout the state are requested to send in their applications for a charter, and appoint delegates at once. W. F. Peck, of St. Louis, and all of the prominent local mediums will participate. An extensive programme is being arranged and a large attendance is expected. The ladies auxiliary will serve meals in the hall.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the pure atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

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

THE N. S. A.

The President's Views Concerning It.

For the past five years the National Spiritualists' Association has been a power for good in furthering the interests of Spiritualism. It has sought to serve principles instead of personalities, and has made the upbuilding of the cause its whole prime object during its entire history. Its officers have done their best with the limited means at their command to make Spiritualism felt from one side of the continent to the other. Its officers were selected because of their interest in Spiritualism, and their willingness to make sacrifice for the sake of their religion. No one of them had received emoluments in money or honor sufficient to compensate him or her for labor expended.

During the entire five years each officer and trustee has had to sacrifice time and money in behalf of the body he or she represented. The limited resources of the National Association made it an absolute impossibility for any one to "get rich" out of it. Since its organization in 1893, there have been but one regular salaried officer, the secretary. If any one will investigate the matter thoroughly, he will find that this official has been underpaid rather than overpaid for his services up to October, 1897. The first year of its existence the president received no salary; he worked for nothing and found himself, and at the close of the year he was in debt because he had received no salary. The money that he had hired to enable him to do his duty as president of the National Spiritualists' Association. During the second year, a private purse of \$1,000 was ostensibly made up to pay the president for his services. Of this less than six hundred dollars were paid him during the year, but the balance was made up by the Association so that he actually received one thousand dollars for the year's work.

The third year the office of president was made a salaried one by the vote of the National Convention, and the amount fixed at \$1,200. This was duly paid, with the understanding that whatever the President earned as missionary over and above traveling expenses during that year should be turned into the treasury of the National Spiritualists' Association. This he had, having received and collected \$1,844 during that year at an expense of about \$1,050. In 1896, the president's salary was made \$1,500, under the same conditions as the year previous. During that year the president accepted the editorship of the Banner of Light, and remitted all of his salary from the National body from March 24, 1897, save for the time he actually spent in its service. More than \$1,000, he turned over to the Secretary of the National Association after he had signed a contract to give up his salary from it.

In 1897 the President's salary was continued at \$1,500, with the tacit understanding that it would be remitted in degree as had been done in the previous year. Thus far this has been done, as no salary has been drawn by or paid to him since October last. All expenses incurred by him, and his personal travel to two board meetings, have been paid out of his own pocket. It is probable that this sum will be paid in full another year. The President has met every obligation he assumed in full during the present year, and discharged every official duty to the best of his ability.

That the president and his associates have made mistakes I do not deny; but I do emphatically deny that he or they have been dishonest. The National Spiritualists' Association for mercenary motives only, with the hope of achieving fame or notoriety. During the past five years the National Association has grown steadily in numbers and won the confidence of the vast majority of the people. It has not done all it ought to have done, or could have done, if it had been properly endowed. It has done more to dignify Spiritualism and to secure for it the respect of the outside world than was done in forty years prior to its organization. There is yet much more to be done, and it will do that work wisely and well as soon as it has the means.

Its concept of the Jubilee was a noble ideal and was worthy of Spiritualism in its best sense. That its ideal was not fully realized does not prove that the officers of the National Association are dishonest or dough-heads, but that they did not take into account the Spanish war, the continuation of hard times, and the extreme individualism of the so-called Spiritualists.

As a matter of fact, the Spanish war was not even a remote possibility two years ago when the Jubilee was first planned. The hard times and individualism of the Spiritualists were considered, and means were decided upon by which they could be overcome. But the Jubilee was a success in all respects with the exception of finances. It was planned for what it ought to have been, what it would have been had it not been for the war, and the opposition of certain factions of Spiritualists who were determined to rule or ruin. These factors made the Jubilee a financial failure, for which neither the General Manager nor the National Spiritualists' Association can be held responsible. They did what they believed to be for the best, and are willing to meet the consequences by taking hold to make up the deficit through honest efforts and hard work. It is no part of their mission to sulk or throw stones at those who have done their best for our great movement.

They believe that a long pull, a strong pull, and a pull together will result in the payment of every obligation, and in the advancement of the National Spiritualists' Association.

HARRISON D. BARRETT, Boston, Mass., Pres. N. S. A.

We are glad to present the above lucid explanation from Mr. Barrett. He is a brilliant young man, cheerful of energy, and infused with a great deal of enthusiasm in his efforts to advance our cause. No one can have a higher respect for him personally than the editor of The Progressive Thinker. For all the officers of the N. S. A. we entertain the most kindly feeling, the most profound respect; many of them are intellectual stars of the first magnitude, and they have been of great service to the cause of truth. But while we entertain this exceedingly kind and fraternal feeling, we beg permission to be allowed to express our candid opinion, as we have done in regard to matters connected with the N. S. A. Jubilee. Criticism, when expressed in the spirit of fraternal kindness, is always a most excellent agent in clearing the atmosphere and preparing the way for the advancing hosts. It is in no sense, whatever, throwing stones.

Whatever the causes that led to the inception of the Jubilee, it was never considered a necessity by the great mass of Spiritualists. They had been

each year exulting, singing songs, giving vent to exuberant feelings, improving poetry, and speaking words of profound philosophy and wisdom, and all in honor of the advent of Modern Spiritualism. Once a year is simply sufficient to hold public meetings to simply express our high appreciation of the angel world.

The exercises each year about the 31st of March are of special significance, value and importance, and will always hold a high place in the heart of every Spiritualist. The speakers engaged in the anniversary exercises last spring (which constituted a Jubilee all over the United States), were among the very best, and the effects thereof were a thousandfold greater and more inspiring than could emanate from any Jubilee in only one place. In school houses, in halls, in parlors, in public places adapted to meetings, all over the United States these anniversary exercises were held and their influence was much greater for good than any Jubilee at Rochester could possibly have been. It is not to be denied that there was for there was no ostentatious display, and no attempt at anything of the spread-eagle kind. At least 200,000 attended these Jubilee exercises—when placed by the side of the meagre hundreds who attended the Jubilee at Rochester, the latter sinks into pitiable and utter insignificance. The secular papers outside of Rochester gave it only the briefest mention, the Chicago daily papers making no notice of it whatever.

Recognizing the fact that the Spiritualists all over this broad land hold services every year in honor of the advent of Modern Spiritualism, the one who first conceived the Rochester Jubilee, at an expense to all outside of that city, ranging from \$20 to \$150, misdeed the mistake of his life, for a moment's reflection would have shown how utterly needless under the circumstances, the Rochester Jubilee was, when just taking place under the expiring influence of the hundreds of Jubilees (anniversary exercises) which had been held only a few weeks previously. Whatever favorable estimate any one may attach to the Jubilee at Rochester, it would under any circumstance almost divide into a mere modicum of importance when compared with the anniversary Jubilees in all quarters held each spring. Hence the Rochester Jubilee was unnecessary, uncalled for in every sense of the word, was unbusiness-like, was not demanded by the advanced minds on the spirit-side of life, nor by the great mass of Spiritualists on this side; it was improperly conceived, badly managed, impractical in its methods, and check of dissatisfaction while being conducted. One of the most prominent speakers there, whose reputation is world-wide, and who was an active leader at the last National Convention, wrote us: "The Jubilee is an immense failure." Of course we were shocked—shocked from the fact that Spiritualists were too poor to be called upon to pay such a large deficit, and that, too, when some of our mediums and valiant old workers are suffering for the very necessities of life.

Don't try, Brother Barrett, to bolster up in any respect, whatever, the Jubilee; it was a failure from start to finish—its inception a colossal blunder; its finish a miserable nightmare of a deficit to haunt the Spiritualists like a grim specter until paid; Yet none of the members of the National Association are "dough-heads," we agree with Bro. Barrett in that respect. They are among our very brightest minds—and are widely esteemed, are held in reverential respect by many, and it may not even be necessary for them to wear "mourning" over the failure of the Jubilee. But—without criticism, kindly expressed, is a healthy tonic, and if the National will take it cheerfully even in homeopathic doses, they will grow stronger in all respects, and thank the silence of their hearts. The Progressive Thinker for the attitude it has assumed, and the general shaking up it has given our ranks. Notwithstanding our views, we propose to give \$10 to assist in wiping out this "deficit" of the Jubilee, and let it stand as an excellent object lesson for the N. S. A. in the future to look at when conducting business.—Editor Progressive Thinker.

MOTHERHOOD.

Oh, what so true, so pure, so good, As love and pride of motherhood? The tender watching and the care That have no likeness anywhere?

What men, most bold, would fear to do, A mother's heart will carry through; Love is too strong to think on death, A child is more than living breath.

A mother's love is fond and wise, Her soul is in her baby's eyes; To her the laugh that shakes its throat Is sweeter than the throes of life.

Her life is in the child she bears, Nor withers with the waste of years; Though promise may in failure die, 'Tis love that makes her weep and sigh.

Her love, indeed, outlives her days, Her children treasure up her praise; And though no more they see her face, Her name retains its native grace.

—Exchange.

KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed. It is a book of the future, and will prove a valuable acquisition to your library.

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

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

The Spiritual Philosophy versus Dualism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquy, reveals the degrading, impure, and cruel results of the Romish confessional. Proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

THE N. S. A.

The Coming Convention.

To the Editor:—The time is rapidly approaching for the meeting of that important organization, and there is one subject of special interest I desire to bring the attention of your readers to among the many others that will be brought before the convention.

I refer to that of proxies. There have been several efforts made in previous conventions to correct the custom existing in regard to the appointment of proxies by societies located at a distance from Washington. But thus far no effort has been successful. Perhaps the next convention some more satisfactory rule may be adopted.

Complaints are often made of the East, and especially Washington, having entire preponderance in the convention, controlling all legislation, particularly in the election of officers.

As the next convention is probably to have the question of a change of address, as suggested by The Progressive Thinker and those in sympathy with that suggestion, brought, practically before it, it is especially necessary that societies desiring to have a voice in this legislation and to be fairly represented, see to it at once, that their per capita dues are paid, which entitles them to delegates, and that they select such delegates as can and will attend the convention, under all ordinary circumstances.

When it is not possible for such delegates to attend they should be instructed to name the proxy they desire to represent them.

The custom of sending proxies to the president, secretary, or other members of the board of trustees, is liable to abuse, and to defeat the best objects of organization in a close vote. Especially this may be the case in the election of officers where personal interests are involved.

As more important consequences are involved to the N. S. A., and to the cause of Spiritualism in America, in the approaching convention than to any previous one, it is greatly to be desired that all auxiliary societies should be represented by some active, thinking member from their own body. All realize the importance of a wise, energetic board of trustees, and if any change in the present board is desired, it is doubly important they should be carefully selected. It is generally understood that some of the present board cannot be prevailed upon to remain in the board longer.

Their places of course must be filled, and as a good deal of expense is involved without compensation, to all except the president and secretary, it is a grave question which devolves upon the delegates to determine as to who shall be selected to fill their places.

Those who feel that a change should be made in the entire board, cannot ignore their duty to name better and more satisfactory persons to fill those important positions. And if they cannot name such as will serve, or can not be elected, had we not better continue in office those who have so long and so faithfully served, at least another year?

—E. W. GOULD, Ouset, Mass.

A PROPOSITION

To Raise the Funds to Pay the Jubilee Deficit.

To the Editor:—Once again I presume upon your kindness, for I want to grasp the hand of your correspondent, J. M. Humphrey. His letter has the true Spiritualist ring about it. It is time we stop finding fault and get down to some constructive work. The Jubilee has done its work, perhaps more effectively than any of us know. We have all gained experience, and if it has roused us from the comfortable sleep in which many of us have been indulging and started us forward doing something for the cause, it may indeed be registered as a "phenomenal success."

And now to work to pay our debts. No more quibbling at the word "our;" we are going to pay it somehow, and as a small beginning I have to day sent out their message and love, ten endowless chain letters, and herein enclose you copy of same, also \$1 as my contribution of 10 cents upon each of these. Mr. Walker can state the amount received from

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE

F. H. C.: Q. Some years ago I read of "Elementaries," but without understanding. Now I have read "Ghost Land," and it does not make them clear. What are they?

A. (1) In the loose nomenclature of Theosophy, it is difficult to define "elementaries," or "astral shells." It would appear, however, that with the reception of reincarnation, it follows that after the spirit leaves the body for another "experience in flesh," something remains, an individuality, that comes out of the dead physical body, retaining a shadowy existence for an indefinite time, and then evaporating into the elements and forces. These shadows, it is claimed, are the professed "spirits" with whom Spiritualists commune. They are to real spirits as cast-off garments or shells. There is not the least evidence of the truth of this theory, and every evidence against it. It is uncalculated by psychic facts, and an utter failure to account for them. Yet it is essential to bolster up the wild doctrine of reincarnation. If spirits are again incarnated, those who purport to communicate and identify themselves cannot be the real spirit-personalities, for these may be in the flesh again. There must then be a something substituted, and the "elementary" shell serves the purpose admirably.

Thus a man who has lost, say his grandmother, receives a communication from her, while she has after her death reincarnated in a child, become a woman, and is now this man's wife! He has a communication from his grandmother, which proves she exists as an entity and is not incarnated in his wife! Oh, no! says the Theosophist, that communication came from grandmother's "elementary," the "shell" her spirit left, which goes about for a time the shadow of herself!

Thus presented, freed from the high sounding phrases which obscure and confound, few Spiritualists will stumble over its profundity.

(2) The "fourth dimension of space" has already been discussed in this department at length. Space has three dimensions: Length—as a line, breadth as a plane, height, as a cube. These measure it, and contain it all. The fourth dimension is a metaphysical speculation, and without demonstration. We are creatures of three dimensions, and if there were a fourth we are as such, incapable of understanding it. This theory was revived and dragged into Spiritualism by Prof. Zollner to account for what was claimed to be the passage of "matter through matter." Until the possibility of this phenomenon is demonstrated, there is no need of the fourth dimension hypothesis, and after it is demonstrated, it by no means follows that there is no other explanation. Perhaps no more labored, more obscure and unsatisfactory attempt was ever made to prove an assertion than Prof. Zollner's.

Thos. J. Marks: Q. I frequently dream of seeing my father who died a number of years ago, as being in a strange land, but similarly situated as he was in life. In the last dream of him, I asked how he was, and he said he was better.

I also dream of being in strange places and surroundings, though very pleasurable, and it seems as though I were actually there, for such a vivid impression is made upon the mind that I can recall them for a long time afterward. Is there any significance to these dreams? If so, what would they imply?

A. The principles stated in the preceding answer are sustained by the experience of this correspondent. He is sensitive to impressions, and partially clairvoyant during sleep, yet he does not escape the reflection of his ideas during the waking state. Such dreams, unless the impressions from spirit sources, and the results of this imperfect and obscure clairvoyance can be separated from the mingling of received ideas and physical conditions are more pleasurable than valuable.

W. R. McG.: Q. I once heard a speaker from the rostrum give the number of cubits and the weight of the marble slab on which the commandments were written, and Moses carried down from the mount in one hand—but have forgotten the immense weight and can find no person who can enlighten me on the subject.

A. It is an unwise custom for those who speak against the Bible to make unwarranted and random statements, which although taking with the crowd at the time, are sure to recoil on those who give them forth. We believe in fairness, in honesty in the treatment of all subjects, and assuredly there is no need of misrepresentation or caricaturing the Bible.

The Bible simply says that Moses came down from the mount with the two tables of the covenant in his hands. Nothing is said as to their size or of what kind of stone they were made. It may be said that all the laws given by Jehovah to Moses were written down on these tables and if such was the case, they must have been excessively large to have contained so much writing. Yet this is entirely speculative, and it is said, Exodus 24:4, that "Moses wrote all the words of the Lord" after his return. The second tablets contained the words of the covenant and the ten commandments (see Exodus 34:28). There is no inconsistency in this being written on two tablets easily carried. It is this recklessness of statement which is indulged in because "catchy" with an audience, and the readiest way to notoriety, that has brought forth thought into dispute. Ingersoll sets a pernicious example by his uncritical and often dishonest representations. We laugh at the pyrotechnics of rhetoric, while we condemn his methods. The lecturer quoted by this correspondent has no support in the Bible for his statement.

Joseph H. Duncan: Q. My wife and I have been holding sittings regularly for the past year and a half. For the first year we received fine communications by rappings, and could hear voices. Now we get scarcely anything. What is the cause?

A. This is a common occurrence, and comes to the experience of all mediums. The resuming of seances with new members is to be recommended.

Fred Swanwell: Q. How is it there are so many so-called Professors?

A. If anyone has the "cheek," there is no law preventing writing "Prof.," "Rev.," or "Dr." before his name. It is very cheap, meaningless, and ought not to deceive anybody.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

RIGHT EDUCATION.

Its True Importance, and Where It Can Be Obtained.

As the summer vacation is upon us, and parents are thinking of the school year that is to commence in the near future, the impression is brought very forcibly to us to speak a few words for the Belle Bush Seminary through the columns of the Spiritualist press so that the worthy sisters, Miss Bush and Mrs. Ewell, who have had charge of our little family for the past two years, may be aided and encouraged in the work which they are doing so earnestly, conscientiously and well. That is the training of young minds, spiritually developing those who have been placed in their charge, and caring for them physically so that they may be fitted to occupy well their sphere of life and be useful men and women.

Few Spiritualists seem to realize that the cause which we to-day hold so dear must be placed upon the shoulders of those who are to follow after. For, some day we shall all go up higher, and those who follow must take up our labors and carry them forward. Will this be done willingly? Not unless we train, cultivate and properly care for those who are to come after we have passed on and take up our burdens. How can we best do this? Only by educating the children of Spiritualists in Spiritualism.

It seems to us that there is some defect in Spiritualism when we look around and see that many of our advanced Spiritualist teachers and lecturers have in the past placed their children in Unitarian and sectarian church schools where they have been educated, and, after their school days are ended they take up a line of work which is directly antagonistic to Spiritualism. Has Spiritualism not satisfied us? Have we found that there is no truth in its teachings? Do we as Spiritualists perform our whole duty to our children? If so, then where should we educate them? The Belvidere Seminary is a fitting home. Miss Bush and Mrs. Ewell have devoted their lives to a work which is most commendable, and yet they have been and now are compelled to work single-handed.

Many who do not understand the inner life at the Seminary feel that it has nothing to entice, to hold and to strengthen the minds of the young placed in their charge. We must speak differently. True, they cannot do the work that they would if aided and assisted by the Spiritualists at large. If we could only forget our own selfishness in the care of others, many of us might lay aside five or ten cents each month with the thought that it will go into a fund to be expended in educating children whose parents are unable to do so. Suppose such a fund were to be placed in the hands of Miss Bush—who can estimate the good it might accomplish to the children, or its far-reaching influence upon the cause at large? We know that the Israelites or Hebrews of to-day ask only those of their own faith to contribute anything toward the support of the orphans in their midst. Can not we, as Spiritualists, emulate the worthy example they put before us in the care and education of the poor and the orphan? And are there not many children throughout the United States, the orphans of Spiritualist parents, whom we could help by such a fund? And would not such a work be in complete harmony with the humanitarian teachings of the spiritual philosophy as given to us from the higher spheres?

We simply offer this suggestion in calling to mind the home that Miss Bush and Mrs. Ewell have endeavored to build up at Belvidere, N. J. LOE F. PRIOR.

Salem, Ore.

Saved by a Spirit Voice.

To the Editor:—Here is a little incident that may be of interest to your readers. The facts were told me by the lady herself, and are substantially correct. Said she: "I had been taken down with diphtheria, and my case was considered serious, and the doctor had about given up hope of saving my life.

"It was nearly time for the doctor's visit, and I lay there, very near, as my friends and self thought, to death's door. The membrane had formed in my throat so that I could breathe only with the greatest difficulty. Suddenly in the silence of the room, I distinctly heard a voice say these words:

"Take a spoonful of hot vinegar."

"It startled me for a moment, but when mother came into the room, I told her to get me the vinegar, and although she demurred a little at first, thinking it was but an invalid's whim, she got the hot vinegar for me, which I took and it soon cut or acted on the membrane, and, thanks to that angel voice, I could soon breathe and talk freely. When the doctor came he was dumbfounded when he saw the marvelous change for the better in his patient. I told him about the vinegar, and he said that my system had craved an acid, and no doubt the vinegar had a beneficial effect. I don't know whether the doctor prescribed vinegar for his diphtheria patients after this, or not, but it would not be surprising if he did."

Of course the above is a clear case of spirit power, as the lady is a medium of quite a local reputation, and she said that she owed her life to the intervention of this unseen friend. GEO. L. BARRUS.

Beloit, Wis.

Reorganization.

The Shakers have stood so long on the old plane of celibacy they have become nearly extinct as to numbers, and will never again flourish unless they reorganize, and on a more natural plan, giving the young an opportunity to love and marry, (if they desire and are properly adapted to the conditions) without having to quit their homes, as has heretofore been the case.

Their present manner of life is contrary to the laws of nature, and to the laws of true progress, and should be changed, for the benefit of all concerned.

Reorganization, more in accord with natural law, would be the means of many from outside gathering in and filling up their now almost empty dwellings, and their homes would again flourish and present the beauty and thrift of former days.

The work to which they are now called, by the voice of truth, love and purity, is to organize and step forth on a new, broader and better platform, leaving the old, worn-out system far in the rear, where it belongs.

The human faculties were created for use and not abuse, and the highest of all law, is the law of love. Los Angeles, Cal. JULIA H. JOHNSON.

Multum in Parvo.

A good laugh is sunshine in a house.—Thackeray. Great memories, which retain all indifferently, are the mistresses of an inn, and not the mistresses of a house.—Mme. Necker.

The smaller the drink, the clearer the head and the cooler the blood, which greatly benefits in temper and business.—William Penn.

A large library is apt to distract rather than to instruct the learner; it is much better to be confined to a few authors than to wander at random over many.—Seneca.

Consider how much more you often suffer from your anger and grief than from those very things for which you are angry and grieved.—Marcus Antoninus.

The instinctive feeling of a great people is often wiser than the wisest man.—Kossuth.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

IT IS HAUNTED.

There Are Strange Sounds and Weird Music.

W. C. MARSHALL'S HOUSE IS HAUNTED BY UNOANNY SPOOKS—JUDGE VOICES FOR IT AND TELLS OF STRANGE NOISES AND RAPPINGS—THE GHOST PLAYS THE PIANO—AN INVISIBLE BUT NOISY VISITOR ALWAYS MAKES HIMSELF MANIFEST ABOUT MIDNIGHT—AN INEXPLICABLE MYSTERY.

It appears from the Republic, of St. Louis, Mo., that the home of Judge William C. Marshall, at 1620 South Grand avenue, is haunted. There is no doubt about it. Judge Marshall himself says it is and tells how the spooks operate. Weird, unanny noises break upon the wakeful ear in the hush of the night. Strange rappings, as if someone pounded on the woodwork with his knuckles, are heard. At times the piano plays by itself with no material person in the room.

At first the family was greatly disturbed by the mysterious noises, but now the Judge, his wife and family pay little heed to them.

When the spook takes a turn at the piano it occasions no further disturbance than a remark: "Well, the ghost is at work again."

Repeated efforts to make the mysterious visitor show himself have signally failed. He remains invisible to the eye with dogged persistence, and makes himself manifest by rappings, noises, piano playing and beating on the pipes in the furnace.

The mystery never develops itself until midnight or shortly thereafter. He is not bashful in making his presence known and startles the visitors who perchance may be guests at the household.

So widespread has the fame of his Spookishness become, that many friends of the family have remained in the house until after midnight to see for themselves. In each case they went away satisfied that it if it were not a ghost in reality it was mighty mysterious; in fact, something beyond comprehension.

Captain Gould, a firm believer in Spiritualism, is the owner of the residence. Recently he learned of the visits of the spooks and wrote to the agent inquiring if there were any truth in the rumors that the house was haunted. Judge Marshall informed the agent that strange, unanny, mysterious, inexplicable noises were heard about the house very frequently at midnight. Whether they were the genuine article he was unable to say. He admitted that he had canvassed the situation very thoroughly but was unable to explain it. The more he studied the thing the more perplexing it became. Even to this day the mystery remains unsolved, and the rappings continue.

If in reality it is a disembodied spirit wandering restlessly through the world Judge Marshall suspects that Captain Gould left the spooks behind when he moved out of the house. He so informed the Captain, but has heard nothing from him since.

It is now over a year since the spook made his first visit to Judge Marshall's house. That first visit was a terror. As the Judge tells it, he and his family had retired for the night. Everyone was nearly asleep and the house was still. The Judge, however, did not close an eye, and at midnight he awoke, and on his drowsy ear when suddenly a frightful noise was heard. It seemed as if someone had broken into the cellar and stumbled over a tin boiler. The whole family was out of bed in an instant, greatly excited. Judge Marshall seized his pistol, and in his robe de nuit hurried to the cellar. While on the way down he met the spook in voluble and intense. He imagined that a score of men were beating upon the furnace pipes with clubs. Then again it sounded for the world as if a load of coal was being dumped in the cellar from one of the windows. He could hear the coal strike and then roll away on the cellar floor.

Perspiring, excited, with pistol clutched firmly in the right hand, and finger on the trigger, the other hand in action, Judge Marshall stopped boldly into the cellar—darkness there and nothing more. All sound died upon his entrance. He lighted the gas and looked cautiously about, but there was no one. Not a window had been opened. Everything was snug and fast. There were no dents in the furnace or the hot-air pipes. The coal had not been disturbed. A careful inspection of the entire house showed that the windows were all locked and secure as they had been arranged.

Nothing further was heard for several days. Again about midnight the family was disturbed by some noises in the cellar. Investigation disclosed nothing. For several nights in succession there was a racket below, which could be described by no other word than pandemonium. It seemed to the Judge that the demons had taken possession of his cellar for a frolic ground and that they took particular delight in beating on the water pipes, the furnace and hot-air pipes. As long as they confined themselves to making noises he was satisfied, but he grumbled a little that they could not visit him in a more sensible hour. He could not locate the edgewire, however, as the things which made the noise never talked back and paid no heed to his words.

One midnight, when the family had returned from the theatre, and were on the first floor lunching, a loud rapping was heard on the floor above.

Well, the ghosts have gone from the cellar to the top floor, remarked Judge Marshall, but no one laughed. It seemed too creepy.

The Judge lost his appetite and went up on the next floor. The rapping was in his bedroom. There were three separate and distinct knocks on the woodwork. Then a silence.

"Do it again," said Marshall.

The more knocks in rapid succession followed. It was impossible to tell where they came from, as if a man had rapped three very hard with his knuckles on some of the woodwork in the room. While trying to locate the sounds Judge Marshall called again defiantly: "Do it again!" And sure enough there were three more knocks. As long as continued, but he could not locate the sound nor explain the mystery. Finally he gave up in disgust and retired.

For awhile after the ghost moved from the cellar to the bedroom suite, he remained silent, as if getting used to his more elegant surroundings. He quit beating the furnace, shovelling coal and other impish pursuits. Judge Marshall and his wife were beginning to wonder what had become of the spook when one evening the piano in the parlor began playing a wild, weird refrain. Judge Marshall, his wife and nephew were on the second floor. They listened, awed by the melody that was wildly and sweet. It was a threnody of gloom, strange and mystical.

"Who is that playing the piano?" asked the Judge in surprise.

"There is nobody else in the house," replied his wife.

Just then the dark servant came into the room.

"Come down and see who that is in the parlor," said Mrs. Marshall.

"Lord bless you, ma'am! I wouldn't go down there for nothing!" said the trembling negro. "And I want to tell you, ma'am, that this place don't agree with my health, and you will have to get another girl."

Then the Judge went down to the parlor, but there was no one there. The piano, in fact, was closed tight.

There was no evidence that any bold outsider had stolen into the house and started playing on the piano. The windows were latched and the doors locked.

No sounds have been heard now for several months. Judge Marshall ascribes the ghost's silence to the fact that he never makes himself manifest in the summer, confining his operations entirely to the winter.

This is not the first time that Judge Marshall has "heard things." When his father resided in Vicksburg he was then in a haunted house. The ghosts on that occasion, he says, confined themselves to the dairy-house, near the room which he and his brother occupied. At the time the Marshall family took the house several families had moved out, because it was haunted. The Marshalls stuck it out, however, and the boys attempted to shoot the spooks, but could never find them, although the noises they made would have frightened most people away.

As Judge Marshall tells the story it seemed that all the pans, crocks and dishes in the dairy were being thrown about the floor, but investigation revealed that everything was in its proper place. For several nights he and his brother guarded the dairy with guns, but the spooks were too many for them, and they never caught a glimpse of them.

V. S. UNION'S DAY.

At Lake Pleasant, Mass.

Monday, August 8, was set apart by the camp association for the use and benefit of the veterans. The day was sunny and pleasant, giving the assurance that the elements were in harmony with the cause of the needy among Spiritualists.

As the hour for opening in the morning drew near, the faithful few were seen wending their way towards the temple. Judge Daily presided at both sessions. In the morning he made an opening address, speaking many truths for the cause. Among other things he spoke of the need of charity. His words were eloquent and appropriate to the occasion and he made his remarks practical by joining the V. S. U., as well as making a donation to the Home fund.

Mrs. Hattie Mason favored the audience with a vocal solo, after which Mr. F. B. Woodbury, secretary of the N. S. A., made stirring remarks, and clinched them by paying a dollar for membership.

Mrs. S. C. Cunningham made a pathetic appeal for the poor and needy among all to join and help pay the mortgage which was due upon the Home (\$8,500) that the Home might be opened to the needy public.

Mrs. Farrar sang inspirationally, with grand effect. A collection was then taken up and Mrs. Mason made remarks urging those present to come in the evening and bring their friends that we might have a successful meeting and help in the good cause.

The afternoon meeting was opened at 2 o'clock, with remarks by the chairman, Judge Dalley, after which the Schubert Quartette, of Boston, contributed soul-stirring music as only they can. Mrs. Lizzie Lincoln, with "Pat," gave many good thoughts which will bear fruit in due season. Pat is practical in all he says. Dr. A. Savin then addressed those present, appealing to them for the cause and aged in Spiritualism, that they not go to the public almshouse—also contributed his dollar for membership.

Dr. C. W. Hadden presented the need of the Home before the people—did not ask for a collection, said he presumed the others would. The Schubert Quartette again sang, after which John Slater spoke feelingly, saying he was in need of sympathy with this movement; he suggested that the mediums throughout the country devote one evening for the benefit of the Home at Waverly, Mass., and clear the debt of the mortgage; he continued: "It is a crying shame that Spiritualists should allow it to remain." Mr. Slater contributed \$1 and said he wished to join the Union and should feel a personal interest in the home, and would work for it. He said the cause should be supported by all honest, true-hearted Spiritualists helping to remove the mortgage.

Mrs. Farrar again sang inspirationally, and Mr. Slater said he would give a seance when he returned to California, the proceeds to be sent to the Home. Mrs. Wilkins said she would give a benefit for the Home and also become a member of the Union. Mrs. Buchanan would also give a seance for the Home.

Mrs. Dillingham Storms made remarks, and said she and Mrs. Lincoln would give a seance for the benefit of the home. She said she was one of the oldest Spiritualists, and felt a strong interest in the veterans. Dr. Savin said he would give a benefit seance also.

Mrs. Clara Fields Conant addressed the meeting and said she was in hearty accord with the movement and urged all to join, and take more interest in this home—"contribute all you can," she hoped to live to see the debt paid and the Home opened.

Mrs. S. C. Cunningham said she would give a benefit seance when she returned to her home. Mrs. De Lewis, of Portland, Me., would also give a benefit seance in Miss Nellie Rhine's cottage. Dr. White, of Chicago, spoke eloquently, urging all to help in this good cause.

The audiences were not very large, but intensely interested, and made a practical demonstration of it by contributing \$47.50.

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

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A SCIENTIST IS CONVERTED

A Noted Savant Convinced by Scientific Methods.

HOW DR. RICHARD HODGSON WAS IMPELLED TO ACKNOWLEDGE HIS BELIEF IN THE POSSIBILITY OF INTERCOMMUNION WITH THE UNSERN WORLD THROUGH HIS STUDY OF A REMARKABLE MEDIUM—MONTHS OF PATIENT INVESTIGATION.

Spiritism? Mediums? Messages exchanged with the dead? You shrug your shoulders contemptuously, says the New York Herald. You speak of credulity and superstition. So said Dr. Richard Hodgson, a man with a trained scientific mind. But Dr. Hodgson's views have undergone a radical change. Seven years' investigation have revolutionized his opinions. During that period of time he has applied his scientific methods to what he considers a most thorough investigation of a remarkable medium, Mrs. Piper, whose seances have been the occasions of some astonishing spiritualistic phenomena. These phenomena have completely convinced Dr. Hodgson that spiritism is a reality and not a sham, while that eminent psychologist, Professor William James, of Harvard University, frankly admits that the Piper phenomena are "the most absolutely baffling things" he knows of.

Dr. Richard Hodgson is the latest convert to the spiritualistic theory. He is a man of thorough scientific training, and for some years past has been at the head of the American branch of the Society of Psychical Research in Boston, and it is through an American human instrument, Mrs. Piper, of Arlington—a Boston suburb—that Dr. Hodgson has made his experiments. Everybody interested in psychic matters—and who is not in these days?—has heard something about how Mrs. Piper came under the notice of Professor William James, instructor of psychology at Harvard; and how, later, the Society for Psychical Research in England had her go over there and stay from the fall of 1890 till the spring of the following year, during which time she gave eighty-three sittings, under the supervision of such men as Professor Lodge, Dr. Walter Leap, Mr. F. W. H. Myers, etc. Even the famous Sir William Crookes, inventor of Crookes tubes and present president of the Society of Psychical Research, studied the phenomena.

All these great men gave forth opinion, tentative rather than assertive, the only point of entire agreement being that the woman had "supernormal powers."

Dr. Leap thought this supernatural element consisted in the ability to accept thought transference from the sitters. Professor Lodge believed that there was something in this coming explanation, and found himself forced to believe in telepathy.

But telepathy from many distant persons at one and the same moment he could not make feasible, and telepathy from deceased persons he would not accept but as a last resort. Information extracted from persons present he could not admit as possible under the supervision exercised—where the woman was in absolute ignorance of her sitters, even to their names.

On Mrs. Piper's return to America the society sent Dr. Hodgson to Boston to reside in order to devote himself to experiments begun by Professor James, and which time would not permit that gentleman to continue.

Dr. Hodgson's supervision covers from 1891 up to the present year. The sittings number 500. One hundred and thirty of these were persons introduced to Dr. Hodgson, not by their own names, and of whom the medium was entirely ignorant. Furthermore, interested parties had set a watch upon the movements of those who might bring information from unlooked for sources.

As a result of his untiring studies, the records kept and recently given by Dr. Hodgson to the Society of Psychical Research "Proceedings" form some of the most curious reading ever penned.

PART II.

How the Medium Prevailed. Dr. Hodgson, in this report to the society, omits nothing. He gives as much space to the failures as to the successes, and discourses on how the failures prove even more than the successes the presence of spirits trying under difficulties to make themselves known.

But perhaps the most curious point to the general reader is that Dr. Hodgson finds himself constrained to believe that those who die of mental disorder, or who suicide, cannot communicate until, possibly, after they are long time in the other life. From eight cases of suicide, more or less known to him, nothing could be obtained. No one was found able to communicate immediately after passing on. All however seem desirous of doing so after they come to a sense of their environment.

At times these efforts remind one of telephoning, with the medium for an instrument, and a scramble to get a hearing before the earthly operator leaves his end of the machine.

When Dr. Hodgson began experiments the spirit boss—to speak—called himself Phinuit, and claimed to have been a French physician. Much research has failed to find a record of his earthly career.

In 1892 Phinuit found himself obliged to take a side seat with a new and dominant personality came to the front. This personality is designated throughout as George Pelham, or G. P., though it was not his real name, which is

well known to many in New York and Boston. He was a young literary man of no little fame, who met his death accidentally and instantaneously in New York in that same year. Dr. Hodgson knew G. P. well in an intellectual way, and had long talks with him on philosophy and the chances of a future life, in which G. P. did not believe.

"G. P." ARRIVES.

"He could not accept its credibility," Dr. Hodgson writes in his report, "and vowed that if he should die before I did he would make things lively in the effort to reveal the fact."

He does not appear to have succeeded—though opportunity was given him—for about five weeks, and then it would seem to have been an old "emotional friendship" rather than his vow which called him hither. A certain Mr. John Hart (not the real name) came to Mr. Hodgson for a sitting of Mrs. Piper. All knowledge of him being kept from the medium.

Phinuit first announced himself as intermediary for G. P. and gave some incorrect accounts concerning the recent death of a relative of the sitter.

Soon the G. P. personality got the better of what had been known as the Phinuit voice, called a name like "Howard" and also gave his own in full.

Then followed a correct account of a letter presented by the sitter, and all about its different owners, followed by the full name of George Pelham. The sitter produced a pair of studs he had been wearing. G. P. promptly informs him that the studs had been his own; that they had been taken from his dead body.

"Mother gave them to father and father sent them to you. I want you to keep them. I will them to you," said the voice.

Mr. Hart subsequently admitted that they had been sent him by Mr. Pelham in response to his own request for a memento of George.

In the midst of this information the names of James and Mary Howard (Mr. and Mrs.) were called for and Katharine, adding, "Tell her, she'll know. I will solve the problem, Katharine."

This had no significance for any one present—thus precluding all chance of thought transference.

A STRANGE DISCOVERY.

Not until afterward did Mr. Howard, an intimate friend of G. P., explain that George, when he had last stayed with them, had a long talk with his daughter Katharine, a girl of fifteen, on such subjects as time, space, God and eternity, and after pointing out how unimportant was the commonly accepted solution, added that he would solve the problem and let her know.

This and much more at the first coming of G. P. purported to be through the intermediary, Phinuit, as if G. P. himself had not got used to the machinery of communication. Much other information unconnected with the sitter, but which others subsequently proved correct, was also shouted forth before the close of the sitting, as if the intelligence, whatever it was, desired to give whatever came to mind.

Dr. Hodgson makes this comment: "The most personal and convincing references made at these sittings cannot be quoted because of their extreme privacy nature. They were regarded by J. H. as profoundly characteristic of the opinions of the difficulties in the way of communications between this world and the region of the disincarnate, it may interest the reader to have a sample of how G. P. met the Howards. After a few words at the beginning we are told Phinuit gave way altogether and the personality of G. P. controlled voice and hand."

REFERENCES ALL CORRECT.

"The statements made were intimate, personal and characteristic. Common friends were referred to by name, inquiries were made about private matters, and the Howards, who were not predisposed to take any interest in psychical research, but who had been induced by the account of Mr. Hart to have a sitting with Mrs. Piper, were profoundly impressed with the feeling that they were in truth holding a conversation with the friend whom they had known so many years. All the references to persons and individuals are correct."

The report goes on: "Jim (John G. Howard), is that you? Speak to me, quick. I am not dead. Don't think me dead. Can't you see me? Don't you hear me? Give my love to my father and tell him I want to see him. I am happy here, and more so since I find I can communicate with you. I pity those people here who can't speak. I want you to know I think of you still. I spoke to John about some letters."

"What do you do, George, where you are?" "I am scarcely able to do anything yet. I am just awakening to the reality of life after death. It was like darkness; I could not distinguish anything at first—darkness hour's just before day, you know that, Jim. I was puzzled, confused. I shall have an occupation

soon. Now I can see you, my friends. Your voice, Jim, I can distinguish, with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper."

"Our conversation then is something like telephoning—by long distance telephone?"

"G. P. laughs. "Were you not surprised to find yourself living?"

"Perfectly so, greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear as daylight. We have an astral facsimile of the material body. . . . Jim, what are you writing now?"

"[G. P., when living, would probably have jeered at the association with the word 'astral.'—Dr. H.]

"Nothing of importance."

"Why don't you write about this?"

"I should like to, but the expression of my opinion would be nothing; I must have facts."

"These I will give you, and to Hodgson, too."

"Will people know about this possibility of communication?"

"They are sure to in the end. It is only a question of time."

"What is Rogers writing?"

"A novel."

"No, not that. Is he not writing something about me?"

"Yes, he is preparing a memorial of you."

"That's nice. It is pleasant to be remembered. He was always kind to me. Martha Rogers (deceased daughter) is here. I have talked with her several times."

Here follows an account of the girl's peculiarities, also many inquiries and remarks about friends still in existence, and regrets that it would be so hard to make his father believe—with his mother it would be easier.

"All references in this conversation," adds Dr. Hodgson, "proved absolutely correct."

We are also told that trying to look into this world is much like looking through a keyhole to learn what people are doing within a room.

NEVER FAILED TO RECOGNIZE.

Although great numbers of people had sittings, and G. P. never failed to recognize everybody whom he had ever seen before, and seemed never weary of assisting strangers, no one had the personal intimacy imparted to the Howards. Here is a description of a rather dramatic scene for a "spirit" to play:

"Mr. Howard," says Dr. Hodgson, "was supporting Mrs. Piper's head. I was following the writing, and Mr. Howard was sitting some distance away smoking a long pipe when the following conversation ensued:

"G. P.—Now, what will I do for you?"

Dr. H.—Asks for any special message he may think desirable; anything about philosophy, etc.

"Mr. Howard—Well, George, before you go to philosophy—you know my opinion of philosophy—"

"G. P.—It is rather crude, to be sure."

"Mr. H.—Tell me something. You must be able to recall certain things that you and I know. I ask you because several things I have asked you have failed to get hold of."

"G. P.—Why did you not ask me this before? Do you doubt me, dear old fellow?"

"Mr. H.—I simply want something—you have failed to answer certain questions that I have asked—now I want you to give me the equivalent to those answers in your own terms."

"What does Jim mean?"

"G. P.—Do you mean our conversation on different things, or do you mean something else?"

"Mr. H.—I mean anything. Now, George, listen for a moment—listen, listen."

"G. P.—I know. That we have spent many summers and winters together and talked on a great many things and had a great many views in common—went through a great many experiences together. Now—[G. P. commencing to write.] Hold on a minute."

"G. P.—You used to talk to me about—"

Dr. Hodgson goes on to explain:

A PRIVATE COMMUNICATION.

"The transcription here of the words written by G. P. conveys, of course, no proper impression of the actual circumstances. The inert mass of Mrs. Piper's body turned away from the right arm and sagged down, as it were, limp and lifeless, over Mrs. Howard's shoulder, but the right arm, and especially hand, mobile, intelligent, deprecatory, then impatient and fierce in the persistence of the writing that followed, which contained too much of the personal element in G. P.'s life to be reproduced here."

and finding they do not fit in with the facts, and he makes no dogmatic claim that his spirit theory is yet conclusive, his claim rather being that it is the only scientifically reasonable one in face of indisputable phenomena.

The failures and confusions by being due to natural causes, he finds, the strongest proof of the spirit hypothesis. He pictures several persons trying to hold a conversation with one who is forced to spell out his words instead of speaking them in the natural way.

"Let the reader imagine himself interrupted at every two or three words by interlocutors who tell him they did not catch his last word and ask for it to be repeated several times. Further, suppose that it is so difficult for him to hear that he hears only part of what is said. Having made this experiment let the reader then suppose that instead of using his own voice to spell his words with he is placed on one side of a machine (the medium) so constructed that the thoughts running in his mind have a tendency to be registered in writing on the other side of the machine, not so fast as he thinks them, but at the rate of writing, and that it is only by reading this writing that his interlocutors know what he has to tell them."

"Let him further suppose that one or more persons are standing near him, on the other side of the machine, and talking to him or to one another within his hearing, so that the words which they say tend to be registered in the writing, and let him further suppose that he is unfamiliar with the machine and that the writing produced has a tendency to vary somewhat from the words actually thought by him owing to imperfections in the machine."

"Let him further suppose that the part of the machine in which he is placed is filled with a more or less floating gas, which produces a partial loss of consciousness, that sometimes this gas is much more poisonous than usual (weakness or ill health of medium), and that its effects are usually cumulative while he remains in the machine."

"The important failures of G. P. were due primarily, I believe, to the ignorance of sitters that they were communicating under some such conditions as these. And I cannot too strongly emphasize my conviction that unless the presence of such conditions is constantly recognized by the investigator his further researches in this field will be futile."

He also shows that it is as illogical for people to look for entirely successful communications when they approach in a spirit of hostile doubt as it would be to look for satisfactory intercourse with human beings whom they approached in similar manner. Nor does he see any reason why spirits should be expected to possess equal talents as communicators.

PART III.

Professor James' Comments.

Subjoined are some remarks from a forthcoming paper by Professor William James, which shows the yet tentative condition of the problem:

"The conversion of Dr. Hodgson to Spiritism marks a critical passage in the history of the Society for Psychical Research as well as in Dr. Hodgson's personal career. Surely there never before was such a conjunction of a good medium with a thorough investigator, and in this result the report marks an epoch in our knowledge of trance states."

Dr. Hodgson considers that the hypothesis of fraud cannot be seriously entertained. I agree with him absolutely. The medium has been under observation as to most of the conditions of her life, and her conduct, many of them, to pounce upon any suspicious circumstance for fifteen years.

"The scientist who is confident of fraud here must remember that in science as well as in common life a hypothesis must receive some positive specification and determination before it can be profitably discussed, and fraud is no assigned kind of fraud, but simply fraud in general, and can hardly be regarded as an especially scientific explanation of specific concrete facts."

PHENOMENA SUI GENERIS.

"No, Mrs. Piper's trances are phenomena sui generis. Mr. Hodgson, admitting the element of supernatural knowledge in them, has not weighed against each other as two theories of its origin telepathy from the sitter and spirit communication. He finds the latter theory to offer, on the whole, the least resistance."

"If I may be allowed a personal expression of opinion at the end of this summary I would say that the Piper phenomena are the most absolutely baffling things I know. Any definitely known form of fraud seems out of the question; yet undoubtedly, could it be made plausible, fraud would be by far the most satisfactory explanation, since it would leave no further problem outstanding."

"The spirit hypothesis exhibits a vacancy, triviality and incoherence of mind, painful to think of as the state of the departed."

"Mr. Hodgson has to resort to the theory that although the communicators, probably are spirits, they are in a semi-conscious state, and only half aware of what is going on. The habits of Mrs. Piper's neural organism largely supply the definite form of words, etc., in which the phenomena are clothed."

"Then there is the theory that the subliminal extension of Mrs. Piper's own mind misrepresents in this way, and plays these fantastic tricks before high heaven; using its preternatural powers of cognition and memory for the basest of deceptions. Many details make for this view, which also falls well into line with what we know of automatic writing, and similar subliminal performances on the public at large."

"But what a ghastly and grotesque sort of appendage to our personality is this from any point of view!"

"Finally, we may fall back on the notion of a sort of floating mind stuff in the world, infrabuman, yet possessed of gleams of superhuman cognition, unable to gather itself together except by taking advantage of the trance states of some existing human organism, and there enjoying a parasitic existence which it prolongs by making itself acceptable and plausible under the improvised name of spirit control."

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MATERIALIZATION.

Some of the Causes of Imperfect Results.

The outside enemies of Spiritualism have from the first maintained that it was delusion or deception, often the latter. The enemies inside our own ranks have been those who have helped the outsiders in many ways to accustom and to make true this false theory of the Hydevalle persecutors and their followers. It is a trait of the undeveloped man, envious as he is in a world of sham, to assert that all is deceit which he cannot understand. To be unable to explain a thing is to vote it a humbug.

When we consider how patently the scientific man or inventor arrives at his truth, we can realize how worse than children do the mass of people act in the reception of that which in any way bears on previously formed religious ideas. Such can only be addressed through the avenue of the senses; so their a b c of Spiritualism must be in physical manifestation. Here the difficulty arises that the judgment of the facts presented is warped by previously formed opinions shaped by those who are entirely ignorant of spiritual things.

In view of this ignorance there are a few things that should be told to every circle about to witness the phenomena of materialization. They should know that a spirit cannot be seen by the physical sight; and that the appearances are made up, transient forms, quickly brought into shape and more rapidly disintegrated. Part of the process by the workers degrades is of a mental character, and mental states in the circle prove a very important factor. To obtain these best conditions, it is necessary they should be moulded by the spirit workers through agencies of an automatic nature, and assisted by music on our side. This entertainment in the case of every materializing medium consists of both materialization, transfiguration and personation, each used as best it can be within the limit in which the masters of this phase are placed and held by many obstacles.

The entertainment thus addressed to the senses of sight, sound and touch, is told conveyed by the form of the forms and clothing, with the light, cheer and mirthful chatter of the child control, by which our minds are entirely diverted from the state of positive expectancy aroused by sight of the forms.

The circle should know that the performance of wonders is of itself no evidence whatever of spirit action, and that imperfection must attend all results of the medium and being imperfect is shown in the resemblance of the forms to the medium; as when conditions are unfavorable the likeness is plain, and when favorable the separate individualities are very strongly marked. The evidence of spirit is always contained in the character of the manifestation; recognitions, often in appearance to memory of past events; intimation conveyed by the form of the varieties of human character; the peculiarities of these as differing from the medium; in sight materializations and dematerializations; the passing of matter through matter; the making of clothing for the forms; the proved absence of confederates; the appearance of two or more forms at the same time; the language of a form unlike that of the medium and being recognized by persons in the circle—these are a few of the evidences which place the unbeliever as the credulous person, who, discarding the facts plainly presented to his senses, can believe in deceit, which latter is something he can neither prove nor understand.

The members of the circle need to know their own assisting and retarding power in the harmony or antagonism of the individual minds composing it. The one fact that overshadows all others is the unsatisfactory results side by side with those most complete; suggesting that the process is one of extreme delicacy, and that the hindrances are many. None can fail to observe the disintegrating action of light on the forms; the often imperfect make-up in size of figure; lack of detail in faces; inability to produce men's clothing for male spirits, with a male medium; heads with faces only; busts without bodies; forms who never speak; those who rarely speak and those who talk incessantly.

The great difficulty this phase of mediumship has to encounter is in the fact that it costs less effort to suspect than it does to know. There are two methods by which investigation is usually conducted. In one by far the most frequent; the investigator puts himself in the position of a police detective, proceeding on the theory that the manifestation is a crime and the medium a criminal. The other is the method of the man of science, a pursuit of truth (not crime or falsehood), without bias, and in a spirit of kindness which makes receptive the truth-seeker.

H. W. BOOZER.

Grand Rapids, Mich.

Wedding Bells.

On Wednesday, July 27, at the residence of the bride's father, Cedar Vale, Kans., Reece Luellen and Miss Cora Belle Drumm, were united in marriage in the presence of a few immediate relatives only. The ceremony was performed by the writer. The young people are popular in their set, and represent two families who are among the best known Spiritualists in the community. Happy indeed is that union where heart, brain and soul are in harmony.

MATTIE E. HULL.

PLAIN TRUTHS.

Illustrating the Present Status of Our Cause.

Reflecting upon the very able address by H. D. Barrett, delivered at the Jubilee, I would like to add my testimony, as I think his lecture was an array of truth throughout.

It would be well indeed for the cause of Spiritualism, as well as individuals, if such truth would be taken to heart and acted upon.

The trickery indulged in by the sharks who are sailing under the banner of mediumship is lamentable as well as the credulity and selfishness exhibited on the part of Spiritualists, and Spiritualist societies, who are constantly asking but are seldom willing to give; and when they do it is most liberally to the shrewdest trickster, while the honest medium, who is seeking to keep in touch with the higher intelligences of the angel world, and thus be able to give to the masses a truth, which develops, mankind both spiritually and intellectually, is least sought for, and meets with discouragements on every side.

Mr. Barrett surely knows what he is talking about; I can certify to many of his statements in my own experience. I was lecturing and working in a certain city in Iowa, a few years ago, building up the cause by speaking every Sunday evening, and at times twice a week, besides devoting my time and talents in giving concerts to raise funds to pay off an indebtedness which was left a burden on the society through mismanagement in the past, and paying half rent and running expenses. I was obliged to stand upon a rostrum, receiving the inspiration from our loving spirit guides, with a man who had a cuspoid by the side of his chair into which he would empty the dregs of his glass, and which he would take to an overflow every few minutes; this man was the president of the society.

When someone suggested that Bro. Eskelsen was doing a noble work, and without remuneration, the old Spiritualists of many years' standing replied: "He can well afford to do that, as he is being developed by it."

And again when I was in one of Illinois' most beautiful cities last winter, laboring for the cause of truth, lecturing twice a week, besides helping the sick and afflicted without money and without price, I succeeded in working up an interest, filling our hall to an overflow with eager seekers for truth. Everything seemed lovely until I talked organization, when the old would-be Spiritualists, who had been dormant for about twenty-five years, renewed their old-time quarrels again, which of course detracted and when some of the newer additions to the ranks, with a kindly feeling, united with new investigators to circulate a paper to surprise me with a purse at Christmas, as a token of appreciation, some daily refused to contribute. And when there was a surplus in the treasury of funds, accumulated from collections, the direct result of my labors, they opposed having me ten dollars of it, on the grounds that they didn't want a test medium sometime.

Of course I realized then that I was working for the cause, and feeding a few progressive souls on real spiritual and intellectual food, and earning money which others thought should be used to gratify their curiosity on the phenomenal plane. It is in this, the primary relation to the cause, where so many have been lingering for years, talking progress, and about the wonderful advancement in religious thought.

If you ask them what they know about the philosophy of Spiritualism, and in what way they have been benefited by it, they will at once lunge out and tell you about table-tipping, the talking-board, or some materialization which they have witnessed, and how the spirit world looks upon love and its relation to the cause, and how congenial magnetism is beneficial if allowed to properly mingle, etc.

When you are permitted to look through the law of psychometry into their past, you discover that they have prevented the beautiful thoughts given by the angel world, and use them as a cloak to cover up their own selfishness and licentiousness, being so engrossed in the material, they have not been able to rightly appreciate the beautiful teaching that the higher spirit world is giving to mankind. In this class of Spiritualists that do more to assist frauds, than to help the genuine, more to hold Spiritualism in disrepute, than to advance it. They have done more to darken the cause in the last fifty years, than the true have been able to undo and overcome. They seem to think they are in heaven, when looked up in some scene-room talking and kissing little "Birdie," or "Maudie," the cabinet control (the medium) who was a little child twenty years ago, and has never grown an inch either in stature, or in mental development since—judging from such actions that a fair-minded observer cannot help but notice. It is not to be wondered at that Spiritualists are looked upon as a conglomeration of cranks and unprincipled dupes, who are housing and upholding a gang of soulless, soul-destroying leeches, who are sucking at the vitals of humanity, and like a cancer worm, gnawing at the heart of that spirituality which the denizens of the soul world, are trying to establish among men. We can well endorse the expression of Dr. Conoley, in The Progressive Thinker of May 21: "Spiritualists should themselves crush out the hydra-headed monster, fraud," but this they will never do, until they turn the searchlight of reason and good, sound common sense upon themselves, and learn to know their own stupidity and lack of spirituality. What has Spiritualism done for the average Spiritualist, who boasts of having been a Spiritualist for the last twenty-five to forty years? What does he know about himself and his

destiny, and of the real mission of spirit communion?

How much is he willing to give to advance the cause of truth, in dollars and cents, or in real labor? Nothing, unless he is able to see where he is getting more in return, than he gives. He is usually seeking for phenomena, and the trickster is ever ready to meet the demand. Will he ever seek to develop the soul within? Will he always be content with the simple knowledge of the continuity of life, and instead of unfolding the divine within, will he always be ready to judge his fellow-men by his own little benighted and selfish soul, which is so often given to slander and evil thinking? We fear he never will, in this life, at the rate he has been going for the last twenty-five years. He may escape the fires of an orthodox hell, but it is doubtful if he can escape the darkness of an earthbound sphere.

Why should we constantly hurt our missiles of condemnation at orthodox and church, while we ourselves are nursing an orthodoxy as deadly to the cause of spirituality and the advancement of the civilization, of the nineteenth century. Christianity, with its record of blood and cruelty has always flourished upon the ignorance of its followers through the foul deception, and fraud practiced upon the part of its priesthood. Evolution of free thought has done more to crush that slimy old serpent, than any other one thing. It has been the light that has crushed the head. Spiritualism, as it stands to-day, has nothing to boast of, nor will it have until it has cleansed its own ranks, and can boldly face the world and openly prove its claims. Let us hope that the better class of Spiritualists will organize, not only to promote Spiritualism, but truth for humanity's sake, and any medium who is not willing to submit to the most rigid test conditions, or is not willing to prove himself genuine, should be put on the fraud list. Organization should not only mean to increase the number of Spiritualists, but the testing of each and every one that claims to be a Spiritualistic medium, and seeks the patronage of the Spiritualistic public. Then the time will soon come when we can take our intelligent investigator to a seance without fear of being tricked to secure because we had not been able to see the trick before. Then physical phenomena would soon be regarded as the open doorway, through which mortals may pass, to obtain the higher unfoldment of principles which enable them to come in closer relationship with the spirit world, that we may become cognizant of the real nature of our spirit friends, and hold our own spiritualism with them through our own spiritual development, which puts us in the way that leads out of the narrowness of self, out of the mental darkness, out of the fog of superstition, and into the pure light of spiritual love and understanding, which reveals our soul powers to perceive the unspeakable stores of knowledge, and the glories of the soul world, and the hold of our spirit friends, and hold our own spiritualism with them through our own spiritual development, which puts us in the way that leads out of the narrowness of self, out of the mental darkness, out of the fog of superstition, and into the pure light of spiritual love and understanding, which reveals our soul 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TRUE IN LAYING ON OF HANDS.

Energy Shown to Be Communicable.

At the hearing on the proposed medical bill in Boston, February, one of the physicians that spoke in favor of the measure is reported to have said: "It is impossible to cure disease in persons by the laying on of hands." Yet almost every age men and women have appeared at intervals apparently blessed with the gift of healing by the "laying on of hands"—a convenient expression for simple contact, patting, stroking, rubbing, or kneading the body of the patient. By the

"LAYING ON OF HANDS"

is implied that certain persons, in the possession of superabundant health, have the power to impart health to another through the medium of the human touch. This is not a latter-day discovery, but a very old and profound axiom. Hippocrates, the "father of medicine," was undoubtedly familiar with the practice, as is plainly evidenced in his "secret means of medicine;" also, Chiron and Esculapius, both of whom were famous as physicians in their time. Chiron relates particularly to the hand, and the name was bestowed upon the former because his cures were chiefly wrought by means of manual manipulation. Esculapius, his pupil, so far eclipsed the master that he was early invested with divine honors, and rude pictures on the walls of the ancient temples on the Tiber bear thrilling witness to the force resident in his magic touch.

It is to be presumed that the doctor referred to in the opening paragraph is unfamiliar with "holy writ," otherwise he would have known that one Jesus performed marvelous cures in the long ago by the laying on of hands. Even if it be claimed that Jesus was peculiarly divine, in all sincerity it cannot be held that the disciples were divine in the same sense, or to a like degree; yet they performed cures readily by the same means. Both Old and New Testaments reveal the

FACT THAT TOUCH-HEALING

was not unknown in very early days, as witness the king who, when told to go and wash in the Jordan to be healed of his leprosy, said to the prophet: "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

The doctor, being a regular practitioner, cannot be supposed to know that Hahnemann, the founder of homeopathy, taught his "disciples," as he called his students, the secret of how to manipulate medicines in order to take advantage of the healing influence "that resides in the human hand and touch." And, of course, he is totally unaware that it is quite orthodox in the practice of medicine to-day to make use of the laying on of hands under the less offensive name of "massage." "Ah, but massage is different," cries the doctor. Briefly, massage consists in the manipulation of body and muscles by means of kneading, patting, stroking, etc. Its purpose is to

STIMULATE THE NERVE-CENTERS;

to awaken life in the parts; to bring life to the surface of the body. Note that the physician insists that the massager shall be healthy always. Why? Because the patient is benefited by a healthy operator and injured by one who is unhealthy. In other words, the patient is benefited by the presumable transference or absorption of healthy nerve-energy, vitality, life; whereas, in the case of an unhealthy operator, the latter invariably absorbs the stored-up nerve-energy of the patient. This is the real and the only reason why the well-read physician insists that the massager shall be healthy and strong. It is now known that

HEALTH IS COMMUNICABLE,

more so than disease. Note the stress laid upon the necessity for a cheerful demeanor in the sick-room, and how insistent the physician is for a healthy, happy, and contented nurse. The well man must absorb himself from the sick wife, under penalty of loss of vitality; the sick must not mate with the well, or youth with age; and a child must not sleep with its aged grandparents.

What is animal magnetism? Mesmer's explanation illustrates the matter fairly well. He held and taught that the universe is pervaded by a subtle essence, or ether, which in man is akin to the life-principle itself. Mesmer believed that man possessed the faculty of generating this force or power within himself, and of projecting it, by act of will, through the medium of the touch. This etheric, mesmeric force he named "animal magnetism." Broadly speaking, then, this appears to be the secret of curing by the laying on of hands; the healer generates within himself healthy animal magnetism, which he is able to impart or transfer to the body of the patient as described.

We are met at the outset by the stock argument that this statement involves an unprovable proposition; in other words, that animal magnetism implies the existence of an unknown, invisible, imponderable force in Nature—a theory that was exploded in Mesmer's own day. Yes; in that day two men in particular denied and even derided, yet later discovered and gave to the world two subtle, invisible, imponderable forces—Lavoisier, discoverer of coal and wood gas, and Franklin, who drew lightning from the clouds. Sner and denial count for but little, save to a certain class of minds. Because you "do not believe" is not argument; because you are familiar with certain laws does not prove that you are in possession of the sum total of human knowledge. The fact that men denied at the time did not prevent Mesmer from performing remarkable cures; he met with great success, as did his followers—Greatrakes and Gassner in the United Kingdom, and his humble believer, Newton, in our own land.

In view of the evidence obtainable, it is strange that men continue to deny the existence of the beneficent something called, for want of a better name, animal magnetism. To illustrate: A child is lost; we hold the tiny shoe or article of apparel to the nose of a hound; a sniff, and

AWAY BOUNDS THE ANIMAL

to trace and find the child. When an escaped convict baffles the human sleuths he is readily trailed and run down by the bloodhound. Is it not fair to assume that a characteristic quality is imparted to both apparel and footprint, and that the hound, by reason of a superior sense of smell, is able to detect it? To say that the animal follows a particular footprint is to argue that the domestic creature that has been deserted or lost finds its way home by following the imprint of horse-shoe or wagon-tracks, which would imply a degree of intelligence few thinkers care to admit.

Persons that have been "charmed" by snakes say their senses were lulled by a peculiar odor emitted by the reptile; the hypnotic subject declares that

THERE IS A WELL-DEFINED "CHARM"

about the hypnotist; and patients are conscious of an electrical sensation when touched by the healer. Reversing the picture, we find the snake exhausted at the close of the act of "charming;" the hypnotist is glad to seek his couch after an evening of work; and, following treatment, the successful magnetic healer is conscious that "there went virtue out of him."

Brought to the bar of reason, the opponent of animal magnetism, or, as the writer prefers to call it, vital energy, has one unflinching refuge, viz.: to declare such things referable to the imagination; the result of hypnotic suggestion, or the effect of mind over mind; to charge that if any good is accomplished it is only temporary; etc. Now, to my mind, imagination seems a potent factor in human life and affairs. We are dealing with an unknown quantity. Let us thank the giver of very good and perfect gift for this singular, powerful faculty known as imagination, which enables us to banish

disease, to replace gloom with sunshine, to make heaven where misery has been!

And what is hypnotic suggestion? A command; the setting up of a train of ideas; an act of will. Then "suggestion" means the

TRANSCERENCE OF THOUGHT,

energy, sensation, or impressions from one mind or soul to another. But it is claimed that the subject is solely responsible for the phenomena evoked in hypnotism! The writer has not been without experience, yet he has never witnessed a case of spontaneous phenomena—has never learned of the induction of true hypnosis save in the presence of an operator.

Psychometry, popularly known as soul-sensing, yet strictly touch-sensing, embraces essentially this: whatever we touch we impress or charge with

A SEMBLANCE OF OUR PERSONALITY,

proof of which is given by the trained psychometer, who, taking the article in hand, is able to sense and to voice an accurate description of the person or persons previously in contact with it.

The registering and measuring of externalized thought; the photography of thought and of the emotions; the photography of the emanations, or effluence, from the finger-tips of the hypnotist and the magnetic healer—these are facts of recent demonstration; and the same is true of the photographing of the vital radiation—something that seems to partake of the qualities of which we are made up, and that resembles the general shape and seems a part of and inseparably connected with the human body. Ancient artists appear to have had an inkling of the vital radiation, as may be inferred from the aura that surrounds the pictured representations of saints. And in the time of Jesus the people must have realized something of this outer, externalized energy, or they would not have brought the sick and disabled into the streets, that "the shadow of Peter passing by might overshadow some of them."

The world at large has long been familiar with the fact that mind can influence mind—so familiar indeed that the axiom, "As he thinketh in his heart so is he," finds ready acceptance among the intelligent everywhere. It is also well known that mind can be trained to influence matter as well as morals, and that mind can be made to

SERVE AS A CURATIVE AGENT

likewise. The more advanced members of the medical profession have already mastered this proposition, as witness the sterling articles on "mental therapeutics" in the regular magazines, and the quiet introduction of the system into regular practice.

Yes; it is true that mind can influence mind most remarkably. Consider the case of the farmer who was made seriously sick by a number of practical jokes, who insisted that he was ill; it was all a hoax, but the man sickened just the same. Also the prisoner who was told that he was to be put to death by bleeding; he died under the impression that his life-blood was dripping away, when the sound was really caused by drops of water squeezed from a sponge by the surgeon that stood behind the chair. A nobleman's neck had been bared upon the executioner's block; the axe was raised to strike, when the cry, "Reprieve!" was heard; the executioner touched the man on the shoulder, saying, "Arise, my lord; the king has pardoned thee," but the spirit had fled. We all know that certain sights will cause as violent a revulsion of feeling as the most powerful emetics; and we know, also, that sudden news will kill as well as make alive. We may as well admit, then, that mind has power over mind; frankness and fairness will harm no one—least of all the medical profession, the members of which should be the first to hail with glad acclaim any and all methods that tend to alleviate human suffering.

With regard to the alleged "temporary effects," I should like to ask, What may be guaranteed as permanent in the practice of medicine? What do we seek to accomplish by dosage? Plainly speaking, we give medicines to support nature—to arouse the life-principle into action. Medicine, then, is not so much an end in itself as a means to an end; it is a support rather than a positive curative agent. Then how can we be assured of permanency in the treatment of human ills? A physician having a known "specific" for human suffering should not hide his light under a bushel; he is in possession of a formula worth millions.

But there is, in truth, no universal panacea. The fountain of perpetual youth has yet to be discovered. The golden age is in the future, not the past. No school of medicine has a monopoly of the healing art. To sneer proves nothing—a fact remains a fact. "What man has done man may do;" and this is true in the domain of healing as in other departments of life. Men have healed for ages by the laying on of hands, and will continue to do so for ages yet to come.

Even if the cures prove but temporary, one thing is certain: An effect has been produced; a principle has been revealed, if not established. We owe it as a duty to humankind to recognize the fact, and to aid in demonstrating the principle behind the fact.—C. W. Hidden in "Mind."

Newburyport, Mass.

THE PUREST POETRY.

The purest poetry lives not in words,
But lingers round the heart's deep chords;
It is not found in measured rhymes;
Nor yet in music's mellow chimes.
Its blissful sphere is not confined
To those by classic lore refined,
But it may bless the humblest mind.
It is not always born of speech;
The flowers of thought too often reach
No farther than the lips that speak;
Or, if a wider range they seek,
O'er human hearts their sounds may break
Only to make them plain and ache.
Not so with poetry that's born
Within the soul's eternal morn,
That, planted in the human heart,
Becomes henceforth of it a part,
And shows itself—like golden rays,
That o'er the hilltops burn and blaze—
In many pleasant, winsome ways.
Wouldst thou, O man, know whence it comes,
And where its living presence roams—
What form it takes, what witching spells
Can call it from its hidden cells?
Know, then, it is the soul of Truth!
Oh, seek her; she will work no ruth,
But crown thee with immortal youth.
From heaven she comes, o'er earth she roams,
Off lingers in the humblest homes,
And where she finds a quiet rest
Or lodging in the human breast,
That gown she sows the blessed seeds
That grow and bear, for human needs,
The golden fruitage of good deeds.
Oh, then, let all whose souls aspire
To feel the true promethean fire
That lingers in the poet's lyre,
Go forth, and write upon the sands of life
The poetry of noble deeds,
And they will be like fruit-producing seeds
Laid in the fertile soil, that quick upspring,
Uprooting noisome weeds.

Seminary, Belvidere, N. J. BELLE BUSH.

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

HUMANITARIANISM.

Without It, Religion Is but a Hollow Mockery.

SPIRITUALISTS EVERYWHERE SHOULD ALWAYS KEEP IN MIND THE HOMELESS AND SUFFERING.

Estaban Virant Pascual, a Cuban boy of 9 years, whose little black body shows many a scar from Spanish cruelty, and who was sent to Highwood from Santiago de Cuba two weeks ago by Chaplain Henry C. Garrett, has been taken, says the Chicago Chronicle, into the Garrett home for good and into the hearts and love of the entire Garrett family. This small, motherless lad has fallen into loving hands and everything possible will be done for the comfort of the little stranger in a strange land.

When Estaban saw the look of kindness and love with which Mrs. Garrett greeted him he put out his frail arms and called "Mamma." His face grows dull when his own mother is mentioned, for he saw her stabbed to death and he mutters "Spanio! Spanio!" and clutches tight his small fist. But in the haven of love in which his life will be spent hereafter all memory of the sin and sorrow that his infant eyes have witnessed will be wiped out and every effort will be exerted to make him happy.

FINDS RESCUE IN CAMP.

Though Estaban came to Highwood only two weeks ago, he has been in America a little over a month. He had wandered into the camp of the Twenty-first regiment a few days after the battle of Santiago and then there was rescued from the cruelty and misery of which he had seen so much. Chaplain Garrett had been anxious ever since his arrival in Cuba to send home some small waif and see what could be done for him in the way of education. Here was an opportunity. Estaban's father was formerly a planter, who had long been in the insurgent army. His wife and babe had been slain on account of his conduct, and, as the father was hopeless of ever again being able to make his way in life, he willingly gave up the boy to the man who promised that he would rear him to be an honor to the country for which his father had given up his all. The little fellow was sent to New York in the care of Colonel Charles L. Wilson, who had him for a fortnight at the Manhattan club, and then sent him on to Mrs. Garrett at Highwood.

The Cuban boy yesterday had been dressed in a heavy sweater, but even in that shroud with the cold, and his new "mamma," as he has persistently called Mrs. Garrett, proposed that there should be an open fire made for him.

"He is the dearest boy and so affectionate," Mrs. Garrett said to me, seeming to forget that love begets love and that every glance she gave him was tender. She called to the little fellow, who was making pictures while lying on the sitting-room floor, and asked him to shake hands with me. He clambered up in my lap and nestled his small black face against mine with an easy assumption that all Americans were friendly.

PRIDE IN HIS RACE.

While the little fellow is as black as he can be, with the kindest of hair, he resents the word "nigger" which the boys at Highwood call after him. "I am a Cuban," he proudly asserts in Spanish to the family that has taken him in, and he will not play with any of the small youngsters who come to the fence and gaze curiously at him. He is a wonderfully handsome chap, with great, melancholy eyes and with a mouth that is sensitive and seldom smiles. His voice is musical, but it drops at the end of every word, giving it a sadness that harmonizes with the look on his face.

"See," said the boy after he had been sufficiently cuddled, and he pointed to a cruel scar on his wrist. "Spanio," he repeated, and then begged of Mrs. Garrett to tell me that the Spaniards were bad, very bad; that they had cut and killed his mother. Then he turned his great, dark eyes upon me and asked his foster mother to explain to me that the Americans were good and that he loved them. Then he slipped from my lap, went over and gave her a great hug and resumed his amusement with his drawings.

"He has been just like that ever since he came," Mrs. Garrett said. "Once or twice, perhaps, he has sulked for a few minutes, but all we had to do was to pet him a little and he was all right immediately. The child was hungry for love when he came, but he seems happy now." I told her that was not to be wondered at, for his hunger had been satisfied, and then I asked if she or her daughter had felt the slightest revulsion when his little black face first appeared.

"My son-in-law, Mr. Jewell, went down to the station to meet him and brought him out to the house," Mrs. Garrett said, "and the minute the child saw me he held out his arms and cried 'mamma.' Why, everyone of us loved him from that minute. That and papa were the only words he could say in English. He called 'papa' as soon as he saw Mr. Garrett's picture. He is a dear, good boy."

BOY TRAVELS ALONE.

Mrs. Garrett told how the little fellow came from New York all alone, ticketed through to her care. The child is so fascinating he would attract attention anywhere, but as soon as the travelers understood that a small refugee was among them he received unusual care and attention. He understood that he was going to live at Mr. Garrett's house and when Mr. Jewell met him he accompanied him without fear. But the next day the child was terror-stricken. Mr. Jewell speaks a little Spanish and his wife speaks French. They wanted a full account of the child and took him over to a friend who speaks his native tongue fluently. The boy screamed with fright, for he believed that again he was in the clutches of one of his dreadful enemies.

When Estaban arrived from New York he was comfortably clad, for he had been made much of by the Manhattan club men. Until he left his island home he had worn scant clothing, and his feet still are bare.

"He has never yet worn shoes," remarked Mrs. Jewell, and she had the little fellow hold up one of his hard little feet. "We tried to put shoes on his feet, but they hurt so he could not wear them. We will begin by having him wear moccasins and then in the winter we will have shoes with soft linings made for him."

The child, although 9 years old, is untalented, and as soon as the autumn term begins is to be sent by Mrs. Garrett to a kindergarten. "Many other plans have been made for his future and he is to be reminded that he must not forget his own."

FALSHIN TALISMAN.

More than half the men I know wear in their pocket some sort of a talisman—a coin of odd date, or old, or foreign, or of strange metal, the inevitable rabbit foot of the true graveyard variety, marbles, small stones, phials, a poker chip, a rubber band, anything found by chance or presented by a friend. Whenever a charm of any kind fails to bring good luck to the wearer he seeks occasion to give it to some dear acquaintance, who, after trying its potency for awhile and failing to make it work, passes it in turn to someone he wants to "get even" with. There is a leading citizen of this city who has carried two glass marbles in his pocket these seven or eight years, and he has rubbed them together so much between his fingers that the harder has worn a hole in the softer. He would not part with them for gold and precious stones.—New York Press.

It is heaven upon earth to have a man's mind move in charity, rest in providence and turn upon the poles of truth.—Bacon.

Perfection is attained by slow degrees; she requires this hand of time.—Voltaire.

ABOUT DEITY.

And the Part He Plays in War.

Before the opening of the present war the world was asking whether the destructiveness of our weapons of naval warfare was as great as theoretically it could be proved to be. The question has already been answered in two hemispheres. At Manila a fleet of nine cruisers, fighting beneath the shelter of friendly fortifications, was annihilated in the course of a single morning; at Santiago de Cuba as fine a squadron as ever sailed the seas, comprising four swift armored cruisers and two of the largest and most powerful torpedo boat destroyers in the world, was wiped out of existence in less than sixty minutes.

It is remarkable that in both cases the beaten fleet was overwhelmed by the same element of a ship's offensive power—the gun. In neither case was there any call for the services of the ram or the torpedo.

The war between China and Japan gave us an inkling of the importance of the gun in modern naval warfare. Manila and Santiago have established it as par excellence the deciding factor (always supposing, of course, that it is well handled) of the sea fight of the future. Had it not been for the accuracy, heavy caliber and great carrying power of our guns, the speedy ships of Admiral Cervera's fleet would now be anchored in Havana harbor, and our whole plan of campaign, both naval and military, would have been upset. As it is, thanks to the splendid marksmanship of our men, we were able to "wing" the flying cruisers, close in with them, and complete their inevitable destruction.

Just why Cervera elected to run the gauntlet of our fleet is a matter of speculation. Either he foresaw the speedy fall of Santiago and feared to be caught between the guns of army and navy, or, as is reported, he acted under the instructions of General Blanco to make a dash for Havana harbor. There was much to be gained by such a move if it could be successfully carried out. Once out of Santiago, Cervera's fleet would have constituted a serious menace to our communications, and its escape would have removed the ostensible object for which the army was landed, namely, the capture of the fleet. The center of operations would have been transferred to Havana, where the strength of the Spanish army is gathered, and the system of defense is by this time enormously strong.

Whatever the cause, the fact remains that, after taking on as full supplies as were obtainable, the fleet moved at full speed out of the harbor, and attempted to break through the blockading fleet by steaming along the coast to the westward. Its chances of escape were good, all things considered. The four cruisers, Christobal Colon, Teresa, Oquendo, and Viscaya, were all of 20 knots speed, the last, indeed, having made 21 knots on her trial, and the destroyers, Pluton and Pluton, were supposed to be good for 28 and 30 knots. Against them were the Iowa, 17.1 knots; Oregon, 16.8 knots; Texas, 17.8 knots; and the Brooklyn, 21.9 knots, together with a couple of converted yachts of 16 or 17 knots speed. Our ships were lying some two and a half miles from the entrance, and, as the Spanish ships turned sharply to the west and hugged the coast, their escape from all but the Brooklyn was assured, unless they could be brought down by some well-placed shells. Moreover, judged by the canons of modern warfare, the possession by the Spaniards of powerful and numerous rapid-fire batteries gave them a decided advantage in a running fight, for, by concentrating their fire on the unarmored ends of our ships, they should have been able to retard their speed to such an extent as to make their own escape certain.

They came out of the harbor with every gun shotted and opened a heavy fire as they steamed past, the attack being concentrated on the Iowa, as being the most formidable ship of the fleet. The plan of battle was to disable the Iowa and draw after them the swift Brooklyn, hoping to close in and cripple her when they had drawn away beyond the range of the heavy guns of the battle-ships.

The plan, so far as the ships were concerned, was feasible. Had the conditions been reversed, and the Spanish fleet been in American hands and vice versa, it would undoubtedly have been successful. As it was, American gunnery won the day, and won it in very short order. In less than twenty-five minutes from the moment that the bow of the Christobal Colon first showed at the mouth of the harbor two of the Spanish ships had been driven on the beach; in less than three-quarters of an hour another had surrendered, and in fifty-six minutes, according to one of the officers on the Iowa, the whole fleet of six ships had been driven in a sinking condition upon the coast.

The Santiago fight has served to blast the reputation of the torpedo boat destroyer, which had already been shaken by the repulse of the Terror a few days before at San Juan by the ocean liner St. Paul. The converted yacht Corsair, now the Gloucester, engaged these two vessels with such success that one of them, at least, appears to have been sunk by her fire. It is true the destroyers were designed for attacking torpedo boats, and their opportunities for offensive operations against larger craft are supposed to be confined to foggy weather and dark nights. Yet we cannot but feel that with their great speed something might have been done, even on this bright Sunday morning. As it is, they have proved the easiest kind of prey for ships which have only recently and hastily been converted from uses of pleasure and commerce to those of war.

We spoke last week of the undying value of the personal equation in modern warfare. Santiago adds its eloquent testimony to the truth that to-day, as of old, it is the "man behind the gun" that wins the fight.

The above is from the Scientific American, of this city, and it illustrates the part that Deity has played in the late war with Spain—or any other war for that matter. It furnishes a very suggestive study.

New York.

LUCRETUS.

Bigotry at Soldier's Home.

I am in receipt of a chain letter from Brother E. B. Helm, of the National Military Home, near Dayton, O. He appeals for a little help to oppose the chaplain of the Home in having caused the prevention of spiritual meetings thereat. Brother Helm desires to force the governor of the Home to permit the veterans who are Spiritualists, to hold meetings. They have an organized society, and will appeal their case, if necessary, to the Supreme Court. All excess of funds, should there be any, will be worthily used in the cause of truth. It will not avail much to appeal to the G. A. R., for they pay little attention to religious affairs. Our N. S. A. should help this case and by their influence appeal to the authorities, and take full care of the religious rights of our veteran friends. If they are not a chartered society of the N. S. A., what matters it? Are not all Spiritualists our brethren? Our business is to protect our cause—and the N. S. A. should be the first to help. By helping, they will gain help. But let all who will, send a small contribution to Brother Helm, as above. Fraternally,

Rochester, N. Y.

G. W. KATES.

No word is oftener on the lips of men than "friendship," and, indeed, no thought is more familiar to their aspirations. All men are dreaming of it. It is the secret of the universe.—Thorau.

Friendship must be something else than a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson.

Of all wild beasts preserve me from a tyrant; and of all tame, from a flatterer.—Ben Jonson.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bryere.

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To the Editor:—It is a long time since I forwarded a comment.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 3, and continues to September 4.

is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this fast age is absolutely essential. Aid us in carrying out the Divine Plan.

SUMMERLAND BEACH

Various Topics of Interest

stage for two weeks, coming here from Lake Brady, and has given a number of remarkable seances, under conditions that could not leave a doubt the mind of the sitter.

T. D. KAYNER.

ture the primary principles of the exact sciences may be taught at the Vicksburg camp. May the quieter, modest movement inaugurated spread, is the desire of all generous souls. I believe

ed to see the old laid aside and new
ventions step in. Also the step from
the old school-house where they used to
orship, to costly churches. All these
ings he has passed through, and yet
says there are more to come.
He then had an address by Mrs. Wal-

WORDS OF APPRECIATION

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Some Reformatory Objects

to a health school, and that in the near future the primary principles of the exact sciences may be taught at the Vicksburg camp. May the quiet, modest movement inaugurated spread, is the desire of all generous souls. I believe

We then had an address by Mrs. Walton, after which came the election of officers for the coming year.

MRS. O. H. SOULE Sec'y

due, not only for past but present
t. I have been the recipient of
one to three spiritual papers for
past thirty-five years, and to me The
Progressive Thinker is the acme of
all. SMITH HOMER.

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.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC.. THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the articles are of a nature that will be diametrically opposite to his belief, yet that is no reason why his belief should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Geo. F. Perkins, lecturer, singer and test medium, desires to correspond with societies for the purpose of serving them. Western lines preferred. Address 587 N. Clark street, Chicago.

Married in Cleveland, O., August 10, 1898, C. L. Rogers to Miss Frances Hammond, Robert C. Wright, mayor of Glenville, officiating.

E. J. Bowtell may be addressed for engagements for fall and winter dates at 3 Linn street, Union, N. Y.

Dr. M. E. Conger writes from Vicksburg Camp: "The most social, spiritualistic camp I have ever attended. Chicago Spiritualists could never do better than to spend a week or two at this camp. My school is a fixture here. It is the first step in a reform that seems to be ripe, and Miss Fraser and I were wise in putting it upon the footing of social equality. May the angels continue to bless this little angel, Miss Jeanette Fraser. She is a jewel of the first water."

Mrs. Mattie E. Hull served the Hasketts Park camp three weeks the present season in the interest of the Children's Progressive Lyceum. She will reach her home in Buffalo about September 1. She will occupy the room for the First Spiritualist Church, Sunday evening, and on Monday, August 30. This will be the opening of the year's engagement with that society between Mr. Hull and herself. Mrs. Hull is at present corresponding with lyceums with a view of working up an interest in the movement, hoping by so doing, that there may be a large representation of Lyceum workers and sympathizers in attendance at the meeting to be held in Washington, D. C., October next.

And du Lac Communwealth: It was three years ago that the Rev. J. A. Milburn, formerly pastor of the First Presbyterian church of this city, surprised his Indianapolis congregation by announcing that he believed in baseball playing on Sunday. But under his winsome oratory, and by his extremely clever way of always "putting things," his flock soon recovered from the shock. But on Sunday the pastor of the Second Presbyterian church, having been surprised at his congregation, by stating that he believed in the possibilities of Spiritualism. He declared that there was nothing repugnant to the truth in the belief that a mother, who had tenderly watched over a child in life, might communicate with him after death. Both in fishing and in preaching, Mr. Milburn is a man of surprises.

Mrs. John Lindsey, of Grand Rapids, Mich., has been invited to give for Spiritualism in the village of Mukwanago, Wis., sowing seeds of truth that will in due time yield their harvest of good. She believes that workers should go out into the highways and hedges and work for the cause. Her meetings in Grand Rapids will re-open September 1. She is now at home and ready for calls wherever needed.

Azelia C. Clay writes: "The cause of Spiritualism is gaining popular favor, rather than being regarded as a superstition in Grand Rapids, Mich. A meeting has been organized at North Park, and we have been favored with tests and speaking from Mrs. R. W. Barton, of Minneapolis, Minn. She, with other good workers are doing no small amount of good. Lydia D. Everett, M. D., is putting forth efforts to enhance the welfare of the human family, that may live upon a higher plane. Her address is 133 Iowa street, Grand Rapids, Mich. Mrs. Barton is an able and eloquent speaker, having a genial disposition that unites with her spiritual and intellectual attributes, and gains many friends for our ranks."

H. F. Coates writes: "I have returned from my visit, and can now be found at 2420 Indiana avenue each day for sittings and sate-writings and regular circles on Sunday, Tuesday and Friday evenings. I found at my old home that the interest in Spiritualism had not died out, which was proven by a large number who come each night to witness the phenomena."

Joseph Cooper writes from Providence, Rhode Island: "The Providence Spiritual Association, which holds its meetings in Columbia Hall, will reopen for the ensuing season as follows: Sundays, September 1 and 8, and all mediums interested in the cause of Spiritualism are cordially invited to come forward and render all the assistance possible. On Sundays, September 18 and 25, Mrs. Edie J. Webster, of Lynn, Mass., will occupy our platform afternoon and evening, followed by Mr. J. Frank Baxter, Sunday, October 2."

Mrs. N. Reid writes: "I, like many others, cannot see how you can afford to publish such a paper and give such beautiful premiums with it. I can't understand how any Spiritualist can live without the paper."

Married, at Lake Brady, August 14, 1898, Miss Esther Witt and Mr. Frank Steele, both of Amherst, Ohio. Mrs. Anna Robinson, of Port Huron, Mich., performed the ceremony.

Coulson Turnbull, Ph. D., who has just returned from India after a two years' sojourn, will lecture six evenings at 644 Englewood street, Chicago, on the basis of Scientific Prophecy. Lectures commence Thursday, August 25, at 8 p. m. Much new and valuable instruction will be given at these lectures. Blackboard illustrations.

Married, in Nelson, Ohio, August 6, 1898, Miss Elda Dutter and Mr. Clarence Proctor, both of Nelson. The ceremony was performed by Mrs. Anna L. Robinson, of Port Huron, Mich.

Mr. and Mrs. Gray write from Erie, Pa.: "Owen Z. Meredith, the boy medium, has been with us a week and has been holding very successful trumpet sittings, and all have been very much pleased with his demonstrations. We consider him the best medium that we have ever visited this locality. The communications that came through his power, both in trumpet and independent, are very plain and distinct. His controls and guides are very intelligent and give beautiful descriptions of the spirit-world. We are thoroughly convinced that he is a genuine medium, not only by the intelligences that we have seen manifest through the trumpet, but by the tests that he has undergone. We heartily endorse him to those seeking honest mediumship, and we are fully satisfied that he will give satisfaction."

F. M. Scott writes: "The Rev. D. W. Hull has been lecturing here for the last two weeks. Much good has been done by his lectures. Old theology has received a shaking up that it will not soon forget. The Spiritualists here have organized a society by electing the following officers: H. Allen, president; Mrs. Cole, treasurer; F. M. Scott, secretary."

Dr. J. C. Phillips, one of the old, substantial magnetic healers of the ranks and a tried and true psychometrist, is permanently located on the camp ground, Mt. Pleasant Park, Clinton, Iowa.

A special to the Times-Herald says: "Indiana Spiritualists closed their tenth annual meeting to-day. Moses Hull, of Buffalo, was in the pulpit. Although the attendance was large, many persons from all sections of the state being attracted by Mr. Hull. The attendance this year has been large, that of last Sunday being the record breaker in the history of the meeting. The meeting next year will extend over five weeks. Aside from the funds on hand, a subscription fund of \$5,000, being raised. A hotel will be built in the spring, taking the place of the present lodging and dining hall. Added to the water, gas and other services will be extended and other improvements made. The association is now in better condition than at any time in the past. The reports which have just been compiled by the state officers show wonderful gains in Spiritualism during the past year."

All chartered societies are especially requested to select able business men and women to represent them at this convention.

It is particularly desirable that societies be represented by delegates in the form of proxies. Blank proxies should not be placed in the hands of any officer of the N. S. A., with a request that they find some one to represent them. Each society should choose a delegate, and see to it that the delegate attends the meeting.

Certificate rates will enable all delegates east of the Mississippi to travel at reduced rates. Everything will be arranged for their comfort in Washington, D. C.

An excursion is already planned from Boston—indeed it is rumored there are to be two, at least from New England.

Spiritualists of the West, let us hear from you. Send a strong representation of your sturdy business men and women to the convention.

F. B. WOODBURY, Sec'y.

An Explanation from E. W. Wallis.

As there seems to be some misapprehension about our work and plans, please let me state, first, that Mrs. Wallis is an inspirational speaker and a clairvoyant medium; is in the front rank of speakers in England, and gives about half a dozen descriptions, at the close of her lectures.

Second, I am a trance speaker, and can sing when desired, but am not a clairvoyant.

Third, we expect (and are prepared) to work separately, and shall be pleased to meet the wishes of societies desiring our services singly or together.

Fourth, our time is short. I expect to start for home in the middle of January next, consequently am desirous of getting to work at once.

Fifth, will secretaries please write us at Lily Dale, N. Y., stating the best terms.

Sixth, we go to Cassadaga for a few days and should be glad to visit Buffalo and Cleveland, Toronto, Rochester and other cities in return. In Chicago, or other cities in Michigan, or the West, might follow if a continuous tour could be arranged.

Seventh, we are booked for Berkley Hall, Boston, for the month of November, and would be glad to hear from societies in the vicinity for Sunday and week-night meetings during that month or later.

Letters addressed to us at Lily Dale will be forwarded after we have left. Prompt application will greatly oblige.

E. W. WALLIS.

The Progressive Thinker.

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for *The Progressive Thinker*. It is a paper of a valuable acquisition to the library of the Spiritualist. Art Magic. The paper one year and Art Magic costs \$1.20. The 20 cents only a little more than prepay the postage, so that the book is almost an absolute gift, being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribers can get your neighbor to join with you.

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

CHAPTERS FROM A LIFE.

Elizabeth Stuart Phelps on Spiritualism.

[Chapters From a Life: By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin and Company. Cloth, pp. 278. Price \$1.50.]

The well-known author of "The Gates Ajar" series of sermon-novels does not in her autobiographical work, "Chapters From a Life," invite her public to stray very far "Beyond the Gates," opening into the sacred recesses of her real private life. Indeed, the opening of the first chapter is in the form of a protest against any invasion by public curiosity upon the precincts of her cherished individuality. So as a true and frank self-revelation these "chapters" are not very satisfactory to the hungry, sensation-loving, reading world, and though she has given it an interesting book, a notable addition to her biography, yet the reader will avoidably get the impression that through she is trying to get the author's view of the proper perspective for public inspection, with a somewhat unsatisfactory result both to herself and her readers. Here and there, however, she seems to forget the pose she has assumed and engagingly lets us get a momentary peep at the reality; then, angry with her own forgetfulness, she shuts the door of her privacy with a bang—just as a very shy, sensitive and really sweet-natured girl sometimes shocks and surprises her friends by what seems rudeness, but which is really the frightened outcome of her overmastering bashfulness.

Such like shyness may be sure is the reason why Mrs. Phelps-Ward, instead of really making the public into her confidence and intimate friends, revealing her own true inwardness, dwells at length upon the causes which led to writing certain of her books, her methods of writing and remuneration received; location and descriptions of her various homes, etc. Doubtless, also, her true heart history has before this been interwoven in the lives of her various loved ones and heroines in her stories and poems. Her sympathy for heart-ache and her wide friendliness, so frequently proven by the eulogies bestowed on those friends who met her on her own plane of thought, intellect, and feeling—eulogiums which, taking the form of reminiscences, form a large share of the book, giving additional charm and value as biography.

She must herself have a winningly intellectual personality, who could among her near and intimate friends, such men and women as Harriet Beecher Stowe, Dr. Holmes, the poet and genial philosopher of the "Ten-Cups," the beloved publisher, James T. Fields, the poet Whitlitt, breezy Celia Thaxter and Edward Rowland Hill; Phillips Brooks, the great preacher; as well as her father's friend and colleague, Dr. Edwards A. Park, of Andover Theological seminary. Of these she speaks very fully, and relates of them many new and pertinent anecdotes. Passing glimpses are also given of her friendships with Longfellow, Lucy Larcom, Mary A. Livermore, and Lydia Maria Child, one of the heroines of the anti-slavery cause. She gives us also Emerson from a new point of view.

Not the least interesting of these reminiscences is that concerning her own family, her maternal grandfather, Rev. Moses Stuart, professor of sacred literature, author of many commentaries, and a German lexicon; her paternal grandfather, Rev. Dr. E. Phelps, notable for the spiritual visitations which also troubled the renowned Wesley family, though both professed to be disbelievers in Spiritualism. A very pathetic story is revealed in her brief sketches of her mother, a gifted mother, for whom she was named, and who, when her only daughter was but eight years old, and her only son a few years younger, Mrs. Phelps was a prolific writer of popular Sunday-school books, many of which are in use to-day.

While several of Elizabeth Phelps-Ward's novels have done notable missionary work in converting people to a belief in Spiritualism—especially the "Gates Ajar" series—it seems strange to find her in this semi-autobiography disavowing any conversion belief or experiences in Spiritualism. She says: "I have been asked, possibly a thousand times, whether I looked upon that little book [Gates Ajar] as in any sense the result of inspiration, whether it was called spiritualistic, or of any other sort. I have always promptly said 'No' to this question. Yet sometimes I wonder if that convenient word 'inspiration' is not a word which, when used in a certain way, does not become a mere cloak for the consequences of its being, and recall the complete unconsciousness of the young author as to their probable nature, there are moments when I am faint to answer the question by asking another: 'What do we mean by inspiration?' That book grew so naturally, it is so inevitable, it was so unpremeditated, it was all about me, that I cannot think of it as anything but something not one's self which came for uses in which one's self is extinguished, that there are times when it seems to me as if I had no more to do with the writing of it than the bough through which the wind cries, or the wave by means of which the tide rises. The angel said unto me 'Write' and I wrote."

She declares her primary object in writing it was to tell the hearts of the bereaved by woe, for it was written in 1853, when the war for the Union had already bereft many homes of its sons, brothers, and fathers. She says: "Into that world of woe my little book stole forth trembling. So far as I can remember having had any 'object' at all in its creation, I wished to say something that would comfort some few—I did not think at all about comforting many, not daring to suppose that the incredible privilege possible of the women whose misery crowded the land. The smoke of their torment ascended, and the sky was blackened by it. I do not think I thought so much about the suffering of men—the fathers, the brothers, the sons—here, but the women; their hearts were broken down without a chance to protest; the patient, limited, domestic women, who thought little, but loved much, and loving, had lost all—to them I would have spoken."

Yet again, she seems to deny inspiration when she says it represented "Steady and conscientious toil. There was not a page of it which had not been subjected to such study as the writer then knew how to offer to her manuscripts. Every sentence had received the best attention which it was in the power of my inexperience and youth to give. I wrote, and rewrote. The book was revised so many times that I could have said it by heart. The process of forming and writing 'The Gates Ajar' lasted, I think, nearly two years."

But "The Gates Ajar" is a truly Spiritualistic book, whatever may be Mrs. Phelps-Ward's own views, and that it filled the crying needs of a suffering hearts everywhere is evidenced by the author's statement: "I have been told that the American circulation of the book, which has remained below one hundred thousand, was outrun by

that in Great Britain. Translations of course were made. The French, the German, the Dutch, the Italian, have been conscientiously sent to the authors; some others, I think, have not. My applications to republish my books have reached me from Germany than from any other country."

Of the private communications which the "Gates" series of books ("The Gates Ajar," "Beyond the Gates," and "The Gates Beyond") brought her she writes thus: "By the power of my language they came to me—entreaties, outpourings, cries of agony, mutterings of despair, breathings of the gentle hope by which despair may be superseded; appeals for help which only the Almighty could have given, demands for light which only eternity can supply. * * * their misery seemed to cry in my arms like a child who must be comforted. I wrote to them—I wrote with wisdom or caution or skill, only with the power of being sorry for them, and the wish to say so."

Later she says: "I am so often asked if I still believe the views of another life set forth in 'The Gates Ajar,' that I find it difficult to answer. For nature's sake, which is God's sake, I cannot hesitate. * * * Unless he created this world from sheer extravagance in the infliction of purposeless pain, there must be another life to justify, to heal, to comfort, to offer happiness, to develop holiness. If there be another life, and such a one, it will be no far-fetched dream, but sensible, whole, some, serene. The largest and the strongest elements of this experimental life will survive its weakest and smallest. Love is 'the greatest thing in the world,' and love will claim its own at last. The affection which is true enough to live forever, need have no fear that the life to come will thwart it. The grief that goes to the grave unhealed may put its trust in unimagined joy to be."

Certainly these statements are basic facts of the spiritual belief, and yet the writer says almost at the beginning of these "Chapters From a Life": "I am so often asked if I am a Spiritualist. I am sometimes tempted to reply in the affirmative, but I receive upon my lips the words: 'No, not one of our folks.' But she adds: 'Believe me, I have no objection to belief in the usefulness of Spiritualistic mystery * * * yet there seems to be something about me which these agencies do not find congenial. Though I have gone longing for a sign, no sign has been given me. Though I have been always ready to believe all other people's mysteries, no inexplicable facts have honored my experience.'"

Mrs. Phelps-Ward's book is a very interesting one, though she has been shy of full self-revelation. The portraits and pictures are worth the price of the book, alone; among these are portraits of the author at various ages, of Whitlitt, Holmes, Longfellow, Lydia Maria Child, Lucy Larcom, Mrs. H. B. Stowe, Phillips Brooks and other cherished friends and relatives. Her marriage with Rev. Herbert Ward is lightly and tenderly touched upon. There are also many useful suggestions to young writers, taken from her own long experience, which was, however, a wonderfully fortunate one.

SARA A. UNDERWOOD.

Quincy, Ill.

WINFIELD CAMP.

Harmonious and Successful

The Winfield Camp-meeting, Kansas, passed so smoothly and successfully, that almost happily prevailed during the entire meeting. Mattie E. Hull, Moses Hull, M. Theresa Allen and J. Madison Allen were the speakers. Mrs. Emma E. Hammond, of Topeka, Kan., gave public and private psychometric readings. W. W. Aber, materializing medium, gave excellent satisfaction in his line of work. The name of the association was changed to The Arkansas Valley Spiritual Camp-meeting Association, and a new constitution adopted. Dr. A. S. Martin was elected president; Mrs. R. S. Leedy, vice-president; Mrs. L. D. Whartenby, secretary; J. H. Leedy, treasurer, all of Cedar Vale; and Mrs. McAllister, and J. D. Douglas, of Winfield, and Mrs. Wm. P. Sailing, of Derry, trustees. It is expected the board will decide in favor of holding the camp-meeting at Cedar Vale next year. At the closing of the camp Mattie and Moses Hull came to Cedar Vale and held meetings for one week. On Sunday an all-day meeting was held in the grove. Dr. W. Hull, of Norton, Kan., delivered the morning address; Mattie E. Hull spoke at 2 p. m., and Moses Hull at 3:30. The utmost interest was manifested in the meetings from first to last. Mr. Hull left on Monday for his work in East, Mrs. Hull remaining until Wednesday to perform a marriage ceremony. Two of our most estimable young people, thorough Spiritualists, being united by a ceremony so beautiful that only inspiration's voice could utter it through the organism of a pure, sweet woman like Sister Hull. Mrs. Hull left us with the good wishes of a host of friends she had made while here. LEOTA D. WHARTENBY, Cedar Vale, Kan. Sec'y.

Seance Work in Chicago.

Mrs. Leila Griffin, of 3127 Wabash avenue, gave some excellent tests of her mediumistic powers at the home of Mrs. C. M. Anderson, 201 W. Erie street, on Friday, August 12, at 8 p. m. Mrs. Anderson, who is doing energetic missionary work among those of her acquaintances on the northwest side who deny the possibility of spiritualistic phenomena, that might well be imitated by others, had a large number of skeptics present in her parlors to meet Mrs. Griffin and her husband. Professional men were present as curators in a Christmas pudding, and the ladies present included many of culture and intelligence.

The strain on the fragile little medium was intense when the large circle was at length formed, the "positive" elements being overwhelmingly in the majority. But she held out bravely, and gave some of the spirit friends were heard speaking through the trumpet, their messages being interrupted by expressions of genuine astonishment from the lips of the skeptics, whose friends beyond the grave gave their first and last names correctly, which, these same skeptics were aware, the medium was wholly ignorant of. Several times materializations seemed about to occur, but the curators prevented their development, though faint spirit lights glided from time to time through the room.

At the conclusion of the seance many congratulated the medium upon her being the first to convince them that "there was something in Spiritualism," and gratefully thanked both her and Mrs. Phelps-Ward for the opportunity they received of being convinced.

VERRE V. HUNT.

Social Evils: Their Cause and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

A HEALING BALM.

Criticism Is Right, if Applied in the Right Spirit.

There seems to be a slight incision in the body of Spiritualistic just at present. An organization came into existence four or five years ago under the initials S. S. A., known as the grand old East. There has never been a word said about it by way of criticism, and it would appear that a few enthusiastic supporters are of the opinion that individuals who do not belong to said organization have no right to criticize, no right to find fault with the officials, or that the institution is above criticism, and the Spiritualistic press has refrained from any "back talk" until the present time, and only *The Progressive Thinker* has now taken up the cue for a square game.

If the N. S. A. means anything to Spiritualistic Spiritualists must govern the organization; it must be "of the people, by the people and for the people," and not to govern the people. The idea that has made the incision, and is so long healing it, is lack of understanding of the power and purposes of the organization; a wrong interpretation by those having the reins of government in hand; they are not to be dictators, exactly, but servants; and for this reason the public has a perfect right to criticize, and will exercise the right.

It is not to be expected that a body of independent thinkers will organize and pass laws restricting their independent thinking; it is not to be expected that an organization comprising such diversity of opinions can be perfectly harmonious, or be run to suit everybody; but it is expected that an organization purporting to be the national representative of Spiritualism will act with deliberation, tact and great liberality in all its movements.

Because people either cannot, wish not to join, or have not joined the N. S. A. or any of its auxiliaries they are no less Spiritualists, if they have investigated and become convinced of its truth, even if they gave no support or sanction to the jubilee and do not see fit to pay for the extravagance they would not have enjoyed had it been lavished upon them.

The interpretation I have to place upon the N. S. A. as at present governed is, an institution that sees a great necessity for its existence, but that at present has not solved the problem of the best means for handling the knowledge possessed to the greatest advantage of the cause it represents.

The original purpose of the N. S. A. was for a convention of the forces into a national head of assimilating organizations for the propagation of the principles of Spiritualism in every conceivable way, and to eliminate fraud from our ranks, and to be in position to stand up for our rights with other similar organizations; not that the officers of that institution were to be judges of indisputable phenomena or irreproachable character; not that they were to say who are Spiritualists and who are not; but that as a board of representatives of the Spiritualistic people they must execute their will as nearly as they can ascertain the same.

The jubilee successful failure has made a deep incision in the financial supports of the cause, but that will heal up in time, and without serious damage to even the surface. A financial cut is not an abatement of the cause, but is an other and more aggravating wound that need our attention and that the healing of will cost us more than can be paid in dollars and cents.

There is a wide-spread epidemic of fraud, and we must find those who have stood true to the principles of truth through every temptation. We may for a time have need of the immunes to garrison our possessions, but this deadly disease must be fought.

From land to land the world all o'er; On every land, from shore to shore;

And I see no way but to form in secret orders to try, to weigh, to sift and pass along the good and drop the bad. I do not suggest that this is the duty of the N. S. A. but of Spiritualists, and with the national organization I firmly all will work to the immediate relief of the cause.

There need be no ostracism or persecution; there need be no overburdening self-sacrifice on the part of some and inactivity of others. This fraud in our ranks is a matter that the world has its finger on, and we know it is there, every one of us, and we have been squinting and making deals until the squirm has become a necessity. If the errors were not there the public heel would not feel so heavy.

We do not need "Articles of Faith" or "Declarations of Principles" to bind us to a known truth or show us its imitation. Each one can see for himself and himself.

Articles or resolutions of determination to do something, this is true and bring our true mediums to the front and of far more importance at this time than all the upheavals of eloquence or rehashing of the beliefs of patriarchs of old. The ethereal realms and the ethereal guides will take care of themselves while we look after the earthly means of expressing the ethereal truth of immortality. But in candid opinion, aside from one or two clauses, there could be no declaration of principles gotten up that would suit the majority of Spiritualists.

We all know that it is right to do right, and because we know it is right we need no "declaration of principles" to compel us to do right. If all would do as their consciences dictate, no in-harmony would occur; there would be the smoothest sailing for our barque; no fraud, no selfishness, no scandal, no licentiousness, no Spiritualism would be out of debt and prospering. But no kind of "declaration" will compel such action.

Spiritualists are only human when it comes to being haunted by the ghost of the poorhouse. No matter what a man's belief may be regarding his future, if he is penurious or even liberal, all the religious and the philosophy, all the morality his wise world will not prevent him from being a miser, or a miser to part with his dollars. If there was only a place over there for his money he could go happy. Spiritualism may open the purse of a few who have to spare, but the cause is to-day suffering for the aid that could be spared and not necessary by rich Spiritualists. It is not necessary to be wasteful, extravagant or licentious, but it is necessary to carry out the highest aim of Spiritualism; but it is necessary to support the cause, support the press, support the true mediums and care for the afflicted poor and aged in our ranks.

When I think of the neglect of the Fox Sisters and many other tried and true mediums, by Spiritualists of the country, these lines come:

Yes, I may have made some errors, In the face of human laws, But my life has been devoted To the truth of our great cause, So while you feast and fatten, On the best within the land, To show the world of fashion That there's nothing that's too grand

"REMEMBER THE NAME."

Van's Mexican Hair Restorative.

Mexican Medicine Co. 50 Dearborn St., Chicago, Ill.

For the cause that hates oppression and loves brotherhood of man, Just remember, I'm in prison, On the Christian poorhouse plan.

I like the stand taken by *The Progressive Thinker* regarding making occasional changes in the officers of the N. S. A., and although at present not a member of any auxiliary society—only speaking as a Spiritualist, I really think it necessary to make changes. I do not think it best to permit any to hold office until they begin to feel they have a life lease on it, or that no one can run it as well as they—which is apt to be the result of the present situation. But if reports be true that there are those who are scheming against Brother Barrett, and in favor of another now in office, give us Barrett in preference. I have no fault to find with any one personally, unless the rumor be true, but I do not like the principle of limitation in office. If there is a good living in any office for one, there is for another; and taking capability and eligibility into consideration, it should be passed around. If there is aught but work, worry and curses in it, let another bear the burden—pass it around.

DR. T. WILKINS.

Grand Lodge Camp, Mich.

Grand Lodge camp was the scene of unusual activity Saturday evening, the 13th, the event being the reception in the hotel parlors, tendered to Mr. and Mrs. E. W. Sprague, Mr. and Mrs. "Farmer" Riley, and Mrs. Curran, of Toledo, in honor of the wedding anniversary of the wedding anniversary of the above-named couples, and the arrival of the latter.

Sunday has witnessed a larger attendance than the preceding week, and the social feature of camp life has exceeded anything in its history. Dining parties, sociables and entertainments enliven the guests. Mediums are doing well. Mr. Riley and Mr. Maybee are the materializing instruments. Mrs. A. E. Sheets, the president and presiding officer, moves among the people, doing everything possible for their pleasure and comfort. Woman's Day was a success. Harmonious prevailed.

LAURA MALLOCK, Secretary.

Bankson Lake Camp, Mich.

The meeting closed on Sunday, August 14. Mrs. Marlan Carpenter, of Detroit, lectured in the forenoon and afternoon to good-sized audiences. The afternoon lecture was followed by tests given by Mr. E. C. Carpenter, Dr. W. O. Knowles and Mrs. Carpenter. Dr. W. O. Knowles and Mrs. Carpenter are of good test that such an array of good test mediums is on the platform at one time. The camp, while not very largely attended, has been very enjoyable to those who were present. There is no prettier spot in Michigan for a camp. The grounds are situated on high land on the west side of a beautiful lake, and while not water, and while there are no mosquitoes to bother the weary souls that have come there for a time of rest and recreation, there is a movement in hand and we are assured that it will be a success) to form an association or stock company, to purchase the grounds, improve them and continue the camp-meetings that have been such a source of pleasure to those that took part in them in the past.

CLYDE GOODRICH.

Marcellus, Mich.

Mr. and Mrs. Arnold.

Spiritualism in its purest and most refined influence is obtainable through the mediumship of Mr. and Mrs. O. E. Arnold. Their tests are convincing and the messages convey a high degree of intelligence. If one desires to investigate the phenomena of Spiritualism, freed from the gross materiality of the ordinary seance, one can surely secure most satisfactory results and convincing evidence through these mediums.

Though the utmost decorum and dignity is preserved in their circles, yet they in no wise resemble the old style prayer-meeting, but yet divine guidance is always asked. An atmosphere of implicit trust and faith in the divine love pervades, and every message is received with devout thankfulness.

There is no paraphernalia to impress the beholder, no mysterious doings to awe the seer, but the most harmonious conditions are expected and demanded.

A number of prominent citizens have been led to embrace the truth, and now openly testify to its sanctification, while their spiritual unfoldment has made them willing vessels for the dissemination of the eternal truth. Mrs. Arnold's particular phase is clairvoyance and trance mediumship. Her tests are many and wonderful. Mr. Arnold has been superior as a true guide. The voices are clear, distinct and the utterances are bound to convince and stimulate the hearers to better thoughts and more righteous deeds. As an investigator of more than two years, we speak for Mr. and Mrs. Arnold the hearty support of all honest Spiritualists.

ROMAINE.

Nebraska Spiritualists.

On the 14th, 15th and 16th of September next the State Spiritualist Association of Nebraska will hold its annual convention at Omaha, Neb., in Sander's Hall, Twenty-fourth and Cuming streets. We shall elect officers and transact all such business as legitimately comes before the association. All Spiritualists and friends of Spiritualism are earnestly requested to come and join in one solid body to forward the interests of the cause. There has in the past year been done some noble work at Lincoln, Beatrice, Blair and Omaha, 85 per cent of it by members of the Nebraska Association. The association is to-day in better working order than ever before, all through the determined efforts of those connected with it. We offer this as an encouragement to all those who desire to see Spiritual matings progress, and earnestly appeal to them to come out and assist in making the organization stronger and more effective as a purifying and building agent.

We expect to have Harrison D. Barrett, president of the N. S. A., or Oscar A. Edgerly, or both, at the mass meetings to be held on the occasion.

PAUL E. GILLETTE, Sec'y.

"After Her Death." The Story of a Summer. By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the pure atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

FIFTY YEARS

IN THE

CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by PATER CANTU, a Jesuit, who details the corruption and decay of the Church of Rome. It is a work of 88 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

CHAPTER I.
The Bible and the Priest of Rome.

CHAPTER II.
My First School-days at St. Thomas-The Monk and Cultivator.

CHAPTER III.
The Confession of the Priest of Rome.

CHAPTER IV.
The Shepherd whipped by his Sheep.

CHAPTER V.
The Priest, Purgatory, and the Poor Widow's Cow.

CHAPTER VI.
Festivities in a Paragon.

CHAPTER VII.
Preparation for the First Communion—Initiation to the Sacrament.

CHAPTER VIII.
The First Communion

SOCRATES: PHILOSOPHER, SEER AND MARTYR.

One of the Most Remarkable Personages in the World's History.

ful of countenance instead of gloomy; and instead of regarding each other with dislike, they met the looks of each other with pleasure. "They loved Aristotle," Xenophon says, "as their protector, and they loved him in return as being a help to him." This beautiful incident not only illustrates the veneration of Socrates in regard to honest toil and his abhorrence of dishonest pursuits and deeds, but also shows how his life was ever a blessing to others—how joy, goodness, and virtue sprang up in his pathway. It also gives us a hint of a profound philosophy of life, where all persons are engaged in honest and productive toil, sooner or later a feeling of independence and a consciousness of usefulness and of deep inward satisfaction come into each life. A state of society in which all persons labored according to their ability would be a state of happiness, and we should find a maximum of happiness in a life of service, provided the spirit of the golden rule vitalized national life.

On one occasion Antiphon, a well-known Sophist, sneered at Socrates because of the simplicity of the clothes he wore and the plain food he ate, and because he taught the truths he believed to be conducive to virtue without remuneration. Socrates replied, "In a man of your kind, Antiphon, I should have preferred not to be a slave to gluttony or sleep or any other animal gratification, holding that he derived far more true pleasure from the consciousness that he was growing better than would be possible from the passing pleasure of a slavish appetite. This last observation gives us the point of view from which the philosopher regarded life and its pleasures at a time when Athens was drunken with pleasure, where voluptuousness was only qualified by gluttony and intemperance. While these pseudo-pleasures passed current

For real enjoyment, Socrates, seeing the madness which infected his fellow-citizens in consequence of the imagination, begins to be weakened and stimulated on the lower planes of sensation, strove to elevate the ideals and arouse the higher impulses of the people. In these words of the master, as recorded by one of his most conscientious disciples, we are reminded of the words of the prophet, "The mind of the teacher is as a garden, and pleasure, enjoyed at the moment, are neither capable of producing a good constitution or body, nor do they bring to the mind any knowledge worthy of consideration;" but "exercise pursued with persevering labor leads more to the attainment of honorable and valuable objects. As Hesiod somewhere has said: 'Yice it is possible to find in abundance and with ease, for the way to it is smooth and lies very near; but before the temple of virtue the husband of God have plowed labor, and the way to it is long and rough, and the commencement rough, but when the traveler has arrived at the summit, it then becomes easy, however difficult it was at the first.' " * * On another occasion Socrates said: "If when a war was coming upon us we should wish to choose a man by whose exertion we

The next incident was in my bedroom above this same kitchen. I was kneeling beside my bed in prayer, and said, because I was to do something that the Bible said I must, if I wanted to go to heaven. It was about midnight, when I suddenly put my hand on my knee and a door flew back and I found the presence of Jesus. I was comforted.

When I was about twenty, in the same room I was sleeping. Some time in the night there were three clear raps by the side of my bed, repeated three times. I turned over on my side, saying, if the presence is good it will not harm me; if it is bad it can't. Then it went under the bed and raised me up three times like a person would go under the bed on hands and knees and with back up against the bed.

When about twenty-three, after the death of my baby boy, five months old, I had a beautiful vision in the morning. There seemed to be a large opening above me. The light shining from it was beautiful. As I looked up angels came down to earth with their wings trailing down to the earth. Then the angels came down to the last round. Then turning around I followed them. As I looked up the glory was so great! Then the angels disappeared and I seemed like one falling back to earth with a cry, "Almost in heaven! O that I might enter." In a moment I was there; such a place, I wish I could describe it—the beautiful stream of water, majestic the fountains, etc. The moss as I covered the ground, how cooling to the feet!

I told this vision to a neighbor. She said it was beautiful and meant something. As soon as I had decided to join a church, obstacles were put in my way; but I thought I was right according to the Bible. Between the church and me was a fire as high as a two-story house, but I thought that was just to try me. I went through tongues of fire, and as I knelt at that altar, my inner life was filled with a spirit like unto a dove, with outstretched wings fanning it into a flame of love, boundless love.

When I was twenty-six, my husband joined the 104th Pennsylvania volunteers, at Doylestown. At the battle of Fair Oaks he was wounded and taken prisoner. I did not know what became of him. It was in the papers that he was dead. I said that I did not think he was dead. One day a lady came to talk to me. She thought it was funny for me to think that he was living. I then went upstairs, walking back and forth, saying, "Why can't I believe that he is dead?" A voice came to me, "He is not dead." In three days you shall get a letter from him." I went downstairs and told mother all. She looked at me mystified; but in three days the letter came, telling how he was wounded and

When I was about thirty, a girl baby of six months was taken sick. The doctor said that she was a sick child. In the evening of a beautiful day, looking toward the west and at my child on the bed, I cried out to God to let me have my little girl just one year longer, and he might ask her. I went downstairs to do my work. Soon I went upstairs and saw she was resting well. I was very tired, and laid down beside her and went to sleep. When I awoke it was daylight. I jumped up to see how the baby was, and found her sleeping sweetly. When the doctor came I had her downstairs. He felt her pulse, saying, "Why, there is nothing the matter with her; she is well."

Many persons who seek to develop telepathy, after a two or three years' patient effort, grow discouraged and complain of lack of success in projection of thought, telepathic vision, control, telepathic impression, failure to receive, telepathic impressions, etc. Faithful searcher, do not be discouraged. Remember that the topmost peak of the spiritual Alps are not reached at a single bound, but by patiently toiling upward out of the mists of egotism and unrefinement until we reach the road of purity, where the light of reason guides our footsteps toward the beautiful realms of telepathic activity, and even today we make three, five, ten, or even twenty years' patient, progressive development. The reason I will repay you, for the instructive fact you will obtain are indeed soul-satisfying in their nature.

Telepathy is one of the ancient Oriental means of rapid communication of intelligence, and is still used quite extensively among the people of India. Many intelligent controls have become quite expert in its use, and fortunate indeed is the medium who is acquainted with one of these, as their instructions for development are invaluable.

Telepathy demands a fine quality of brain, a quiet, unostentatious nature, a pure, true and honest life, untainted by cupidity, as a material foundation, and the most harmonious conditions, best considered by a calm, philosophical recognition of the law of the peaceful solitude of a quiet home, for its perfect development.

Sit alone in the silence,
Hopefully, passively, silently, sincerely,
Sit alone in the silence,
Faithfully, calmly, without fear.

religion, in any age or clime, which has not that fact as its chief corner stone. Indeed, I cannot conceive of a religion which drops a veil down between us and heaven. We should walk in darkness. Men of science tell us that if the sun were blotted out everything would be instantly frozen solid, and, in like manner, if you blot the fact out of our religion we should be no better than a multitude of suicides.

I must, therefore, look after the welfare of my soul with vigilant care. I shall be like the man who spends all his money in his house, and when he lives in and then starves himself, but like one who regards his home as his home for a while, but thinks more of his intellectual and spiritual culture than of any outward adornments.

I am immortal! I should never forget it, I should carry myself as one who cherishes his immortal soul. In my poor conditions of life may be, whether I be poor or rich, learned or unlettered, well or ill, struggling or at leisure, I am mortal. I shall outlive my body and my sorrows, my tears and my sighs, all hardships and heart-breakings, for God, my God, will help me, and I shall be able to do all things. I have prepared a place for me where I shall dwell in peace and be at rest.

GEORGE H. HEPWORTH.

According to the Bible, woman first discovered the goodness of the fruits of the tree of knowledge, and man has been trying to keep her away from it ever since.—Rev. S. Holmes.

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have.—Ed.

When I was about thirty, a girl baby of six months was taken sick. The doctor said that she was a sick child. In the evening of a beautiful day, looking toward the west and at my child on the bed, I cried out to God to let me have my little girl just one year longer, and he might ask her. I went downstairs to do my work. Soon I went upstairs and saw she was resting well. I was very tired, and laid down beside her and went to sleep. When I awoke it was daylight. I jumped up to see how the baby was, and found her sleeping sweetly. When the doctor came I had her downstairs. He felt her pulse, saying, "Why, there is nothing the matter with her; she is well."

About two months before the year was up, I put her to sleep on a beautiful June afternoon. She was the picture of health, and she looked so sweet I thought I would kiss her. I was young, but I thought I would wake her. Then I turned to go down stairs and a voice said: "How would you like to give her up now?" I went back to the cradle, fell on my knees, saying, "I don't know how to live in a little while, but I don't want to give her away. I am looking for her sweet home. I thought God could see what would become of my little girl. I did not know, so I gave her to him in perfect health. She was taken with scarlet fever, and when the year expired she died." There was a pause, and then I heard the voice say, "I can't put in words, and which I hold in sweet remembrance. The difficulties of my life to the age of thirty-three were severe. My husband failed again, and went to Washington,

might ourselves, be preserved, and might gain the good mastery over our enemies, should we select one whom we knew to be unable to resist wine or sensualism or fatigue or sleep? How could we imagine that such a man would ever succeed in conquering adversity? It is not the duty of a man to consider that temperance is at the foundation of every virtue and to establish the observance of it in his mind before all things. The philosopher should turn the attention of men from regarding the weakness of their fellow men to a contemplation of themselves." On this point he says: "Be not ignorant of yourself, my friend, and do not commit the error which the majority of men commit, for most men, though they are eager to look into the affairs of others, give no thought to the examination of themselves. Do not neglect this duty, but strive more to cultivate a knowledge of thyself." He spent much time in striving to inculcate high ideas of right and justice in the minds of youths who aspired to political honors. "Do not," he said, "be regardless of the affairs of your country if any department of them can be improved by your means, for if they are in a good condition, not only the rest of your countrymen but your own friends and yourself will reap the

greatest benefits." Here we have a beautiful and suggestive statement of one of the many good things wrought by the philosopher. It emphasizes a lesson very much needed to-day touching the dignity of labor. One of his disciples, Aristarchus, complained to Socrates that he had fourteen free-born relatives at his home; his relatives were all idle, and, consequently, it was impossible to borrow money. He was greatly distressed and found out, not knowing what to do. Socrates pointed out to him that others, by engaging in useful vocations, such as spinning, the manufacture of garments, and the making of barley meal, were earning money. Aristarchus replied that such persons were artisans, while his relatives were persons of liberal education. Socrates desired to know if they knew how to do useful work, such as spinning, for example, and was informed that they did not. His disciple maintained that his relatives were free-born and, therefore, "And because they are free-born do you think they should do nothing but eat and sleep? Do you find that idleness and carelessness are serviceable to

hankings? In what condition will men be more temperate, living in idleness or in any kind of employment? I indeed thought they were going to employ themselves in anything productive, death would be preferable." These and similar questions and considerations were advanced by Socrates until his disciple was so thoroughly convinced of the wisdom of the master's position that he later laid the facts of his position before his native city, and that he could be believed of their embarrasement by engaging in some productive employment. To his gratification his relatives entered joyfully into the plan, whereby all could be self-supporting by engaging in productive labor. Wool was bought, and work was commenced, and Socrates, who had informed his relatives the household, heard the

This, doubtless, had something to do with influencing Socrates' opinion, as it has led many great philosophers and theologians since his day, to regard art itself as sensual and enervating. They have failed to realize that in times past art has been to blossom freely only where there was great wealth, which alone could afford the leisure and the energy into calling forth the artist's dreams which dwell in their imaginations. And in societies where there is great centralization of wealth, without proper ethical culture, we shall ever find ease and idleness, with vice creeping at their heels. Socrates, like Savonarola and the leaders of the Protestant Reformation, who have failed, in a measure at least, to appreciate the potential power of art as an elevating as well as a refining factor in life. Yet we must not suppose that the great stoic took no interest in art; his ideas were pronounced and eminently correct in regard to the kinds of pictures best calculated to do good. Thus, Xenophon in his conversation on art, held by the philosopher, that the best was named Parrhasius, who later became a distinguished painter, in which Socrates sought to impress the artist with the idea that he should represent that which was fair and lovely instead of that which was revolting and repulsive. From close observation he evidently appreciated the fact, which probably his lack of fancy failed to grasp, that the mind is more or less influenced by those things which the eye constantly sees.

The marital relations of Socrates were unfortunate. The temper of his wife was notorious, and it is probable that their union was one of those seemingly happy marriages in which each partner is of entirely different temper, and of entirely different tastes, and temperament are yoked together. That there was much that was uncongenial in their thought-worlds is doubtless true, but there is no good reason to believe that Xanthippe was the shrew she has been represented to be. Without understanding the fact that Xenophon describes Socrates' oldest son, Lamprocles, as exceeding his disrespect to his mother by declaring that he could not endure her temper; that she said much which he did not understand; and that he was obliged to bear them for the value of his possessions, Socrates, however, speaks kindly of her; and we know that she manifested deep affection for the philosopher during his imprisonment prior

The great Stoics ever cherished profound faith in Dely. Kuhnher says, "Socrates and those who came after him, Plato and the Stoics and Cicero were advocates of the opinion that, besides the one supreme God, there were others, far inferior to him, but immortal and of great power and endowment. Hence the supreme God endowed the universe with the elements of the world." Their conception of God, therefore, were not materially unlike those of the authors of the Bible, who believed in angels and archangels—in-ferior beings, but immortal and some of whom were far more powerful than others. Xenophon tells us that Soc-rates considered that the gods knew all things—what was said, what was done, what was thought, what was felt.

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SATURDAY, SEPTEMBER 8, 1906.

LIBELS ON GOD.

Some press correspondents, with abundant faith in priestly teaching, has given a very graphic account of the destruction of Port Royal, on the island of Jamaica, in 1802, by an earthquake. Whole streets, forts and cathedral were sunk in the sea, and it is said the remains of buildings are still visible under water in clear weather. Kingston, the present capital of the island, is a little further inland than was the submerged city.

The correspondent referred to describes the city as the headquarters of the old buccanniers, that they were lavish with their pirated wealth; and that all the vices ascribed to Sodom and Gomorrah prevailed there, and in consequence God visited the city with destruction, burying a population of 8,000, with their cathedral, and in many cases palatial residences, in the surging flood.

Now is it not possible that that landslide, near the city of a mountain, would have occurred just the same had there been no inhabitants within a thousand miles of the city site?

The writer knew of the summit of a mountain covering many acres, situated in the Adirondack region of New York, which slid down the mountain side to the valley below, grinding the rock beneath in its passage, and leaving a broad white track many hundreds of feet in width. The roar, the jar of the earth, the sulphurous odor, and the awful sight, all of which he experienced, are all fresh in his memory, occurring when Miller first predicted a general windup of earthly affairs just before that time. Had there been a city on the summit of old Jug Pond mountain the inhabitants would have been precipitated to the plane, and if that plane had been covered by a sea, they would have perished in the flood. All calamities of this kind, therefore, are the destruction of Lisbon, in 1755, during which, and the fire incidental to it, from 30,000 to 40,000 persons lost their lives; and that at Kossberg, in Switzerland, in 1806; the burial of Pompeii and Herculaneum, and the alleged destruction of Sodom and Gomorrah—probably a fabulous event—were physical phenomena, and had no more to do with the transgression of God's laws than they had with punishing the mosquitoes that glutted their appetite by feasting on human blood.

It is the inventive and ever-ready imagination of man, always active to magnify his calling, who wrings into his service the mysterious and occult forces of nature, pretending to know all about God, and the motive for his action, who ascribes to that functionary the emotions of his own corrupt heart, and inflicts pain and suffering merely to gratify his hate. Historians and correspondents of the press, under the tutelage of those priests, repeat their libels, and credit all such phenomena to supernatural agency.

ISLAMISM.

The Arabic name of God is Allah, derived from al, English, the, and Ilah, God, equals "the God." This is the Mohammedan name for the Supreme Being. The Koran says:

"There is no God but God. This only true, great, and most high God has his being through himself; is everlasting; is not begotten and begotten; not; is all-sufficient in himself; fills the universe with his infinity; is the center in which all things unite, as well the hidden as the manifest; is Lord of the world of bodies and spirits, creator and ruler, almighty, all-wise, all-merciful, and his decrees are unchangeable."
"God is great" is the Mohammedan's battle cry. They bathe five times a day, using sand in the absence of water, closing with a fervent prayer. In the name of God they conclude their meals, and all literary work. Because they deny God begot a son by a Jewish maiden, Christians call them infidels, and they, in turn, call Christians not only infidels but idolaters. "Let all be persuaded in his own mind," but it really looks as if the followers of Mahomet had good, practical common sense with them; and as they have no priests, but eschew intoxicants, and never employ profane language, we rather like their ways in these regards.

AN AWFUL WARNING.

A correspondent writing us from Rockford, Ill., says we were within bounds in all of our statements with regard to the penitentiary convict, mentioned in our issue of August 20. Instead of the embezzlement of \$200,000, it is believed to have been nearer \$300,000. And there is a good reason why the convict is not ambitious to hasten his return to the scene of his crimes; for it is said there are eighteen additional indictments awaiting his return from prison for further prosecution. If the poor fellow can draw consolation from the Bible, in these hours of gloom, no one will grudge him his happiness. Well and influentially connected, and because of enjoying the confidence of the people, his fall was a terrible one, and should serve as an awful warning to those who put trust in Bible teaching.

NO GOMPULSION.

Of course this is a free country and if you do not want a Spiritualist paper of any kind, you are not obliged to take one. We certainly should be pleased, however, to have all who are not now on our list, subscribe for **The Progressive Thinker** and thus keep in touch with the great free-thought movement. We do not see how anyone can do that without a first-class Spiritualist paper to visit the home each week. Besides, **Art Magic** is sent out as a premium with each yearly subscription. The article on our second page by Prof. Elmer Gates, is so full of suggestive ideas that it alone is worth more than the price of the paper. Read it carefully, and then send \$1.20 to this office for **The Progressive Thinker** one year, and the premium, **Art Magic**. The Fall and Winter Campaign will be especially brilliant.

SPAIN'S EVIL GENIUS.

Spain has just awakened to the fact that Columbus, in discovering America, was not her benefactor, but her evil genius.

There has been a world of exaggeration and misrepresentation in regard to Spain's connection with Columbus, and Chicago's great exposition added largely thereto. The theory that the earth was a globe had been fully established. Columbus adopted that theory. At that time there was a growing commerce between Western Europe and the East Indies. The passage was long and circuitous, down the Western coast of Africa to the Cape of Good Hope; thence through the Indian ocean, some three years being necessary to make the round trip voyage.

Without knowing the size of the earth Columbus believed he could sail directly west, and reach those distant regions in much less time than by the usual route. In pursuit of that object, the discovery of a new continent was made, an event wholly accidental. But the oppression and enslavement of the natives which followed was not accidental. The march of the conquerors, and the desolation and ruin which ensued were, peculiarly Spanish, for which the explorer was no way responsible. It was a mad rush for gold and sudden wealth, a total disregard of all the rights of humanity, which led the usurpers on, and induced them to pillage, torture, burn and enslave the inhabitants, and colonize the country with buccanniers, willing and obedient tools of Spanish tyranny. Thus Spain was her own evil genius in her colonies.

She shared in the plunder, and encouraged the aggressors in all their movements, even persecuted and imprisoned Columbus, because he did not endorse all the manifold schemes of wickedness projected by her pirates. Instead of being entitled to reward or applause for her colonial acts, she deserves the severest curses of the world, and the civilized portion of it will rejoice that her power is so nearly ended, and almost the last of her foreign possessions are wrested from her barbarous rule.

Absolved from the power to oppress and ruin distant peoples she will have time, and we hope inclination, to educate and refine her own toiling millions, now sunk in gross ignorance. With one of the fairest countries the sun ever shone upon, advantageously located between the extremes of the East and the West, with an equable climate, a highly productive soil, and mines of boundless wealth, there is no good reason but her damnable religion, natural lethargy, the disregard of education and the treacherous character of her people, why she may not be the freest, the richest, the most cheerful and intelligent people on the face of the earth, since she has been forced to abandon her intention of compelling other peoples to pay her expenses, and minister to her material needs. Blasted in the process, her priesthood will be gradually retired, and her false notions of a far off and slightly populated heaven will give place to prosperous and contented homes, a joyous and free people the happiest an effulgent sun lights up with its glory.

SIN ITS OWN AVENGER.

Liberals very frequently bear the remark: "If I were to believe as you, that there is no after-death punishment, I would engage in all manner of crimes, conscious that heaven will be my reward at last."

Now is not that the misleading error of these time-serving Christians? They do not believe the creeds they profess, so are up to all manner of devilment, as penitentiary statistics abundantly prove.

Liberals build character on a different basis. They believe man is so constituted that every real wrong carries with it its own penalty, from which there is no possibility of escape; that the consequence of sin will follow the offender into another life, and retard his advancement there; and they do not believe there is any Savior, or a God-like savior, who will rescue the sinners due his own guilt. They have no love for crime, hence sin is not a "sweet morsel to be rolled under the tongue." On the contrary it is ever hateful, to be instinctively shunned.

It is the certainty of punishment which deters from crime, and its immediate application adds to its force. The murderer has more fear of Judge Lynch than of the slow and uncertain processes of courts.

Eternal burnings, with conditions of possible exemption, have but few terrors for the guilty, for they have determined to accept the easy terms of forgiveness, and thus escape all penalty.

NOTHING TO DO WITH RELIGION.

The only business a state has with religion is to see that its devotees are not molested, and that they molest nobody else.—Truth Seeker.

That is well and pithily expressed. Every shade of religious thought should not only be tolerated, as it was in the old Roman empire, but it should be protected to the fullest possible extent. Then the people are a free people, and the government is a free government. An attempt by law, or by popular prejudice, to make the people adopt a dogma, is absolute tyranny, only submitted to in a despotic government because the power which wields the sword is supreme.

DISCOURAGING AND GLOOMY.

Is there an organized effort among churchmen to minimize the condition of the church, to make it appear as insignificant as possible? If the clergy are telling the truth Christianity is in a rapid decline. Dr. John Balcom Shaw, moderator of the New York Presbytery, at a recent assemblage of clergymen in New York City, in an address published in the "Church Economist," details the trouble city clergymen experience, a condition by the way not limited to metropolitan cities. He said, substantially: "Because of the migratory character of the population the New York pastor preaches to a procession that enters one door and out at another. Incidental to the strain thus produced women have become almost the only workers, and the number of such is growing less every year." And then "There are no good superintendents in the Sunday Schools," he should have added, "because they are locked up in the penitentiaries for embezzlements." Now we quote verbatim:

"The Sunday morning service has to contend against late rising, Sunday newspaper reading, bicycling, open groceries and markets, and a full half-day of idleness. A canvass of two of our principal trade avenues, a few Sunday mornings ago, found every store and certain blocks opened, and in most of the others not more than four out of twenty closed."

Rev. Dr. Shaw then told of an extensive canvass of the city, hoping by personal effort to invigorate the church, and add to its numbers, but, lamentable in the extreme, he says, "without a single additional attendant resulting to the church." If a churchman, reading the following, word for word, which we quote in continuation from that pulpit address; and as weeping will not one-half fill the bill, the reader is welcome to bawl aloud with grief:

"The failure of recent evangelistic movements still further emphasizes the situation. For three successive winters these special efforts have been tried, and though strong, good men were employed, they scarcely made an impression upon the religious life of the metropolis. Even Mr. Moody's visits are forgotten in less than a week. According to the returns of his recent manager, it cost about \$7,000 to gather thirty-three people into our churches—over \$200 a piece. More was spent in that week's campaign than the average church of this city spends in a year, and yet it hardly made a passing impression."

ARCHAEOLOGY.

The newspapers say the British government has established a protectorate over all that region of Southern Arabia, from the straits of Bab-el-Mandeb on the West, to the Gulf of Oman on the East, which includes Yemen, Hadramaut and Oman. This region, lying along the coast of the Indian Ocean, is one of the most interesting portions of the world to be explored by archaeologists.

Theodore Bent and wife, who explored the ancient temples, ruins and mines of Mashedanah, and, subsequently, Abyssinia and Soudan, set out in January, 1897, to explore this region. Mr. Bent had attempted it a few years before, but he met with so much hostility from the natives he had to abandon his enterprise. The last we have heard from him he had reached Aden. If any of our English readers have information in regard to him or his discoveries, he will place **The Progressive Thinker** under obligations by communicating the same to G. W. Brown, M. D., Rockford, Ill.

WHO CAN EXPLAIN THIS?

The fire ordeal is an ancient and unexplained phenomenon. It is also biblical. Two physicians who recently investigated a Fiji miracle of this kind could offer no scientific explanation, although one licked the foot of a Fiji firewalker after the experiment, to detect, if possible, whether herbs or some non-conducting substance had been used. In the experiment seven Fijians, not entranced, walked across and around an oven of red-hot stones twenty-five feet in diameter. Thermometers swung above the stones registered 400 degrees Fahrenheit. The Fijians' feet were not even slightly scorched, and there was no smell of fire in their clothes.—Chicago Daily News.

It is easily enough explained through the Spiritual philosophy. There are mediums known to-day performing the fire-test, foremost among whom is Mrs. Kayner, the daughter of E. V. Wilson.

MRS. RICHMOND IN CHICAGO.

Members of the Church of the Soul feel greatly elated just now, owing to the prospect of having with them their beloved pastor, Mrs. Richmond, for the month of September. They have secured Handel Hall, 40 Randolph street, and will hold services at 10 a. m. each Sunday during the month.

JIM BLUDSO OF THE PRAIRIE BELLE.

BY JOHN HAY, THE NEW SECRETARY OF STATE.

Wall, no! I can't tell whar he lives,
Because he don't live, you see;
Leastways, he's got out of the habit
Of livin' like you and me.
Whar have you been for the last three year
That you haven't heard folks tell
How Jimmy Bludso passed in his cheeks
The night of the Prairie Belle.

He weren't no saint—them engineers
Is all pretty much alike;
One wife in Natchez-under-the-Hill,
And another one here in Pike;
A keerness man in his walk was Jim,
And an awkward hand in a row,
But he never flunked, and he never lied—
I reckon he never knowed how.

And this was all the religion he had:
To treat his engine well;
Never be passed on the river;
To mind the pilot's bell;
And if ever the Prairie Belle took fire—
A thousand times he swore
He'd hold her nozzle agin the bank
Till the last soul got ashore.

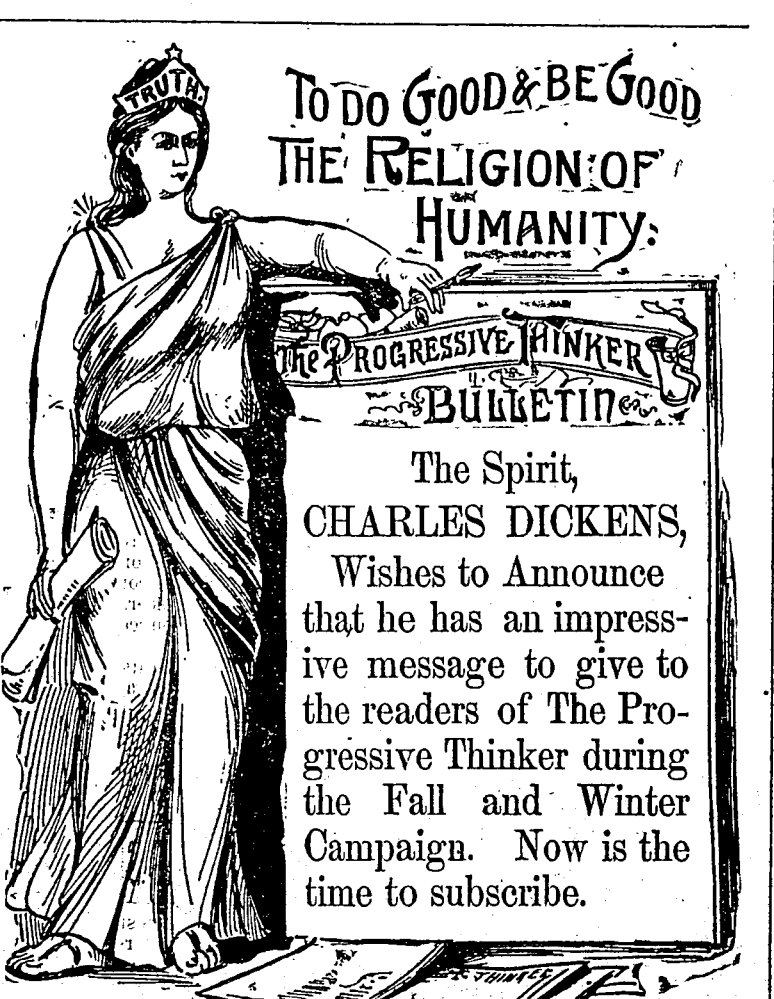
All boats has their day on the Mississipp,
And her day come at last—
The Movastar was a better boat,
But the Belle she wouldn't be passed,
And so she come tearin' along that night—
The oldest craft on the line—
With a nigger squat on her safety valve,
And her furnace-crammed rosin and pine.

The fire bust out as she cleared the bar,
And burnt a hole in the night,
And quick as a flash she turned, and made
For the willer bank on the right
There was runnin' and cursin', but Jim yelled out
Over all the infernal roar,
"Till hold her nozzle agin the bank
Till the last galoot's ashore."

Through the hot, black breath of the burnin' boat
Jim Bludso's voice was heard,
And they all had trust in his cussedness,
And knowed he would keep his word,
And sure's you're born, they all got off
Afore the smokestack fell—
And Bludso's ghost went up alone
In the smoke of the Prairie Belle.

He weren't no saint—but in judgment
I'd run my chance with Jim
'Longside of some pious gentlemen
That wouldn't shook hands with him.
He seen his duty—a dead sure thing—
And went for it thar and then;
And Christ ain't a goin' to be too hard
On a man that died for men.

To Do Good & BE Good
THE RELIGION OF HUMANITY.



The Spirit, CHARLES DICKENS, Wishes to Announce that he has an impressive message to give to the readers of **The Progressive Thinker** during the Fall and Winter Campaign. Now is the time to subscribe.

KEEP IN STEP.
Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure **The Progressive Thinker** one year and **Art Magic**. **Art Magic** is practically free to every yearly subscriber, the 20 cents being more than paying for the postage or expressage. If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

STATE CONVENTION.
The first annual convention and election of officers of the State Spiritualists' Association of Minnesota will be held in the Morgan Post Hall, 118 Hennepin Ave., Minneapolis, Sept. 6 and 7. All societies throughout the state are requested to send in their applications for a charter, and send delegates at once. W. F. Peck, of St. Louis, and all of the prominent local mediums will participate. An extensive programme is being arranged and a large attendance is expected. The ladies auxiliary will serve meals in the hall.

A WORKER'S THOUGHTS. PROPHECIC DREAMS.

Hindrances to Our Success.

To the Editor:—May I ask for a little space in the columns of **The Progressive Thinker** to give expression to thoughts that trouble me, and, like Banquo's ghost, will not down. Spiritualism to-day holds a place in the recognition and acceptance of many of the best minds that the world possesses. Many of these people are still recognized members of some orthodox church. The little monitor within keeps the fire of investigation bright and burning, and these people are unconsciously doing a work for the world that coming generations will bless them for, because of the blessed memories of their work in unfolding and developing the spiritual nature of mankind. I am workers, for if they be men and women of intelligence and Spiritualism, they must of necessity be progressive, and progression leads not into darkness but into light.

The religionists of to-day, as well as secular-minded people, are ever ready to criticize every movement made by a disciple of any new system of religion, and it would seem when employed against a representative of our religion. This is the thought that troubles me most. We have in our ranks some who pose as self-constituted teachers of the phenomena and philosophy (but more of the philosophy) of Spiritualism, who could not satisfactorily define the word Spiritualism, and yet claim to possess sufficient intelligence to teach all who are in need of knowledge of our philosophy. Some times they act as a gentleman who told me that he was an organizer of Spiritualist societies, and that he was then controlling one in one of the Eastern cities. I asked this gentleman what Spiritualist newspaper he took. He replied that he did not take any, was not much inclined to reading anything. I mentioned **The Progressive Thinker** and Light of Truth as good papers to distribute in his meetings. His reply was they would do for investigators. This man was looking for broader fields of usefulness, where he could throw more light on the philosophy of Spiritualism! Others, again, are so far advanced in the work of redemption that they have no time to spend on the education and elevation of mortals, but spend their time in trying to teach dark and undeveloped spirits the road to light. This reminds me of the Christian whose sight is so far reaching that he never sees the need of missionaries at home, but is constantly lamenting the condition of the benighted heathen, and his thought and help go out to the heathen, while there are many under the shadow of his own home who are more in need of spiritual consolation than those poor benighted heathens.

Then there are those who claim to possess all the powers of a good medium, and pose before the investigating world as clairvoyant, with the most wonderful powers, who deny being Spiritualists, to Spiritualists, but wear the garb of Spiritualism to hoodwink the investigator into a belief of their superior medical powers, and thereby gain access to the pocketbook of the investigator. I am speaking exclusively of the pretender, and not of the genuine medium.

How are we to rid the ranks of Spiritualism of these vampires? The world at large classes all such as belonging to Spiritualism, and a part of it. Something must be done to distinguish between the true and the spurious. Barnum said the American people like to be humbugged, but he had reference only to the material side of life. I may appear unnecessarily disturbed about what has always existed, but may be told that the counterfeit is only a proof of the genuine, but there are some who have accepted the counterfeit as genuine, and on finding it valueless refuse to be treated to the truth, on the principle of "A burnt child dreads the fire."

MRS. MAGGIE STEWART.

TAKE A SPIRITUALIST PAPER.

It would seem, to a casual observer, that Spiritualists more than all others, should read and keep posted on all the reforms of the age, and yet, considering the number of Spiritualists estimated to be in existence and the number of publications supporting the cause, the Christian people lead us by far.

There is but one reason for this, and that is the demand for phenomena. Whole families will attend seances night after night at a dollar each and almost go hungry to raise the amount. Even if the manifestations should be genuine and a real visit with spirit friends is had, there is no reason why they should not want to know something of the philosophy, educate themselves through the channel of the press, get the higher ideas of life; what its object; what its many expressions; what the power of unfettered love; mankind may reap the full reward for his labor both in this and the next world, or whether he should expect reward or not.

There are many questions of vital interest to all Spiritualists, especially to the new converts to the cause, that are discussed from time to time in the Spiritualist press, and should look right that this branch should share in the support constantly piling into the treasuries of the phenomenal mediums of the country.

No one envies them a penny if they are genuine; no one should patronize them if they are not. But all there is to Spiritualism does not come through any one channel. There are many phases springing up everywhere every day that are being recorded in the press, and for this reason, if for no other, all should take some paper or papers. Let the mind and spirit expand with knowledge and the love of doing good.

THE TIDE TURNED.

Fortune turns the tide in the affairs of men.

The **Progressive Thinker** has turned the tide of this progressive age into the channel of progression by giving more progressive thought to the square inch of space than any Spiritualist paper in the world, for the price, and by sending out some of the very best books obtainable as a premium. Such offers are unprecedented in the history of Spiritualism, and still there is more to follow. It is the determination of the publisher to hold the lead, and to do so he cannot not to inaugurate surprises for the patrons during the year that will make them thankful for each weekly visit received from the paper. Do not miss an issue, for that may be the best one of the year.

PERHAPS.

Wallace—"I see the aeronauts have discovered that a woman's voice ascends to twice the height attained by man's."
Ferry—"I wonder if that is the reason so many men let their wives do all the praying?"—Cincinnati Enquirer.

From a Christian's Standpoint.

THE CHRISTIAN EVANGELIST PUBLISHED AN ACCOUNT OF SEVERAL PROPHECIC DREAMS, WHICH NO DOUBT HAD THEIR ORIGIN IN THE SPIRIT WORLD.

"The prophet that hath a dream, let him tell a dream."—Jer. 23:28.
I have rarely heard a good story, especially if it were of the mysterious, that I did not have one ready too. I suppose many others are of the same disposition. That contribution to the Christian Evangelist, November 28th, written by Bro. A. B. Jones, is certainly remarkable—the one entitled "Some Remarkable Dreams." May I add just a few more? Mrs. Susan B. Canby, late of this place, now deceased, sister to my wife, was a woman of rather nervous temperament, gentle in her manners, kind to everybody, and of general good health. From early childhood her dreams were no less a cause of wonder than of apprehension, for it soon became well known in the family that the visions of her sleeping hours had their counterpart in objective reality.

When a young girl, a valuable piece of silver, long in the family, was lost. The room was searched and swept as effectually as did the woman in the parable, but in vain. Some time elapsed. A reward was offered for the discovery and reclamation of the lost treasure. One morning Susan came bounding from her room exclaiming, "The reward is mine, I know where the silver is; I saw it in my sleep." She hurried to an adjoining lot, and pulling the rug from the bed, she found completely a crack or cleft in the bottom of a log trough, she drew forth the silver and claimed the reward.

In later years, Mrs. Gen. C. R. S. Canby gave her daughter Louise (now Mrs. W. D. Hockaday, Plattsburg, Mo.), a piece of blue lace. This lace had been in the family twenty years or more. Louise folded up this lace and laid it away for safe-keeping. Time ran on, and the child forgot where she had put the lace. One day she was called for, but no one could find it. Louise searched as diligently for it as the rest. She had never mentioned to any one her intention to hide it, or that she had done so. It was given up. It was concluded that perhaps some servant or servant's company had taken it. Mrs. Canby had a characteristic dream. She saw it lying neatly folded in an old unused hat-box, on the top of a chest in the retired wardrobe. There was an old hat in the box. In the morning, when the daughter came in, Mrs. Canby exclaimed, "Louise, I have found your lace. I saw it in my dream last night." Therefore, she went immediately to the wardrobe, took down the hat-box, took out the hat, and there she saw the lace carefully folded just as she had declared she had seen it in her dream.

Many remember that General Canby, her brother-in-law, was one of the Peace Commissioners, and that he was cruelly massacred by the Modoc Indians.

Before the wires had brought that painful intelligence, Mrs. Canby, then living in Marion County, Mo., fifteen miles from Hannibal, nine from Palmyra, and three miles from any post-office, saw in a dream the fate of Gen. Canby, and announced it to her family. There was no possible, ordinary, recognized way for information to have reached her, to excite the dream. She had heard nothing.

In her dream, the fate of her husband also, then stalwart in stature, and robust in health, was inexplicably interwoven with this part of her dream was prophetic. She read, but hoped against reality. Mr. Canby attended the funeral of his brother at Indianapolis, returned, and in a few days passed into the higher life. The double dream, terrible as it appeared in the vision, was fearfully and tragically realized.

Mrs. Canby had a brother, Dr. John D. Breckinridge, of Palmyra, Mo. Dr. Breckinridge was a man of unusual physical power. His health had been uniformly good. He weighed for some years, and at the time of his death, about two hundred pounds. One night, and while the doctor was in good health, she had an impressive dream, in which she and her brother were walking over uneven ground, and soon they arrived at an open grave, into which the doctor disappeared. So impressed and distressed was she that she kept this dream from her father, brother, and husband. However, a telegram from Palmyra came, urging her to come. We went. The doctor died, and over the "uneven ground" we followed his remains to their final resting place, in the picturesque cemetery near his city.

When a member of her family sought a consignment at the hands of the present administration, and at a time when every candidate pointed to success, Mrs. Canby had another dream. She announced that the appointment was not given to him. (It would give the gentleman's name, but defeated candidates, I suppose, would rather have their failures forgotten.) Mind you, at the time of the dream, everything suggested success. All the members of both houses of the legislature, the state officers, prominent politicians, Congressmen and Senators, had endorsed his fitness and asked for his appointment. The Governor of the state had written two letters to Washington in his behalf. The newspapers had his name soon to be appointed. Even his Congressman wrote him a congratulatory letter. Yet in the face of all this, the testimony of the dream was that another was successful, and that her friend had failed! Now, the surprising part of the dream, and most of all to her aspiring friends, in two or three days it was telegraphed that that consignment had gone to Connelicut!

Lastly, Mrs. Canby was well and at my house till the afternoon of the day of her last illness. In the morning she appeared well, and in her usual sunny spirits. My wife greeted her in complimentary words on her health and looks. "Yes," she replied, "I shall not be long." She did not explain, but Mrs. Ellis and I have since believed she must have had one of her mysterious dreams. She was ever studious not to give alarm or pain, and so did not expressly speak of having dreamed. I regret now I did not question her particularly, but her apparent health and vivacity would have disarmed a more scientific mind than mine.

In the afternoon she was taken ill. She told me she would not recover. She described her malady, though she had never been so affected before. She grew worse rapidly, and in eight days died as she had predicted, and which prediction doubtless was based upon a dream.

Are such dreams as these and those related by Bro. Jones mere coincidences? Are they supernatural? Do they arise from the physical condition? From the mind? From the subconscious? From spiritualist suggestion? Were the ideas obtained from objects seen? Are they normal or abnormal? In my next paper I will venture the psychological explanation in answer to these questions. J. W. ELLIS.

It would seem from the evidence which we possess that Socrates was clairaudient, clairvoyant, and at times possessed prevision. The clairaudient faculty was most marked, however. The strange voice was so constantly with him that it became as a loving monitor and guide. Because it did not remonstrate during his defence, he felt convinced that the higher powers had decreed his death. And this brings us to his apprehension, trial, and execution.

The sage was seventy years of age; his life had been spent in uplifting and ennobling his people, but his frankness, and the direct manner in which he expressed his opinions, had incurred for him many enemies. The upholders of vice and artificiality naturally shrank from the man of all men whose consistent life and keen penetration complemented a brilliant intellect. Like

The hour of seeing the form was noted by all present and when the news of his friend's death arrived, the hour of seeing the spirit form corresponded with the hour of seeing the vision. I am only able to give the name of one of these parties, as my informant has forgotten the other man's name.

F. P. WAGNER.

Vancouver, Wash.

"Religion as Revealed by the Material and Spiritual-Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by the student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper, 50 cents. 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, 15 cents. For sale at this office.

The Spiritual Philosophy versus Dualism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

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

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GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, but leaving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Charles Howell has returned to Chicago with Dr. Birkholz and is open to all of Philosophy as soon as arrangements can be made; as well will be open Sunday meetings for teaching and demonstrating spiritual philosophy and phenomena in some convenient place on the South Side. His address will be 3201 Indiana avenue, Chicago.

Secretary writes: "In behalf of the officers and patrons of Delphos Camp, Kansas, I wish to express our appreciation of the work of Will C. Hodge, who has been with us during the entire camping season. He has represented the claims of the Spiritualistic Philosophy in a clear, concise and able manner, and in the nineteen years' history of our organization no speaker employed by this association has succeeded better in reaching the minds of the masses. We not only take pleasure in testifying to his ability as a speaker, but to his genial spirit and social qualities as well, and we look forward to the pleasurable anticipation of renewing these pleasant associations another season."

Ella Johnson, of the Kensington Society writes: "Members of the Kensington and Keaukua Societies held one of their good old-time grove meetings yesterday in the grove on 119th street and Shurlliff avenue, and not a few gathered beneath the stately folds of America. Among the mediums present was Mrs. Coverdale, who gave us quite a talk, and also the well-known 'souls' of Mrs. Gates, who delivered a number of beautiful poems, and Mr. Goudy furnished us with many selections from his guitar. We have decided to hold another grove meeting Sunday, September 2, in the same grove, and as we expect this to be our last we decided to devote the occasion to our Indian friends and call it Indian Sunday. Now to my loving and sister workers, we trust that as many as possible of you will be present, for this is a chance for a good work to be done, not only for self but for our brothers and sisters who are hungry for truth and knowledge. All who have costumes bring them. Take West Pullman electric cars to 119th street and Shurlliff avenue."

Secretary writes from Detroit, Mich.: "The Central Spiritual Union opened their third season at Star and Crescent Avenues Sunday evening, September 4. High society is in a prosperous condition and is doing a good work. Dr. C. W. Burrows, its president and conductor, is an able speaker and ardent Spiritualist."

Bishop A. Beale will return to Sumnerland, Cal. the first of September, where he can be addressed.

C. E. Dent writes of a visit to Haslet Park Camp: "I was pleased to find the camp in so prosperous condition. They had over forty tents well equipped with campers, and a large number of cottages in which they had many cottages it seemed like a small town, and I staid till August 22, and I must say I congratulate myself on having the pleasure of meeting with the talent I did while there. They had O. P. Kellogg, Mrs. Mattie Hull, and others. The managers report the meeting a success."

Will C. Hodge has returned from the Ottawa and Delphos camps in Kansas, and is again located in this city, at 98 Ogden avenue. Address him there for engagements. Will attend funerals. Mr. Hodge's lectures at the various camps were well received.

R. F. Livermore writes: "Mrs. Cora L. V. Richmond, of Washington, D. C., entertained and instructed a very large audience in Weeks' Theatre, Corry, Pa., Sunday morning, August 21. The house was full, Mrs. Richmond handled her subjects in a masterly manner."

J. C. F. Grumble will lecture and hold classes in Indianapolis, Ind., during the month of September. He will lecture week evenings while in that city for any societies in the State or sister States. Address him at 3960 Langley avenue ("The Mexicana"), Station M, Chicago.

T. P. Kelley, secretary, writes: "The camp-meeting board of the 'Valley Spiritualists' and the Camp-Meeting Association has decided to cancel the date of the camp-meeting that was to be held September 11th to the 25th, inclusive, to next year, for the reason that the soldiers were camped on the Fair Grounds, and we could not get any other ground. Will try, and have a camp-meeting next year."

D. W. Hull writes from Liberal, Mo.: "The camp has opened last Saturday with C. S. Tisdale, Mr. and Mrs. C. M. Folson, trumpet, Mr. and Mrs. C. M. Folson, and speakers, and the writer, present. Subsequently Mr. and Mrs. W. W. Ahorn, materializing and platform mediums, and Mrs. Cooper, came. Lectures have been delivered by G. H. Walser, Mrs. C. M. Folson, D. W. Hull, the writer, and C. S. Tisdale. There is much enthusiasm manifest and the interest growing."

Mrs. Emma L. Worth, trance medium, has gone to Denver, Colo., for a time. She expects to return the last of September and will be pleased to see her patrons.

A. E. Kritch, the materializing medium of Philadelphia, will hold seances for full form materialization at private residences. He makes no charges; give what you can afford. For further particulars, address all letters to A. E. Kritch, 2403 Alder street, Philadelphia.

Irvin Z. Meredith can be addressed at Boston, Mass.

The Church of the Soul will hold services during the month of September in Handel Hall, No. 40 Randolph street, every Sunday morning at 10:30. Mrs. Cora L. V. Richmond, pastor.

J. M. White writes: "After the expiration of Catalpa Park Camp, I am open to engagements for fall and winter. In addition to my regular work, I will give five test seances."

Mrs. Nellie McEwan, who is ill at Hahnemann Hospital, is improving slowly. Spiritualists please send your best thoughts that her recovery may be more rapid.

Adah Sheehan Horman and husband, Dr. Frederick Horman, will be pleased to see at the residence during the G. A. R. encampment, any visiting Spiritualists. Dr. Frederick Horman will give a reception in honor of his comrades, the members of the 13th Ohio Vet. Infantry, at the residence during the week. Take Gilbert avenue car to Elsinore Gate and Eden Park. Pass through gate, turn to right to first house at end of road.

Anna E. Thomas, lecturer and platform test medium, of 512 Lexington avenue, Newport, Ky., is arranging a western and southern tour for the winter of 1898 and '99, and would be pleased to correspond with societies and responsible parties desiring her services en route to the Pacific coast.

LETTER FROM BOSTON
In Which the Writer Gives His Views.

THE JUBILEE—THE NATIONAL SPIRITUALISTS' ASSOCIATION—THE DUTY OF SPIRITUALISTS.

I am the respondent, a late number of *The Progressive Thinker*, in discussing the Rochester Jubilee, makes statements so wide of the truth, I desire to state as briefly as may be the facts so far as Massachusetts is concerned.

He virtually assumes that the ten million of Spiritualists of this country are morally bound to pay the deficit of the Jubilee, for the reason that the N. S. A. is their "acknowledged representative." He says: "What it does, we do; what it did, we did."

We deny the proposition! Our State Association, after a canvass, reported that there were thirty-five thousand Spiritualists in the State. There are more than twenty-five organized bodies, most of them chartered under the laws of the Commonwealth.

We have one organization in Boston, of which M. S. Ayer is president and principal supporter, which, reckoning interest at the legal rate on the money invested in a magnificent Temple on the back bay, together with other current annual expenses necessary to carry on the Sunday meetings, is extending every year more than fifteen thousand dollars. I know many more than all the organizations in the United States that sent delegates to the National Conventions in either of the years of 1896 or 1897, spent for this purpose, according to annual reports of the N. S. A.

Not one in ten of the organized bodies of Massachusetts Spiritualists have identified themselves with the National by joining and sending representatives to the annual meetings, and taking part in its proceedings.

Why should Spiritualists who take no part or interest in the N. S. A., pay its bills?

Then there are the meetings in Boston and its immediate vicinity, carried on by individuals who represent three-fourths of the Spiritualists here, whom the president of the N. S. A. so severely criticized in his Rochester address. This society is in a prosperous condition and is doing a good work. Dr. C. W. Burrows, its president and conductor, is an able speaker and ardent Spiritualist."

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HOMEWARD JOTTINGS.

Closing of a Busy Season of Camp Work.

At present writing, 10 a. m., August 22, I am on the train going eastward as fast as steam will carry me. My camp work for the season of 1898 is concluded and I am "homeward bound." I shall lay out my tent in Cleveland, Ohio, then on to Buffalo, where I take up the work with the First Spiritualist Church, the first Sunday in September.

I have never experienced a busier season than the one just closed; never worked more ardently. My labors for the greater part, have been with the young people and the children.

Less than two hours since, I passed through the gates of Haslet Park and heard the "good byes" that were wafted out on the morning air like sweet, sad music to my ears, as I caught the sounds of voices that had grown dear to me during my sojourn of three weeks in that lovely spot.

My recent engagement with the management at Haslet was the first I ever had at that camp; it was enjoyable from first to last. The grounds are pleasant, the board excellent, the auditorium commodious and comfortable, the work in all branches ran smoothly—how could the meeting be anything but enjoyable?

Withstanding two camps have gone out of Haslet, Grand Lodge and Island Lake, Haslet was well attended, the past season; the Sunday audiences were very large.

Mrs. Sarah Haslet, president of the Haslet Park Association, is deserving of much credit for her interest in the camp and for her endeavors not only to make the meeting successful, but to make the camp in every respect worthy the name of Spiritualism. She is interested in every department of the work, from the arrangement of tables in the dining hall to the work of the platform. She gave a portion of every week-day morning except Monday to teaching the little ones and older who desired the instruction. Her instructions in many things pertaining to mannerisms that were valuable to all who joined the class.

The regular Lyceum sessions were on Fridays and Sundays. The bell was rung every morning, however, on the dismissal of the dancing class, and the children were called for a forty-five minutes' session. In these meetings the children were drilled in correct readings, singing, health movements, recitations, and were given object lessons. The object lessons were reviewed in a few days from the time they were given, and the children were expected to give an outline of the lesson in their own language, which they did admirably. I have learned in my experience with children, that one cannot fail to awaken an interest in the mind of a child if he introduces a subject in which the little one may have an interest, and from which one may draw in a small way upon the child's information.

In addition to the Lyceum work at Haslet, I gave instructions in spiritual culture to a delightful class of young ladies. They became so interested in the work that they wanted the class to practice, not twice every day. The time at the camp was so fully occupied we were compelled to have our morning practice at 8 a. m., afternoon work at five p. m. I am rejoiced that many attendants at camp, especially among the younger ones, are beginning to realize it is well to introduce educational work among the exercises of the camp. Several members of the class became so interested in the work that they declared their determination to attend the Mantua school next summer.

On the last Saturday night of my stay at Haslet we gave an entertainment under the auspices of the Lyceum. It was well patronized by the visitors at the park and enabled us to put a few dollars into the treasury.

I cannot close this communication without paying my respects to the worthy chairman at Haslet, Hon. O. P. Kellogg; he is always a success in that capacity. He is not only faithful in his duty as a presiding officer; he is ready on all occasions, no matter how wearied he may be, to take up the work. It would be impossible to have a dull conference with O. P. Kellogg in the chair.

O. P. Kellogg and Mr. and Mrs. Carpenter did the most interesting work yesterday. No one can describe one of Mr. Kellogg's addresses. When we attempt, we always feel to conclude our remarks by saying, "It is useless to make an attempt to quote Mr. Kellogg. There is but one O. P. Kellogg; that ends it. To know him, one must hear him." Mr. and Mrs. Carpenter were well received and as platform mediums did good work.

But I must hasten, this is written under difficulties, weather is torrid, smoke and cinders are almost blinding at times, a fat woman and candy-eating urchin are sharing the seat with me (these are days of "excursion rates"). I fear my inspiration is not the best.

Good-bye. "Sweet Golden Days" of camp work 1898. My heart is stirred with tender memories as I look backward and catch visions of places and people in the far-away Kansas and lovely Haslet. I have momentary glimpses of pleasant homes, meetings and partings in the West. It seems but a few days since we were there, yet weeks of labor have been my lot since then.

As I write my last words in this communication, the work of the past two months seems compressed into a small space of time. I remember the many pairs of sparkling eyes that have looked into mine; scores of dear little arms have wound about me; as many sweet voices have said "I love you."

What sometimes my burdens "seemed more than I could bear." What sometimes I have been weary and longed for my own loved ones who were busy in other fields? The love and confidence given me so freely by the children with whom I have been called to labor, have in a measure lifted the cup of life with sweet draughts, and assisted me in wearing many golden threads in the web of life.

O, Spiritualists, wherever, wherever you are, work for your children in the great field of liberal thought, and endeavor to lead them toward the heights with your wisdom and your love.

I will make an effort to respond to an early date to the materializing friends fled away awaiting an opportunity for reply. Not one friend has been forgotten amid the travel and constant work of the past weeks.

With best wishes for all my co-workers, I am earnestly for the cause.

MATTIE E. HULL.

"Wedding Chimes, by Delpha Pearl Hodge." A pretty, but not appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"The Law of Correspondences Applied to Healing. A Course of Seven Practical Lessons, by W. J. Colville." Helpful and instructive to those interested in Spiritual and Mental Healing. Price 50 cents.

"The Dead Man's Message," an occult romance by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"Bible and Church Degrade Woman," by Elizabeth Emily Stanton. Comprises three brief essays on "The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman," written in Mrs. Stanton's usual trenchant style. For

From The Two Worlds,

Manchester, Eng.

At no remote period many will be eager to gather up all the only chronicles of a movement which has had within it so much of consolation for the bereaved, so much of real knowledge as to man's spiritual possibilities, and which make the world of spirit and the world of matter into a complete universe. Longfellow had this thought when

HE SANG "THE TWO WORLDS, The Seen and the Unseen."

"The world of matter and the world of spirit

Are like the hemispheres upon your maps, That touch each other only at a point. But these two worlds are not divided thus, Save for the purposes of common speech;

They form one globe, in which the parted seas All flow together, and are intermingled, While the great continents remain distinct."

THE STUDY OF MEDIUMSHIP

will help to throw light on the life and character of men of religious genius who have been an enigma to many. We will understand genius somewhat when we learn something of spirit-control; in fact, get a key to much that are, at present, hidden mysteries. By its aid we find an explanation of the signs and wonders which were said to be associated with the life of Jesus of Nazareth, and get rid, at the same time of such words as "miracle" and "super-natural," for by its aid we see that there were certain magnetic conditions of the

there existed the natural conditions through which these were possible. The spiritual wonder workers who prophesied and discerned spirits, talked in unknown tongues and healed by the laying-on of hands, may have thought that what transpired was outside nature's laws, but then it was an age which knew little of the real God, which thought that the earth was flat, and that this speck in space was the only domain of the Most High. They were ignorant, master and pupil alike, of the great truths that have come through Copernicus, Newton, Darwin, Lyell, Spencer and Davis. Chemistry, geology, electricity, were all unknown, and it could not be expected that they would look at strange occurrences as we do to-day, but we have no need to doubt, like Matthew Arnold, and some preachers in the broad church, that they were inspired, and are able to accept many of their own, along with the ethics of Christianity. As W. T. Stead wrote in a paper read at the London Conference of Spiritualists, in June, 1898: "We are,

CHARLES DICKENS.

He Desires to Communicate Through The Progressive Thinker.

The brilliant Charles Dickens, high in Spirit-life, has given one of his choicest productions through the well known medium, author and musician, Carlyle Petersilea, of Los Angeles, Cali. It is entitled "Juno, or The New Woman." It is Spiritualistic, anti-Catholic, sets high ideals, and is interesting throughout. The spirit Charles Dickens expressed the fervent wish that his narrative be published in *The Progressive Thinker*. We take special pleasure in complying with his request, and his production will be commenced soon. Now is the time to send in your subscription. Our Fall and Winter Campaign will be brilliant indeed.

body, which vibrated in harmony with the finer forces in nature's laboratory, upon which the spirit intelligences were able to play. In his case the instrument was in tune; in other cases, like the "gift of tongues" in Edward Irving's church, there were less perfect instruments on which to play, and, consequently, discord and inharmony ruled. We have ignored the possibility of people in some other sphere of being acting on this, and thus closed all scientific inquiry into a realm of deep mystery.

MODERN SPIRITUAL MEDIUMSHIP.

once honestly investigated, will reveal that there are faculties clearly manifested in some, latent in others, which may be cultivated, and which would forever settle the question, "If a man did the work on the platform yesterday. No one can describe one of Mr. Kellogg's addresses. When we attempt, we always feel to conclude our remarks by saying, "It is useless to make an attempt to quote Mr. Kellogg. There is but one O. P. Kellogg; that ends it. To know him, one must hear him." Mr. and Mrs. Carpenter were well received and as platform mediums did good work.

But I must hasten, this is written under difficulties, weather is torrid, smoke and cinders are almost blinding at times, a fat woman and candy-eating urchin are sharing the seat with me (these are days of "excursion rates"). I fear my inspiration is not the best.

Good-bye. "Sweet Golden Days" of camp work 1898. My heart is stirred with tender memories as I look backward and catch visions of places and people in the far-away Kansas and lovely Haslet. I have momentary glimpses of pleasant homes, meetings and partings in the West. It seems but a few days since we were there, yet weeks of labor have been my lot since then.

As I write my last words in this communication, the work of the past two months seems compressed into a small space of time. I remember the many pairs of sparkling eyes that have looked into mine; scores of dear little arms have wound about me; as many sweet voices have said "I love you."

What sometimes my burdens "seemed more than I could bear." What sometimes I have been weary and longed for my own loved ones who were busy in other fields? The love and confidence given me so freely by the children with whom I have been called to labor, have in a measure lifted the cup of life with sweet draughts, and assisted me in wearing many golden threads in the web of life.

O, Spiritualists, wherever, wherever you are, work for your children in the great field of liberal thought, and endeavor to lead them toward the heights with your wisdom and your love.

I will make an effort to respond to an early date to the materializing friends fled away awaiting an opportunity for reply. Not one friend has been forgotten amid the travel and constant work of the past weeks.

With best wishes for all my co-workers, I am earnestly for the cause.

MATTIE E. HULL.

AND THE NEW CLAIRVOYANCE

of Roentgen rays. We got, however, the instruments, the engines and batteries upon which these forces acted, and then revolutionized the ideas of our forefathers; and so will it be with much of mental phenomena when the world gets at the key of mediumship, which will open to us the path that will lead us into a much larger world than did either electricity or steam. We shall see that, in Longfellow's words, "The spiritual world lies all about us," that it has every played a part in association with this; and say with Paul, in a sense, we never truly comprehended before, "the things seen are temporal, the things which are not seen are (spiritual or eternal)."

The first Christian Church had

SPIRITUAL MANIFESTATIONS;

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

A. C. Doane, Cal.: Q. (1) Did not Thomas Paine proclaim the universal platform of true spiritual religion when he said: "The world is my country, and to do good is my religion?" (2) Does not all suffering come from disobedience to nature's divine law—and does not nature's divine law evolve all the light that guides all intelligences on all planes of life? (3) Are not all the gods and saviors, prayed to by the human race, a mode of idolatry?

A. These questions carry their answers with them, for to the unbiased mind they are axiomatic affirmations. No grander sentence can be gathered from the sayings of the immortal sages, than that comprehensive expression of Thomas Paine.

Not only does law rule supreme in the material world, Spiritualism in antagonism with all other religious systems, affirms that it is supreme in the realm of spirit.

Lastly, any and all worship bestowed on personal gods, or god, or that by symbolism attempts to bridge the mystery, is alike in inception and execution. Whether the head be bowed to Jupiter, or Jehovah; Ormuzd or Allah, Horus or Christ, the difference is only in the name used in addressing the unknown.

Mrs. M. S. G. and others: I have read your answer to "Student" regarding determining sex, with deep interest, and agree with you that Dr. Schenck's theory is entirely false, yet I know there is a law by which the mother may fix the sex with absolute certainty.

A. No question has elicited so many responses as this in reply to which Dr. Schenck was criticised, and his theory, out of which he has gained notoriety and wealth, was shown to be a pretense. Twenty-seven letters in reply have been received, taking the most diverse grounds. One from a "Spirit Doctor," offers four infallible receipts, for the changeable price of 25 cents, 50 cents, \$1.00 and \$2.00. He does not tell the reason for this varying price, for if infallible, the twenty-five cent one would be as valuable as the most costly. If anyone has such knowledge it is not right to withhold it for the paltry sum of twenty-five cents. This doctor also advises that he will be at one of the Western camps and offer these receipts!

Another will reveal the law, provided that I endorse it! Another is not as generous, and thinks if Schenck can take twenty-five hundred dollars, he is justified in asking twenty-five! Others are unselfish, and appear to desire to contribute to the welfare and happiness of mankind, only asking recognition of their claims.

When it is taken into consideration that there are about an equal number of male and female children born, that any particular child will be of one or the other sex is as one to one, and the chances of a correct guess bear that relation. In the application of any "receipt," or method, if there is failure it is set down as a neglect in faithfully applying the same.

When the student solves this question, involving the most profound and subtle forces which control the creative vortex of being, he will not become a pedler of his "receipt," or play the part of a charlatan exploiting his knowledge.

Student: Q. What is meant by the Holy Rood?

A. The True Cross. Perhaps of all the many deceptions practiced by Christianity, that of the Holy Rood is the most shameless and presumptuous. Constantine the Great, after murdering his devoted wife, his brilliant son and a score of friends, embraced Christianity and resolved to build a church on the very spot where Jesus was crucified. As the Emperor Hadrian had demolished every vestige of the sepulchre and erected a temple to Jupiter and Venus on the ruins, Constantine was met with the apparent impossibility of finding the locality. His mother, Helena, was at Jerusalem, an enthusiast ready to believe any imposture. She determined to excavate and clear away the ruins, and persistently pursued the task, until the holy sepulchre was found. Most amazing, the cross on which the Savior was crucified was also recovered, with the two others of his companions in misery! But the three could not be distinguished. Then a priest came and had them presented to a sick woman, near to death. Two gave her no relief, but the moment she touched the other she was healed. Helena sent a piece of this cross and some of the nails to the Emperor, the remainder was framed in silver and kept as a priceless ornament to the church. Pilgrims came from afar to see the wonder, and the priests drove a brisk trade in "splinters of the True Cross." The miracle was constant; though cords and cords of these "splinters" were sold, the wood of the cross did not grow less!

A day was appointed to celebrate the stupendous discovery, and to this day the greatest body of Christians, the Catholics, preserve the wonderful wood which never decays, and whose miraculous healing powers suffer no loss. In matters of religion, man becomes a credulous idiot, and believing the most improbable and impossible statements. In the ratio of the foolishness of his faith is he ready to sacrifice all that is dear and lay down his life in vain martyrdom!

To the critical student of history, the whole story of the finding of the holy sepulchre, and the cross, is one of utter fraud and seeming rascality. Helena was a vain enthusiast and the "Great" Constantine a murderer and villain of the deepest dye, who paused at no atrocity which would lead to his success. Yet he is sainted by the Christian world—Protestant as well as Catholic—and his name spoken with reverence. Why? Because he gave his strength and influence to the struggling faith. Why did he? Because his villainy was so atrocious the priests of the old religion would not absolve him, saying the gods would not and could not pardon such crimes against man and nature, while the Christian priests, seeing their opportunity, granted him immunity and received him as one "washed white by the blood of the lamb."

S. Steinborn: Q. Have cases of insanity or softening of the brain been cured by healing mediums? Would not such treatment be of more benefit than that administered in insane asylums?

A. Mesmeric treatment has been attempted, especially in France, and it is reported that the insane were regularly unsuceptible to its influence. This is probably the result of mistaken treatment and erroneous diagnosis. There can be no doubt that a large number of those regarded as insane are either subjects of self-hypnotism or obsession, and all such would find mesmeric treatment more successful than any system of medication. We have cases of insanity cured by spirit power through mediums, but it would be an infringement on the high powers conferred by law on the doctors, for even a Christ to lay hands on the sick within the walls of an asylum.

NOTES FROM CASSADAGA.

Interesting Features of the Closing Days.

The last week of Camp Cassadaga for 1898 is here, opening with as fine weather as could be asked for. The Rev. E. L. Rexford gave three lectures here that were listened to with great attention. His remarks show him to be a great observer and thinker, and he has the power of pleasing expression that holds an audience to the finish of his discourse.

Mrs. Richmond finished her work here the last week and departed for other fields of labor, carrying with her the good wishes of many friends.

Last Sunday morning I had the pleasure of listening for the first time to the intellectual and spiritual lawyer, Hon. A. B. Richmond, of Pennsylvania. He gave one of the most logical and reasonable discourses upon the truths of Spiritualism that I have ever listened to, showing conclusively that the Bible proves Spiritualism to have been true in past ages, or else there is nothing taught there but complete annihilation. He also brought out a point upon which I was contradicted but a short time ago by a leading church member, in regard to the fact that John Wesley, the founder of Methodism, was a medium from his childhood and that the Wesley family had various spirit manifestations in their home in Epworth cottage. He stated that once upon a time here at Lily Dale, he had been contradicted by a leading divine, and that he did not have the authority with him, but this time he brought it along, and he read from no less a light than the Rev. Dr. Adam Clarke. The audience gave close attention as he told them at the start he should make no effort at oratory, but that he would try to present proof as though before a court and jury. He premised his remarks with the statement that evidence and proof were not the same thing, and said it was proof that he wished to present.

In the afternoon Willard J. Hull gave the discourse upon the "Mental Activities of the Present Time." The subject was ably handled, and yet the writer heard the criticism that it was more fit for a class of medical students than an audience of a Spiritual camp-meeting. There were ringing truths uttered, that if taken home and lived in the lives of the people will bear much good fruit.

Mrs. Isa Wilson Kayner gave the "Fire Test" in the auditorium in the evening for the last time this season upon these grounds. She was greeted with a larger audience than before, and given the best of attention. The committee bathed one hand and left the other untouched. After bathing her face she was entranced and the guides proceeded to do their work. Lace, silk, money, paper, etc., was passed through the flame of a large lamp, without harm. The chimneys were held firmly in one or both hands when they were so hot that when handed to the committee they dropped them at once to the floor. A celluloid cuff was cut in two and the severed edges passed through without harm. Then a little girl about six or seven years of age came to the platform, and the guide, taking the delicate hand pressed it solidly against the hottest portion of the chimney with the wick turned up to a full blaze. The committee examined the child's hand carefully and could discover no sign of injury. The little girl said that when her hand was held there it felt just a little warm, and yet if the child had held her own hand there alone it would have cooked the flesh and left the skin of the hand upon the chimney. There were three large lamps trimmed and burning all the time. They then took up a lamp, and placing the hottest portion of the chimney against the cheek marched down and around the audience and back to the platform, one of the committee following closely to see that she did not remove it from her face. Their report was that she held it in that position two minutes and twenty-eight seconds while it was hot enough to blister seriously in just two seconds. She then gave some very marked clairvoyant and psychometric readings, doing so from touching the hand, turning her back and the party taking two or three steps, being blindfolded so that it was impossible to see, and without touching the party in the chair telling sex, color of clothing, and giving accurate dates, as well as describing spirit friends that were duly recognized, and all this to perfect strangers, and mostly new investigators. The seance is the talk and wonder of the camp to-day. As a result of her power to heal the gentleman from Meadville, the partner sent his wife for treatment, and she goes home to-morrow better in health than for many years. And so the good work continues.

Last Saturday evening when the train pulled into Lily Dale station it brought two prominent English visitors and friends, Brother and Sister E. W. Wallis, editor of Two Worlds. They were given a right hearty welcome, as there were many here who had met Brother Wallis when in this country seventeen years ago. To-day the association omitted the regular conference and Brother and Sister Wallis conducted joint services, and all who were privileged to listen were more than repaid for their time. I certainly believe that time has improved Brother Wallis instead of dealing harshly with him. I well remember the pleasure of listening to him in Chicago when he made his first trip to this country. His companion who is with him is a fine instrument in the hands of the spirit world, and she is willing and ready to assist wherever she is able to do good. Their reception at Lily Dale has been hearty and glad. They both speak in favor of more being done by the older Spiritualists toward assisting the Lyceum children and young people to know more of the grand truths and principles of Spiritualism, as they believe the future good of our religion depends upon their growth into a knowledge of the truths we possess.

Sister Carrie E. Twing came among us to-day to be with us until the close of the camp, and the friends will have an opportunity of listening to her to-morrow afternoon. Already signs may be seen in various parts of the camp of the beginning of the end; as boxes are being packed and shutters placed at the windows, as the owner returns to his permanent home.

That these six weeks have been for the betterment of those who have been privileged to be here, I hardly think any one will deny. The words of inspiration, wisdom, logic and common sense that have been uttered, and the soul-stirring music, both of voice and instrument, must have had great effect for good. Among the sweet singers I remember only one name, a Miss Wooster, of Pittsburg, Pa., who returned home to-day.

Next week Mrs. Kayner and myself attend the oldest grove meeting in the United States, at North Collins, N. Y., and then we turn our faces toward Chicago after an absence of nearly four months. T. D. KAYNER.

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

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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

SPAIN AND FRANCE:

Ancient—but How Ancient?

The earliest historical reference to Spain and France is found in Obadiah, verse 20.

"And the captivity of this host of the children of Israel shall possess that of the Canaanites even unto Zarephath, and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South."

"In the holy language of Judaism," says Prof. Edwin Johnson, "Sepharad means Spain, and nothing but Spain; and Zarephath no less distinctly means France"—(Rise of Christendom, p. 311).

In proof of this assertion the author quotes the Spanish Rabbi Joseph (1490-1575), whose book is "A memorial of the multitude of afflictions which we have experienced in the countries of the Gentiles from the day that Jehudah was led captive from his country until this day; and of the wars of the kings of the Gentiles which they have waged in the land of Jehudah and Jerusalem, and the exiles from Zarephath and Sepharad. . . . a book of the chronicles of the kings of Zarephath and Sepharad and of the kings of the house of Othman."

Rabbin Joseph describes himself as one of the priests who went from Babel to the land of Sepharad.

But how ancient is the book of Obadiah? The marginal date in our Bible is 587 B. C. There are no existing Hebrew manuscripts that can be assigned to an earlier date than the twelfth century; nor are there any monumental evidences of the great antiquity of the Hebrew alphabet. It was probably made up from the Arabic in the tenth century by the Rabbin of Spain, whose culture and civilization came from Arabia.

The learned Jesuit, Hardouin, who died in 1720, aged 83 years, maintained that there were no manuscripts more than four hundred years old except the sacred scriptures. He believed that before the year 1300 the Greeks had none but Latin Bibles and Liturgies; he believed that the Latin code of the New Testament was the earliest, and that

the Greek was a later translation; indeed, he believed that Jesus and his apostles spoke and wrote in Latin. The latter notion is scarcely more absurd than that Jesus and his apostles spoke and wrote in Greek; for it is now known and conceded that the vernacular of Palestine was Aramaic, which was substantially Syriac; and we have an alleged ancient version of the New Testament in the Syriac language, called the Peshitto, claimed to be the truest if not the earliest.

Prof. Johnson agrees with Father Hardouin in the postulate that the writings of all the Christian Fathers were fabricated after the revival of learning, but he differs from him in regard to the antiquity of the Old and New Testaments, maintaining that they also belong to the category of modern fabrications. He considers the passage in the Old Testament which describes the Jews living in the midst of the people of the provinces of the old Roman empire symbolized by "the Canaanites," Israel's enemies. "The Arabs knew of no Hebrew books," says Prof. Johnson, bequeathed from the film foretime. The Hebrews, on the other hand, who directly admit that the Arabians were their masters in philosophy, indirectly admit that they were also their masters in religious lore. W. H. BURR.

Washington, D. C.

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BRIGHTER OUTLOOK.

The Heavens Are Aglow with Light.

There is a brighter outlook for the cause of Spiritualism at the present time than has ever been known before in the annals of history. The very heavens are aglow with its brilliancy. The angels are crowding around their mediums and filling them as it were, with the holy ghost and their inspired thoughts. Such a pressure has never been known before. Even the most strictly orthodox are feeling it; they sense something that they cannot account for; it creates an uneasy feeling in them and they wonder what it is.

Extremes follow each other in all cases. The war-cries of nations will be drowned in love messages from the spirit world. Already a call for more light is heard from the orthodox world, which has an ominous sound to it, that is even a surprise to the most enlightened in the Spiritual ranks. We hear it coming from all parts of the earth. Surely it has a deep meaning to it that none but the higher angels can interpret.

Less and less comes the howl against our beautiful religion from the Christian fraternity, and more intense is the inquiry concerning the holy truths of the new religion that is handed down to us from the promulgators of our most beautiful faith.

The word Spiritualism has a charm to its meaning that fills the heart with love that no other word is able to substitute. The day was when cruel-hearted Christians thought they could silence it and even put it down. Already it has risen so far above them that even the devil has become ashamed of them, and has turned traitor to their cause, and refuses to help them any more to make proselytes. Those the gods intend to destroy they first make mad. The day was when the word Spiritualism was mentioned in the Christian Churches a flutter of revenge was heard from every quarter, but things are different now; they are weakening now, and are continually falling from grace.

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Spiritualism shows a better way to reach the heavenly spheres than the Christians had any knowledge of. We require no gods or devils to help us out. One broad road which runs along lines of progress, all that is required for humanity to reach perfection in the higher spheres of the angel world. The Spiritualists' plan of salvation requires you to save yourself. Gods and devils are all dispensed with. Nothing but the understanding of the holy truths of Modern Spiritualism and obeying its laws is required for the salvation of all humanity. Prayers and all other hypocritical conduct, no matter how piously rendered, have no weight in clearing up sins and freeing one's conscience in that country where nothing but truth is at par.

At no time since the birth of Spiritualism in 1848, has there been such a demand for tests as at the present time. Even the Catholics are becoming anxious to inquire into the phenomena of Modern Spiritualism, all the signs being taken an advancement in the development of our media, and greater hope is manifested all along the line.

The Anti-Spiritualist movement tends to open the eyes of all thinking people, and the cry is there must be something in it or why this effort to cry it down. The weak-minded and faint-hearted may falter and fall by the wayside, but they are ready to take the place of every one that goes over to the enemy. The fruit of our labor is being manifest in the Christian ranks in this country, and the English people are progressing at a wonderful rate. As soon as this Spanish war is ended, the angels will renew their efforts and more wonderful things will be accomplished than ever before.

As speakers, writers and editors, as well as all the mediums and most overwhelmed with work, and the cry will go up, "Give us a test. Give us more of the philosophy and a greater abundance of its truths!"

In my opinion, as I have said many times before, it is the mission of Spiritualism and the American people to enlighten the world. Now let us do it in a scientific way. The whole world is looking to America for something wonderful to come to pass. Do not disappoint them. We have the element within us to accomplish more good than all the other nations combined are able to do. DR. WM. CLEVELAND.

St. Paul, Minn.

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CHICAGO, ILL., SATURDAY, SEPT. 10, 1898.

NO. 459

LINCOLN PARK.

Moonlight Rambles Therein.

THE "TALL, QUEER SORT OF A MAN" AND THE "JOLLY FAT MAN" CONVERSE ON THE "SACRED THREE."

"The tall, queer sort of a man" and his friend "the jolly fat man" are seen frequently sauntering through the park evenings, and invariably they fetch up at the "Old Abe" monument for a rest and a finishing chat. This strangely matched pair seemed to have a reserved seat on the west side of the horse-shoe shaped stone seats.

At this particular time the fat man was tired, and after a series of grunts and stretches, he lay down and prepared himself for the usual unwinning of some of the "queer sort of philosophy," as he termed the talks of the "queer sort of a man."

"I say," Professor," said he, "you are always ready for some explanation of everything. What do you think of the 'Holy Trinity' idea? How did the preachers get hold of it, way back, you know?"

"The 'queer sort of a man' stretched himself and elevating his chin so as to get his eye in range of the massive forehead of 'Uncle Abe,' he proceeded to unwind as follows:

"Come, now! Let us reason together," said Paul.

"There you go again! Quoting Bible," exclaimed the fat man.

"Please wait, will you?" said the Professor. "As I was saying, let us reason on these things."

"The worship of a 'Trinity' can be traced to the Egyptians, according to Plutarch, whose sacred three was Osiris, Isis and Horus, under the form of a triangle.

"They considered everything perfect to have three parts, and therefore the god of evil had one, and the good god three.

"The ancients had a Christ, a virgin mother, Queen of Heaven.

"Isis was represented as carrying in her hand the cornucopia, or cross. In one of the tombs of Pharaoh there has been found a figure of a little child issuing from the bosom of its divine mother, the resplendent golden rays darting from its head was intended to represent the rays of the Sun God.

"The God of Saturn was symbolized by a cross with a ram's horn attached to the lower end, indicating the Lamb of God. The God of Jupiter was a cross with a horn on the left end of the bar. Venus, a cross with circle attached.

"The Semite nations indicated their belief in the line, 'First God; then Word, then Spirit.' Expressed in the trinities of God, Earth, Atmosphere, Earth, Fire and Water. This method of analysis may be traced to the Hebrews—Jehovah or Je-hova, representing the future, the present, and the past; and from this idea the three uniting in one has evolved the 'Father, Son and Holy Ghost.'

"Thus the Christian is indebted to the Hindoo and Egyptian for the groundwork of his religion.

"The trinity of India may be found in books in a language that has ceased to be spoken for thousands of years before the birth of Jesus of Nazareth.

"The ancient symbols of East Indian theology can be seen in rudely carved and fashioned busts with three human heads protruding therefrom; symbolizing the Creator, Preserver and Regenerator of mankind.

"The Zoroastrians or Sun Worshipers, had a trinity in the sun, 'Light, Fire, Flame,' three manifestations of the sun, which gave to them the 'All-Seeing Eye,' which is synonymous with that of sun worship, that, it is said, Solomon introduced these ceremonies into Free Masonry. Thus are our modern Free Masons chanting Egyptian and Assyrian forms of worship.

"The Persian Trinity was Ormuzd, Mithra and Ahriman.

"The Hindoos had Brahma, Vishnu and Shiva, corresponding to power, wisdom and justice, or Creator, Preserver and Destroyer of life.

"The Chinese idol Sam-pao consists of three, equal in all respects.

"The ancient Egyptians had Emepht, Elcton and Pht.

"The Peruvians and the Mexicans had also their trinities. That of the Mexicans being Yzova, (father), Bacah (son), and Echeval (Holy Ghost), and they received their doctrines from their ancestors the Aztecs. It is said that the priest who accompanied Cortez to Mexico was astonished to note the similarity of the worship of the natives to that of the Roman Catholics, and he exclaimed: 'The devil has evidently informed these people of the Christians' visit; for who else could have given them the information?'

"The symbol of government on the lost continent, Atlantis, was a three-pronged tripod, sustaining the principle of three.

"All of these facts carry us back of the times mentioned in the old Jewish Bible. All the forms and ceremonies of the Roman Catholic Church are supposed to be copied from ancient religious ceremonies, which in turn were borrowed from the astrologers and learned magi of the East, and to whom our modern mathematicians are indebted for their system of calculation.

"The same mysterious three and its multiple can be traced as an important factor in astrological calculations.

signs and agree with the astrologers of old.

"Strange as it may seem to the ordinary man of the day, this number of 3 plays a prominent part in the drama of nature."

"Say," said the fat man, "Socrates, let us put on that philosophical string just a moment; my star is out and I've lost my watch; looking at that pink shirt matched girl on the tandem with the little fellow behind that black mustache over the golf stockings. My! but ain't she a stunner?"

"Oh! now, Professor, you don't like to look at the pretty girls! Oh, no!"

"Excuse me, Professor—but to return to your discourse, that I hope I have not spoiled."

"That three business! That's something I have never heard of."

The queer man gathered himself together and said: "I don't know as I can commence again where I left off. Let me see. Oh, yes, the human family, as well as all animal life, appears to be governed by this mysterious three. Father, mother, offspring, is as holy a trinity as I can imagine. The body is divided and subdivided by three—head, trunk and limbs. The head is divided into three groups of brain convolutions: Lower brain, upper brain, and frontal brain. And our actions, words and thoughts reveal the location of the thought emanates."

"The three prominent facial features are mouth, nose and eyes. The leg is divided into three sections; likewise the arm. The hand and foot is also governed by this three. As you will notice, each finger has three joints, etc."

"We have the body, mind, soul; material, mental and spiritual; blood, bone and flesh."

"The three kingdoms are called animal, vegetable and mineral. Each may be also divided by three. Iron, stone and brass are prominent materials for building; also wood, glass and paint."

"Gold, silver and copper; wool, cotton and flax; wood, coal and oil for fuel; oil, gas and electricity for lighting purposes. Powder, gas and dynamite for destruction. Fire, air and water; heat, steam and electricity—powerful propelling forces. Heat, electricity and magnetism for healing and curing disease."

"Man has three valuable animal servants—horse, dog and sheep."

"The vegetable kingdom can be divided in a similar manner: Tree, root, body and branch; sap, leaf and fruit; bud, blossom and seed. Man controls the entire catalogue of trinities."

"He eats, drinks and sleeps to sustain life by the three principles of respiration, absorption and excretion. He utilizes oxygen, hydrogen and nitrogen. He thinks, moves and executes. He manufactures, buys and sells. He is transported from town to city by horse, steam and electric power. He plows, sows and reaps; he threshes, grinds and eats, corn, wheat and oats."

"Through the agencies of bone muscle and nerve he feels the impulse of intelligence, which transforms him into an enlightened soul, able to comprehend the difference between the animal and human plane of existence. He feels, hears and sees that he is a progressive soul, inheriting immortality."

"We have three necessary as well as dangerous ruling powers, which, when used by selfish and scheming politicians, are disastrous: Churchianity, political tyranny and the medical fraternity."

"I suggest the idea that the origin of the Holy Trinity worship of the Christians can be traced to primitive man, who, having been endowed with intuition and inventive genius and perceptiveness, through all his stages of development, has observed the mysterious 3 operating through all departments of nature; finally ending in the grand trinity of father, mother and child, which became the foundation of a reverential observance of the unseen reproductive principles and preserving power. The sustaining of such a reverence created a demand for a personification of these principles."

"The supplying of that demand resulted in the ceremonial worship that has varied in operation according to the education and culture of the people in different stages of development."

"By George!" said the fat man, as he sprang up from his dose. "She's fell headlong. Wonder if she has hurt herself badly?"

The Professor stared in amazement at his sudden interruption. "What's the matter?" said he.

"Why, don't you see? She came near breaking her neck!" said the excited admirer of the girl dressed in blue bloomers, who was just remounting her bicycle, who though nothing unusual had happened.

And the meditative tall man turned green immediately and appealed to "Old Abe" with a beseeching look, and the genial Abraham winked his right eye and said, "It was always thus, young man. The masses don't think upon such questions. There are others besides you who are sorely tried because of the thoughtfulness of the age."

And the tall man thought and thought, and the fat man stooped down to pat a little baby in a carriage as they walked toward Clark street, and snapping his finger at a dog, he called out cheerily to his partner: "A jolly night this, old man. Call around to-morrow evening and we'll take another look at the bicycle girls, eh! Good night."

And the "tall, queer sort of a man" thought some more as he turned down Clark street: "Strange, isn't it? He appears to be a bright, wide-awake sort of a chap, but you can't keep him on a subject to save your life."

And the fat man jumped on the North avenue car and murmured: "He is a queer sort of a man. Regular dreamer."

GEO. F. PERKINS.

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AMERICA.

The Vision of Washington.

The following description is related by Anthony Sherman, a gentleman of ninety years of age, who had it from the General himself:

"The darkest period of the American Revolution was in the year 1777, when Washington, after dreadful reverses, retired to Valley Forge to encamp during the winter. Often did I see the tears of distress course down the cheeks of the loved commander, when he reflected on the sufferings of his brave soldiers. Washington had the habit of praying to God for help and prosperity. A certain day Washington spent by himself alone in his chamber, and when he came out he looked unusually pallid. Then he said:

"As I sat this afternoon writing and my mind was deeply weighed down with trouble, I discovered opposite me a most beautiful female form. I was much surprised for I had given most peremptory orders not to be disturbed by anyone. I could not for the moment find words to inquire of this unknown visitor. Three or four times I inquired without receiving an answer. She only elevated her eyes a little. I now felt a most extraordinary sensation throughout my whole body. I would have risen up, but the starting of my mysterious visitor made me displease with her. I attempted again to address her, but my tongue was tied. A certain unknown, mysterious, irresistible power overwhelmed me. I was unable to do anything more than stare at the apparition. By degrees the room became filled with a remarkable light; the image herself became suddenly luminous and bright. I now had the feeling of a dying person. I could not think, reflect or move. I am only conscious of the fact that I looked sternly on the vision."

Here I heard the voice saying, "Son of the Republic, look and learn." At the same time the figure stretched out her arm and pointed eastward. Transparent clouds arose in the distance; and lifting themselves, the whole world was formed a most astonishing figure. Before me there was spread all the countries of Europe Asia, Africa and America. Before Europe and America I saw tremendous waves brandishing; and also between America and Asia. Again the voice repeated, "Son of the Republic, look and learn." Instantly I beheld a darksome image pulsing between Europe and America. He dipped water with both hands and with his right hand he poured it on America, and with his left hand he poured it on Europe. In a moment black clouds arose from both countries, which met half way upon the Atlantic. Here they tarried awhile and then moved westward, and then covered the terra firma of America. Liquid lightnings flashed through the dark clouds. I heard the deep growling of the American people. Again the angel dipped and sprinkled water before them the dark clouds receded and sunk into the ocean."

Now for the third time I heard the voice, "Son of the Republic, look and learn." I looked up and saw in America numerous towns and cities, and improvements spreading from the borders of the Atlantic to the coast of the Pacific. Upon this the angel turned to the South, and I saw a horrid grizzly spectre approaching from the North to our own land. The population now part one against the other. As I contemplated this scene, I discovered an angel of light and on his head he had a glorious crown with the word "Union" inscribed. In his hand he bore the American banner and cried out, "Remember, you are brethren." Immediately the armed hosts threw down their weapons, became friends, and marshaled under the Star Spangled Banner."

Again I heard the mysterious sound, "Son of the Republic, look and learn." The second danger has passed over, and I now saw cities, towns and fields increasing in numbers until the whole land was thickly covered from the Atlantic to the Pacific; and the people were as the stars of the firmament and the sands of the sea—numberless."

Again I heard: "Son of the Republic, look and learn." Upon this the angel set a trumpet to his mouth and blasted thrice, and dipped water with his hands and threw it on Asia, Europe and Africa. Now my eyes beheld the most terrible scene. From each of these countries arose black and heavy clouds which united in one great mass; through these spread liquid lightning and a host of immense legions of armed multitudes, marching and sailing towards America, which soon were enveloped in the black clouds. And now I beheld how these immense armies wasted and burned our cities. And now I heard the thunder of cannon, and the clash of the swords, and the war shouts of millions encountered in deadly strife."

Again heard the mysterious sound: "Son of the Republic, look and learn." After this the dark angel gave a great loud, long and fearful blast. Now suddenly broke forth and dispersed the dark clouds from over the American country. After this I saw the angel with the glorious crown, inscribed "Union," descending from heaven, accompanied by legions of glorified spirits, having in his hand a sword and in the other the Star Spangled Banner."

Now, again, amid the din of battle, I heard the voice, "Son of the Republic, look and learn." After the sound of his voice, the dark angel, for the last time dipped water and sprinkled it on the American continent, when the dark clouds with their armies rolled back instantly, leaving the glorious victory to the Americans. Then I saw villages, towns and cities and improvements arise like magic, while the angel of light planted the Star Spangled Banner amidst the vast multitude of people, and cried, "As long as the stars of heaven endure and the dew rains upon the earth, so long shall the Republic endure." And the vast multitude unadvisedly cried out, "Amen!"

Now by degrees the vision vanished, leaving nothing but the mysterious and very beautiful female figure, who once more said: "Son of the Republic, what thou hast seen is thus to be expounded: Three great and dangerous calamities will come over this Republic—the second is the greatest. When this event shall come, then the world cannot conquer it. Now let every citizen of this Republic learn to serve God, his fatherland and the blessed Union." With these words the image disappeared. I arose from my chair with the full conviction that this was a revelation to me of the birth of this Republic, its progress and its varied destinies.

"All this history," says Mr. Sherman, "I myself heard from the mouth of General Washington."

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BEAUTIES OF LIFE.

As They Are Portrayed by a Vermont Lady.

SHE TAKES A ROSEATE VIEW OF LIFE, AND WOULD HAVE ALL CULTIVATE THE HABIT OF LOOKING AT THE BEAUTIFUL.

As I gaze about me, looking over hill and vale, noting the landscape so wondrously planned, I can but wonder how we ever become dissatisfied with life, or why so much friction among earth's people. While God, the infinite power, the source of all light, truth and beauty, has made this world so beautiful, why should we ever harp upon some worn-out theory? Why ever criticise others? Why find so much fault with our conditions? Nay! We should strive to live so, so attune ourselves to the all-wise force, that we should never perceive conditions that would mar our lives, but ever grasp the opportunities that are ours, thereby making the most of life, enabling us to live lives of usefulness and lives of peace and harmony. We should learn to live more the beautiful. How can we be at war with each other, when we stop to consider we are all a part of the infinite whole, all placed here alike. Then why not give our brothers and sisters an equal chance in life, instead of many times, through envy and selfishness, keeping things down?

Oh! for a moment, children of earth, consider the beauties of life. Live in the reality of them, letting your gaze wander far out on land and sea and view the beautiful works of God. Do you never feel when alone viewing the grand works of nature, drinking in the beauties as you note the hillside dotted with blooming flowers, the beautiful groves and forests resplendent in their green, and as the song-birds warble their merry lays amid the branches of the trees, perchance the eye happening to cross the borderline of the cooling waters, do you not feel the nearness of God and his angels? Oh! friends, there is nothing so real to me as a "muse" or communion with nature. It seems to me the voice of God speaking into my soul and the loved ones ever ready to cheer and guide me as I wander here below. How can we help but be benefited by communing with nature, its influence is so exalting and uplifting. Then, oh! then, is the time I feel the nearness of the angels, and the better for the moment or hour spent in silent communion, drinking in the love and beauty of that state of mind, and place them in a state of harmony where they would be able to rise superior to earth's conflicts."

Mortals are too closely enwrapped in worldly cares. If they would but seek an hour each day for the upliftment of their beings, the silent influence is so exalting in time it would bring them out of that state of unrest, and place them in a state of harmony where they would be able to rise superior to earth's conflicts."

Yes, friends, that is what is most needed—communion within yourselves, where you can draw unto the higher forces, shutting out discords that are appalling to you. Then life would be a pleasure. As you cultivate the beauties of life, the world will appear more beautiful to you. Mother Nature is most grand! The trouble lies with her people having gotten into that state of unrest and selfishness so detrimental to them."

Love and charity should be the ruling power, and by cultivating the truthness of life, they would be.

What makes life beautiful? Meeting all with a paternal spirit; giving others the same opportunities we ourselves seek; giving all an equal share or right in this world; cultivating a love for the refined and beautiful—then the world would be paradise to us, and we would feel our lives were a benefit instead of so often a failure. I sometimes wonder when I see people always unhappy and discontented, how they can be so, when there is so much in this life that is a comfort and blessing despite the unpleasant conditions and warfare often met with. Somehow they seem to forget this life is short, only a preliminary one preparing us for a life of eternity, and that our deeds and actions will all reflect back upon ourselves, and if we make of this a life of joy, happiness and goodness, the reflections will be pleasant to us, but if ever in a state of selfishness, and strife, the reflections will be anything but comforting."

So I say cultivate all the grandeur there is within you, bringing it to the light where it may be seen and realized; then you will prove a noble example before others, and your presence will be strengthening and uplifting as you walk among the here below; and as your feet cross the portals to that fairer land, you can look back with that delight and satisfaction that will glorify your soul and you will go peacefully on, toward progression's way."

GERTHUR R. GILLETTE.

West Fletcher, Vt.

Mediumship. A chapter of I. prices. By Mrs. Maria M. King. Price 10 cents.

PROPHECY.

The Greatest of All Japan's Prophets.

KOBMON TAKASHIMA, WHO BELONGS TO THE "EIKI" SCHOOL—PREDICTIONS VERIFIED.

The most prevalent system of divination in Japan is the one based upon the "Book of Eiki," which is the combined work of a certain number of Chinese sages, says the Chicago Record. "The most prominent and skillful prophet of this school in Japan is Mr. Koenon Takashima, who, according to his own published accounts, seems to have been very successful in his divinations."

The theory of this system of divination is claimed to be the same as the undulatory theory in Western physics, but the connection between the two seems, to an uninitiated person, rather remote. To attempt to explain this system briefly is impossible; to give a full and clear explanation would require too much space, and would not be particularly interesting, except to specialists. It is, perhaps, sufficient for me to say, for the benefit of the general reader, that divination is performed by means of five sticks at one moment when the purity of one's heart is at its apex."

Without going into any further explanation of the theory or the process, I wish merely to set forth some very curious illustrations of the successful application of the principle.

A clerk once came to Mr. Takashima in great distress because he could not find 300 yen, which his master had entrusted to him, and which he said that he had locked up in a chest of drawers. When the diviner had consulted his diagrams the clerk received the following instructions: "The money is still in the house, in the upper story; the bamboo cage is splendid and free from breakage."

When the distressed clerk reached his house again he found the money hidden in the bamboo chest upstairs.

Mr. Takashima relates several instances of correct prophecy with reference to the outcome of business ventures; but one of these will suffice as an example. When a merchant friend visited him he obtained the following advice: "Remorse disappears. He has obtained three articles on hunting." This was interpreted to mean that he would make a profit of three times his capital. The merchant gathered together all the money he could raise and bought up a large quantity of ginseng, which he sold to a Chinese factory at an extraordinary profit, and as he also gained considerably by a sudden appreciation of foreign coins, he cleared altogether about three times the amount of his capital.

At one time, when a friend of his was about to return from Australia, he prophesied to the friend's family that he would encounter shipwreck north of the equator, was in danger of wetting his garments, but would safely escape from water to earth—all of which happened. Mr. Takashima also has indulged in prophecies concerning political affairs, and has made some remarkable "hits" with reference to the National Assembly of Japan, Hawaiian affairs, the war between China and France, and the Franco-Russian war and several other similar subjects.

It is especially interesting to note that Mr. Takashima sometimes has been consulted by the most intelligent men and leading statesmen of Japan. It is scarcely possible to believe that such men had any real confidence in divination; it is more likely that they resorted to Mr. Takashima out of curiosity or in sport, and yet his prophecies were fulfilled in each and every case. For instance, the late Count Mutsu, when he was Governor of Kanagawa Prefecture, planned a great revolution in the system of local taxation, and he determined to offer his views to the Imperial Government, but first consulted Mr. Takashima concerning the outcome. The latter received a revelation that Mr. Mutsu's views would be accepted and that he would thrive be advanced in office. This prophecy was soon verified.

In May, 1893, Mr. (now Count) Matsukata, then Minister of Finance, told Mr. Takashima that he was afraid that year would not be a good crop, as the weather was very heavy in the spring and the weather comparatively cold. The diviner prophesied what actually happened, that, although a drought would come, it would not be so severe as to cause serious damage, and the crop would be abundant. It must, however, be kept in mind that this weather prophet, who had been the seer of the present day, did not base his prophecy upon any scientific observations and calculations, but relied entirely on the chance arrangement of his sticks.

In 1885, when Count Ito started for China to negotiate with reference to Korean affairs, Mr. Takashima correctly divined that the negotiation would result peacefully, to the general advantage to the yellow race and to the special honor of Japan. In fact he had already divined that Count Ito was the proper person to send to China to carry out that negotiation. His divination brought out the following message: "There is game to hunt; advantageous to remonstrate; free from blame. Good. My name is Jogi. I am seventy-one years old. I suffered from fever and died of ulcers all over my body a year and five months ago without being cured for and without a drop of medicine having been administered to me. Myself and the patient were playmates, and I always loved to be in her company, and had been the seer over her all this time and had no opportunity to get into her. On the 17th, after her bath, as she was wiping her hair, a lock of it touched me, and I got possession of her." Now Jogi was a cousin of mine; and the circumstances attached to his death; his age, and the exact time he died were exactly given by the patient, although my wife never heard or knew of my cousin's age or the particular date which he died and the disease of which he died."

The operation of exorcism commenced at 1 p. m. and lasted till 6 p. m.

ABABU GHOST STORY.

Results of Mrs. Bhattacharya's Tank Bath.

Babu Harihar Bhattacharya writes the following from Khurrial in Hooghly district, which is verified by Babu Tej Chunder Bose of 201 Chucker Khansama's lane, Mizapore street, Calcutta:

A belief in ghosts and spirits in the far east, the nineteenth century is said to be put down as superstition, pure and simple. Yet manifestations which do occur in our very presence cannot be accounted for as being other than supernatural. If men deep-read in philosophy and science are asked as to the causes of such phenomena they ascribe them to something mysterious; but they would never admit the existence of such agencies as spirits. I myself had no belief in them; but my recent experiences have thoroughly convinced me that there are such beings as spirits.

My wife has a good constitution, was hale and hearty, and she was passing her life happily and fully, always engaged in her household affairs. On the 17th of last month she went to have a bath in the tank attached to my garden. On her return home she felt very uneasy and was slowly swooning. Addressing my mother she said something was wrong with her, as she felt a choking sensation, and was losing all vitality, and after that she became quite unconscious and remained so for more than an hour. A doctor was immediately sent for, and by application of restoratives and other medicines she came back to her senses. But this state did not last long, for she commenced laughing and crying alternately, now talking to herself, and again having like a man, she would scream in fright as if some one was going to strangle her. The scene was most pitiable, and we were at our wit's end as to what to do. Doctors treated her in their own way, but it was of no avail. Her sufferings continued for six days without the slightest sign of relief.

One of my neighbors hinted that the cause was of a "possession by spirit," and suggested that Gunga Moyra's son from Nalhati should be sent for, as he was considered the proper person to cure such a case. On the 22d of June the elders were consulted, and their consent having been obtained, I went to Nalhati and informed Gunga Moyra's son of all the particulars. He promised to come on Friday, the 24th of June, and directed me to keep ready a jugful of water to be drawn out of a tank before daybreak and before any other person had touched the water of that tank. Punctually at 11 a. m. he arrived at our village. He is a venerable-looking old man of seventy years or upward. After taking rest for a few minutes he asked for a tulsi leaf, which being given to him, he wanted to see the patient. As soon as she saw him she shouted out, "Krishto Moyra, why are you here?" Without making any reply he repeated certain incantations and touched her head with the leaf, which at once made her quiet and senseless.

Thereafter he came away, and made arrangements for the poolings in a room in the outer apartment. Three seats were provided in this room. On one he sat himself; the second was placed in front of him, on the four corners of which were arranged Jala flowers; and in the centre was a brass vessel, filled with the water from the jug, referred to above; the third was reserved for the patient. After the poolings were over, which lasted nearly half an hour, he directed that two strong persons should keep hold on her. He then gave three low tappings on the wooden seat reserved for her, and by magic, as it were, she came straight running shivering and shivering and took her seat. No sooner she sat there, than the ojah drew a circle around her with a piece of chalk, repeating certain mantras as he did it. The patient again demanded to know whether he was not Krishto Moyra of Nalhati. He it noted here that no person in our village, not even myself, far less my wife, ever heard or knew that Gunga Moyra's son's name was Krishto Moyra. We only knew him as Gunga Moyra's son. The ojah, however, answered in the affirmative, and inquired what she had to do with his name. She said: "You have no business to molest me; I have done you no harm. Why should you tease and trouble me? I beg of you to leave me and depart in peace." The ojah in a defiant attitude replied: "I have come to drive you out. If you go away gently I shall deal with you as I please. If not, I am Issur Ghose of Baryne," then retracting it, said: "I am Aunt Komal." The ojah angrily said: "You are lying and prevaricating, and unless you give out your real name and the information asked of you I shall inflict a punishment on you which you will remember forever." The patient remained obdurate and talked irrelevantly for a long time without the least sign of yielding.

Thereupon the ojah drew with a piece of chalk on the floor the outline or figure of a man, and taking a knife and heating it red hot, thrust it on the picture at the region of the heart. The patient at once screamed, and, showing as if dangerously ill, stammered out, "My name is Jogi. I am seventy-one years old. I suffered from fever and died of ulcers all over my body a year and five months ago without being cured for and without a drop of medicine having been administered to me. Myself and the patient were playmates, and I always loved to be in her company, and had been the seer over her all this time and had no opportunity to get into her. On the 17th, after her bath, as she was wiping her hair, a lock of it touched me, and I got possession of her." Now Jogi was a cousin of mine; and the circumstances attached to his death; his age, and the exact time he died were exactly given by the patient, although my wife never heard or knew of my cousin's age or the particular date which he died and the disease of which he died."

The operation of exorcism commenced at 1 p. m. and lasted till 6 p. m.

It was broad daylight, and it was in presence of more than thirty persons that all this took place. I am quite sure as well as other persons are, that there was no trick whatever. By alternately coaxing and threatening, a promise was exacted from him that he would leave the patient without injuring her, leave the village for good, and would never come within twenty miles of its radius. Being asked if he would like to take any food before leaving the patient, he expressed a desire for some milk, which was given. The patient drank the whole of it and then lay down unconscious for five or six minutes, after which she regained her consciousness, and inquiring the reason why such a large crowd had collected in the house, with her wonted modesty, she lay well down and went into the inner apartment as if nothing had happened to her. She is up now all right, and is quite happy as before.

LIBERAL CAMP.

It Opens in Patriotic Style.

The camp-meeting at Catalpa Park, Liberal, Mo., was opened at 10:30 a. m., Saturday, August 20, by elevating the Stars and Stripes over the commodious pavilion. The raising of the flag was followed by a song, The Star Spangled Banner. Speeches were then made by D. W. Hull, Josie Folsom, J. M. White, O. S. Tisdale, Prof. W. J. Black, C. M. Folsom, G. H. Walser. The meeting closed with the popular song, "America."

An address of welcome was delivered at 2 p. m. by G. H. Walser, and a grand ball at night concluded the exercises of the day.

There were three lectures on Sunday by Mrs. Josie Folsom, D. W. Hull and O. S. Tisdale. Mrs. Folsom spoke from subjects given by the audience; D. W. Hull on the Gods of the Bible. He claimed that the name of the Deity was the Hebrew unpronounceable, and transcended all their powers of thought; that there were several gods acting in conjunction in the early part of Hebrew cosmogony; that these gods were limited in power and locality as mortals are, that finally an undeveloped spirit, Jehovah, became the God of the Hebrews. The gods he claimed accumulated in the human spirits and gave as evidence Greek mythology and many Bible quotations.

Mr. Tisdale took for a subject, "Saviors," showing that the doctrine of atonement was erroneous, after which he showed the necessity of saving each other and ourselves from ourselves, claiming that each had a work to do in this world, and none could shift his work to the shoulders of another.

Monday there was a conference and two lectures by Mrs. Josie Folsom and Dr. Cooper, from subjects handed up by the audience, each following the lecture by tests from the platform.

Tuesday, D. W. Hull delivered a lecture on Elijah the Prophet and his medium, in which he showed that John the Baptist and Jesus went forth under the control of Elijah, the Prophet. In the evening a lecture was delivered by C. S. Tisdale, on Some of the Peculiarities of Mediumship.

MYSTERIES OF A HAUNTED HOUSE

"All houses wherein men have lived and died are haunted houses."—Longfellow.

A long suppressed story has just been revealed concerning a residence out on Turk street, says the San Francisco Daily Report. This house was haunted by strange manifestations throughout the night. The heavy tread of footsteps through the halls and up the stairs, the turning of door knobs and the opening and closing of doors, harassed two members of the family for more than a year.

But these were only some of the uncanny visitations of night, and now comes the almost incredible tale of the happenings by day. At intervals the organ was played by unseen hands. The music was always of a sad, weird character, and what seems almost too extraordinary to admit, neither the pedals nor the keys moved during the execution of these strange, sweet melodies.

A family by the name of Williams occupied the house at the time. Mrs. Williams was never disturbed by these nocturnal visitors until shortly after she joined the Adventist Church on Laguna street, near McAllister, of which Rev. St. John was the presiding elder. She is a strong devotee of that faith, and sincerely believes that this phenomena was the work of Satan to dissuade her from her accepted religion.

Mrs. Williams is a refined, intelligent little woman and, shrinking from notoriety, quietly endured the visits of these ghostly marauders for over a year. She then moved with her family across the bay to Fruitvale, where she still resides. She confirmed the truth of the report that the house was haunted, and when urged reluctantly related some of her unpleasant experiences.

"I do not believe in Spiritualism," she began, "but I do believe that evil spirits return, and I prayed earnestly for aid to oust these unwelcome guests. No one would believe what I suffered during that year. No one can imagine, unless tortured in like manner, how thoroughly wretched one's life can be made by a nightly repetition of these noisy but invisible spectres. What made it harder for me to bear was my husband's attempt to convince me that these were only dreams or fancied phantoms. So I concluded to say nothing more of the phenomenon until someone else should discover it."

"At this time Miss Brodine, a friend of ours, was making her home with us and occupied a room upstairs, while my husband and I slept in the back parlor below. By a curious coincidence I discovered that she also was keeping a secret, and I felt gratified to learn that what I heard was likewise audible to my friend. The door leading into the hall from my husband's bed and mine, in such a position that I could see through the opening when the door was ajar. These disturbances were mild at the beginning, but gradually grew bolder as the year advanced."

"I was first bothered by raps, followed by the turning of the door knob. Thinking that some one was trying to get into the room, I called my husband, who was sound asleep, and by the time he was well awake the noise had stopped. To pacify me, however, he investigated, and finding no burglar, tried to comfort me by saying that I was nervous and had been dreaming. If this had happened but once, I might have thought his view of it correct, but as I said before, this was only the beginning, which grew worse by degrees."

It has always seemed a mystery to me that Mr. Williams could sleep during this confusion, while I was so frightened that I would often bury my head under the pillow and stuff my ears with the cover to keep out the sound. The turning of the knob was followed by the opening and closing of the door. This was done cautiously at first, then boldly, violently and rapidly. After I had gathered sufficient courage, I looked into the hall through the open door, but I could see nothing—neither form nor hand. My ears were strained to catch every sound, and my eyes were riveted upon the door, for I could hear footsteps approaching, apparently—the measured and distinct tread of a heavy man walking through the hall and up the stairs. The steps creaked with his weight. I was terrified, and what added to my terror, my husband slept as one in a trance. Was I alone, to be witnesses of these awful experiences? Perhaps I was losing my mind. These terrible thoughts crowded my brain and I concluded to test myself. If at the end of the month no one else witnessed this phenomena, then I would be compelled to believe that I was laboring under an hallucination.

"One morning Miss Brodine came down to breakfast looking so pale and haggard that I asked if she were sick, and oh how her answer relieved me. For she said: 'No, Mrs. Williams, it is just loss of sleep that ails me, and I am going to confess my secret—your house is haunted. I haven't been able to sleep well for the past two weeks. The first night I was annoyed by some one rattling the door knob, and I called out, Is that you Mrs. Williams? But you didn't answer, so I went to the door in a hurry, thinking that some one was sick and that you needed me. I listened awhile, and hearing nothing I went to bed again; but I had scarcely done so before the door opened and closed. Then I heard footsteps going down the stairs. Now this thing has happened every night since, and I made up my mind last night that I would make a clean breast of it.'"

"After this burst of confidence," Mrs. Williams resumed, "my friend and I compared our experiences day by day. They were by no means monotonous; for every room in the house seemed to be infested by these infernal visitors. The windows rattled, doors slammed and steps creaked, while the sound of heavy bodies seemed to be rolling around on the floors."

"Instead of decreasing, the power steadily increased, and as if it were not enough to endure at night, I was soon made a victim of their pranks by day. The back part of the hall was curtained off by portiers, so that even in the early part of the afternoon it was quite dark back of the curtains. One day, while passing through there on my way to the kitchen, I felt some one pulling at my dress and turned quickly to see who had caught me. I found Miss Brodine in the kitchen and together we searched the house to see if any one had played a trick on me, but we could find no one. Frequently after that, when going through this curtained space, my dress would be jerked violently. I could even feel the touch of hands and bodies gliding by. Upon several occasions when passing through this inclosure, the form of a man would join me and, keeping step, would walk by my side through the length of the hall, sometimes with one hand resting on my shoulder, as in a protecting way. I could never see this form. I could only feel the presence, and although this may appear to you a queer method of discerning, to me it was all too real to be desired."

"I soon grew into a state of being prepared for most anything, but I never ceased praying to be delivered from this supernatural bondage. The playing of the organ was the most wonderful manifestation of all to me and the most pleasing because several of my friends witnessed the performance. When this was first discovered, I was away from home. I had gone out to do some shopping and left my children in the care of Mrs. Bassett, who rented a room upstairs. When I came home the children met me at the door, saying: 'Mama, why didn't you call us when you came home? We heard you playing the organ, and when we went downstairs you hid from us.'"

"It was just about to scold them for telling stories, when Mrs. Bassett interfered by saying: 'Mrs. Williams, the children are telling the truth. The organ did play. They remarked, while going down stairs, that mamma had learned a new piece. I followed and tried to open the parlor door, which you looked before you went out, but it was still locked, and not wishing to stop the music

which was going on, we went through the back parlor. But by that time the organ had quit playing and they thought you had hidden from them; for there was no one in the room.'"

"Several days after this, Miss Brodine and I were sitting in the kitchen talking, when all at once we heard the organ. I never knew until then that the old Smith-American organ had so much soul. The rooms were filled with its wild, sweet tones. By the time we reached the parlor the music had become a wail, a regular dirge, and what added to our consternation, not a key moved nor a pedal. We stood spellbound by this enchanted thing. Volume after volume peeled forth, transporting me into another being. I soon became conscious that my body and mind were being moved by this magnetized instrument—quivering, swaying with every note, as though I were the thing being played upon and that the notes were drawn from me. Then such a lonely feeling came upon me. I seemed to let go of material things, and though I knew I was standing in that small parlor, I felt that I had the space of the universe surrounding me."

"The music still surged through me, now sweet, then blood-curdling, with now and then a shriek succeeded by chords denoting the keenest despair. The strangest part of it all was the fact that I could feel this music more acutely than I could hear it. I was lashed and tossed by these emotions by a power utterly beyond my control, until the sounds gradually died away."

"I told Elder St. John of this and he said: 'Sister Williams, perhaps there are mice in your organ.' 'But mice can't play tunes,' I replied, and he agreed with me. However, I had the organ taken apart the next day and found nothing but the dust of ages; so that theory was readily exploded."

"It soon was noised about that my organ was haunted, and several sisters of our church called to see and hear it. But this musical freak was not to be relied upon; in fact, it never played except at unexpected times. Sister Dratt was one of my visitors one afternoon. She was a confirmed invalid and this was the first time she had left her home for over a year. We waited and watched for about half an hour, hoping to get some musical manifestation, and at last gave it up. Sister Dratt had become exhausted and had to lie down upon the sofa to rest, while the others were engaged in an earnest discussion over some religious topics."

"All at once the music belched forth from that organ with a mighty effort. Sister Dratt was the first one out of the room. The music continued about three minutes, and this was the last occasion that the instrument ever played of its own volition."

"Soon after this we moved away from the house, and since then have not been bothered by these evil spirits."

"But, Mrs. Williams, what proof have you that these spirits were evil?" she asked.

"Because," she replied—and she blushed as she said it—"I attended a Spiritual meeting once and was told that I was a medium, and if I would go home and try that I could get messages from my own friends. I went home and prayed earnestly that God would send me a sign by which I would know whether these spirits were good or evil. If they were good, I prayed that he would send me my angel mother. She did not come and that was my answer. It was right after this that I joined the Adventist Church and what followed I have already told you. At any rate, I shall always believe that the house was haunted by evil spirits to make me give up my religion, which I shall never do." ANNABEL LEE.

NEW ERA CAMP.

Closes a Profitable Three-Weeks Session

To the Editor:—Although Oregon is far from the center of spiritual work, we "Webfooters" endeavor to get a little corner on the market once in a while, and feel just a trifle proud when the world recognizes our efforts and the attendant success.

In July we held our annual camp-meeting at New Era, much good being accomplished during the three weeks' session. One of the memories that will ever bring pleasant thoughts to those present is that of "Woman's Day." This day was given over entirely to the women by the program committee. The morning was devoted to lyceum work, and at 2 p. m. an appreciative audience assembled to enjoy the program prepared for the hour, which consisted of essays, recitations, and Woman's Day address by the guides of Mrs. Loe F. Prior—one long to be remembered by all present. This program was executed entirely by the feminine portion of the camp and all voted it a success, until it was announced that at 7:30 p. m. the gentlemen would furnish a program. Dismay was depicted on their countenances and consternation reigned supreme among the "brethren" for an hour, then all seemed serene.

At the appointed time the hall was comfortably filled and the gentlemen acquitted themselves admirably—although it was whispered that a woman helped them a little with suggestions, rope whisks, etc., etc. "Prof. Johnson" (otherwise known as Chas. Anderson the "boy orator"), from Everywhere, presided with dignity and witicism (when his whiskers and spectacles did not absorb his attention), and "Prof. Sousa" (known also as Mr. Wallace, the "man with a graphophone") discoursed sweet music at intervals, filling all vacant places on the program. While the spirit of fun ran riot, addresses were made by a number of the brothers, which were both entertaining and instructive.

A lyceum was organized by Mrs. Prior with twenty-three members, and a charter applied for. The little folks did excellent work, were prompt in attendance each day, and manifested great interest in all the lyceum exercises.

After the camp closed Mrs. Prior was our guest for a short time, and then the writer accompanied her to Cottage Grove, whither she went to labor for the N. S. A. It is indeed a pleasure to meet with people so earnest for spiritual advancement as one finds at this little "Grove." Only ten in number, yet they have a society chartered under the N. S. A., and hold weekly meetings at the home of one of their number. Mrs. Prior did good work for them, holding either a public circle or delivering a lecture each evening during the week we remained there, the writer assisting when possible. At the last meeting the opera house was filled, many standing for two hours. Several avowed themselves Spiritualists after the convincing tests they received, and we predict that the society will add some new members to its roll.

One thing we wish to commend to Spiritualists everywhere is the way these faithful few meet their financial obligations. Mrs. Prior gave her services to the people but was to have her expenses paid, and a collection for the N. S. A. Each member came forward with his pro rata share of the expense, so that all the collections were given to the N. S. A., being quite a neat sum. A number of the Jubilee badges were sold, to assist Frank Walker.

We met here old-time friends, Brother and Sister Garoutte, who were stanch Methodists, and officials of the church, ten years ago when "our husband" was pastor in said church and "we" mistress of the parsonage. They, with the two Hemingway families and Mr. and Mrs. Stauffer, entertained Mrs. Prior and myself right royally during our stay, making us feel that rich harvest must certainly fall to the lot of these good people, so faithful, kind and true. Nor must we forget to speak of the children in these families—mediums and Spiritualists all. Never have I met Spiritualists so enthusiastic for the cause, and so great a percentage among them strongly mediumistic. Two families contemplate sending their children to the Belle Bush Seminary. We wish there were more such Spiritualists.

Salem, Ore. MRS. ELLA ROYAL WILLIAMS.

A CURIOUS CASE.

Can Psychometry Occur Without Telepathy?

There is special research for cases of psychic phenomena in which intelligence has been received that cannot be accounted for on the hypothesis of telepathy or "soul communion." Herewith is presented a case in which the explanation of thought-transference would have to be so extremely remote as to render it highly improbable. We must furthermore insert the opinion that, owing to the fact that an exterior examination of this class of phenomena gives us at all times legitimate ground for the telepathic explanation, we cannot therefore truthfully claim that it will not account in any case, for such occurrences, so long as they are viewed from the exterior, that is, with the special senses; a careful examination of any and all so-called "spiritual manifestations" reveals the undeniable fact that they cannot give positive proof of their spiritual origin or of continued conscious existence when inspected only through the physical senses.

From the foregoing it may be correctly inferred that this account is not given as an instance in which telepathy plays no part, but as one that would make such an analogy far fetched and less probable than others.

This experience is mine, I am not a professional psychic and hence have no intention of "drawing trade," nor is there an intent of working up such for the future, but simply to add to the already large body of fact testimony on this department of science.

This case is not only unusual but practical, inasmuch as it was of assistance in my business, which is that of a machinist. In my department there are varying grades and sizes of iron-planers; quite frequently they break down or are disabled in some way. One day an apprentice came over to me and asked my assistance to examine his planer, as the table moved back and forth it caught and jumped, it was clearly to be seen from the outside that the apparatus which shifts the belts and reverses the motion of the machine was the seat of trouble, but just why it should refuse to do duty was not apparent. A shaft, to which the short shifting lever was attached, extended out from within the planer bed, this arrangement so hid its mechanism that the cause of derangement could not be seen. There were a number of ways the shifting lever could be attached to the shaft; it could not be seen, neither did I know, how it was fastened. On questioning the apprentice he said he had not examined it, as in fact the position of the planer table proved, for it covered the injured part. I was the first one he had called, so no one else had been afforded the opportunity to determine the cause of the trouble. Again, had the entire construction of the balky shifter been known to me there remained a plurality of ways in which the difficulty could be caused. To select out of these one feature out of one cause, and that done by guess, would leave only one chance in comparison to the whole number of ways in which it might be done; if in addition to the one probability there should be a description of other features, the prospect of guessing correctly would be increased from simple to compound improbability. The ground therefore for saying it was "guesswork" is insufficient to warrant candid support. The circumstances then were such that no one knew where the injury lay. This machine stood right in front of me and I had seen it from the time it began to balk to the minute the apprentice called me over, but was unable to determine the difficulty. On placing my fingers on the extending shaft, immediately the suggestion came to my mind: "The key holding the shifting lever is split." This I told the apprentice. Again putting my fingers on the injured part another suggestion came: "The shaft is bent." The machine was taken apart, and the foreman on examining it declared the key was not split, but when the toolmaker took charge he discovered it was, and I still hold in possession one-half of the key as evidence. The shaft I tried with a straight-edge and found it bent. On putting the parts together it still did not run smoothly; the toolmaker and apprentice stood trying to discover what the impediment could be, when the thought came to me that a certain part should be filed down. On stating this to them they immediately complied and the planer ran smoothly without a jar.

This instance looks more like an independent case of psychometry and illumination than telepathy; the last bit of information was given when at least ten feet from the machine. There are many explanations which may be offered for the above, and it is just as criminal to force the spirit hypothesis in on a case of this kind, in which we do not know the cause, as to insist on any other explanation now current. PAUL S. GILLETTE.

Omaha, Nebraska.

"UNTIL THE DAYBREAK"

A human soul went forth into the night,
Shutting behind it Death's mysterious door,
And shaking off with strange, restless might
The dust that once it wore.
So swift its flight, so suddenly it sped—
As when by skillful hands a bow is bent,
The arrow flies—those watching round the bed
Marked not the way it went.

Heavy with grief, their aching, tear-dimmed eyes
Saw but the shadow fall, and knew not when
Or in what fair or unfamiliar guise
It left the world of men.
It broke from sickness, that with iron bands
Had bound it fast for many a grievous day;
And love itself, with its restraining hands,
Might not its course delay.

Space could not hold it back with fettering bars,
Time lost its power, and ceased at last to be;
It swept beyond the boundary of the stars,
And touched eternity.
Out from the house of mourning faintly lit,
It passed upon its journey all alone;
So far that even thought could not follow it
Into realms unknown.

Through the clear silence of the moonless dark,
Leaving no footprint of the road it trod;
Straight as an arrow cleaving to its mark,
The soul went home to God.
"Alas," they cried, "we never saw the morn,
But fell asleep, outwearied with the strife!"
Nay, rather, he arose and met
The Everlasting Life.

—The Westminster.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

POST YOURSELF.

Geo. F. Perkins writes: "No man is a Spiritualist of any value until he has 'posted himself' on the leading writings of our brainy workers. The 'Ghost Land' and 'Art Magic' are Klondikes, minus the frigid weather and hardships that accompany the gold seeker."

MEANING OF SYMBOLS.

Clairvoyant Sight, or Symbol Language

Since the article published in The Progressive Thinker, June 18, this year, many parties have asked me to give a more extended account of the meaning of these symbols. Many are particularly anxious to know the meaning of mountains, seas, rivers, reptiles and ferocious animals. It would be well to say in the start, there is a great difference in the dreams of one not developed and one who has advanced to some extent in mental science.

The alchemist had a theory that gas could be formed from certain plants, by the use of which diseases could be erased from one's mind. It may be that this was the origin of medicine. The man who took gas in having a tooth extracted, said when he came out from its influence, "You can't fool me; I knew everything that was going on. I heard the band play as the show went by, and I could tell you what the clown said."

The dreams caused from dissipation, or from eating late suppers of food difficult of digestion, where the system is kept working vigorously, will give poor rest and troubled dreams. The person who eats a late supper of beans, meat and cabbage, may fight alligators all night in his dreams, but is not likely to enjoy the visits of angels, or departed saints. One thing is certain, persons of this class are seldom worried over the interpretation of a dream or vision. The awful monsters seen by people in delirium tremens, may prove the theory of the ancient alchemists to be only too true.

The line must be drawn somewhere, and we will only talk of those who have advanced to some extent in divine science, or mental study. The one great trouble is to remember what we were dreaming, and how each thought was connected. I believe the first lesson one's deity gives them is in plain, simple dream language. Joseph, in the Hebrew story of the troubled king, Pharaoh, was more than an interpreter of simple dreams; he had been given many lessons before that occasion. Read all of the fortieth chapter of Genesis.

Pharaoh received his first lesson in a dream of which he remembered all the details. One's awakening comes by and through dreams, as a rule, before they become clairvoyant. It may be difficult to tell in every case whether the dream is a lesson to the person direct, or is simply instructions relative to something with which the person is connected. These will all be made plain to the students as they advance.

If you dream of placid waters, or see them in vision, where you are gliding smoothly over them, all is well, go on. If you are going up a mountain the sides of which are steep and rugged, press on, there is work for you to do and it may be many a day's weary climb, provided you are on the mountain in person, in the vision.

You will see yourself on the same mountain, probably many times as you advance in truth, but each time you will find yourself nearer the summit, if you are faithful. When you finally reach the summit you will see before you a level plain reaching far away for miles.

If you at first find the mountain steep and hard to climb, do not complain, for many have gone over that same road and waded snow from knee deep to waist deep every step of the way, up the weary climb, and have found the level plain before them one solid sheet of ice.

After you have gained the summit you will again meet with this same mountain, but it will be a halo of glory to you, and will be a welcome in probably every case.

We will suppose that in the early beginning of the Cuban war, if you are a mental student, you have asked how the war would terminate as far as Cuba is concerned. I am safe in saying all who asked, and could get the answer, saw a long, low island, stretching from east to west, the timber low at the eastern end of the island, and growing higher as one advanced west, at the western end of the island a tall mountain shelf covered with tall cedars. A part of the eastern end of this shelf caves off and falls eastward, taking many of the tall cedars with it, which fall on the top of the other timber. Watch the result of the Cuban war.

Many persons have been frightened by meeting reptiles, and vicious animals in dream or clairvoyant sight, and have been much alarmed lest they meet them again. If one stands his ground when they meet these animals, they are gaining ground, but if they are timid and run from them they are losing, and must pick up more courage. It is when you first start on the King's highway that you meet these animals. They will not bother you long nor hurt you; if you will stand your ground, and be brave, they will run.

If the traveler on first starting finds himself in water, either in dream or vision, he will be sure to find himself there again, and each time in deeper water. Do not fear, you will reach the other side and be well repaid for your time and trouble. Water, like the mountain, after you have crossed it will be used as the basis in answering your questions. It is better that you go on and meet and solve these problems as you come to them, letting not the slightest detail escape your notice, for on your quick perception depends your advancement.

The whole world is but one book; there are many leaves in the book, but the story is connected from the first chapter to the last. Good books are useful companions. One of my neighbors gave me his account of how he read Emerson's essays. He said he "waited until all the children had gone to bed; all was as silent as death, except two crickets; he took a stick and hit where the sound came from and went to reading. It made his head ache so in a few minutes he had to stop reading." He said "he read one paragraph over fourteen times and then did not have the slightest idea what Emerson meant."

It is said not over twenty persons in the United States can understand Emerson's essays. "The unseen, as far as it becomes seen, is no longer unseen, but seen. And for this reason a new departure is necessary every once in a while. As we rise to higher realms, the heaven of last week or last year, becomes the earth of to-day that is to be overcome."

Vancouver, Wash. F. P. WAGNER.

"Powerful" Talk.

"Sinkiller" Griffin, a colored evangelist, thus addressed a gathering of negroes in Guthrie, O. T., the other night: "Wherefore, ye black scoundrels, does the turpitude of your souls leak? I know. You're been shootin' craps. I done say. You're dallyin' with God now, but St. Peter'll grab you by the nape of the neck and shake dem horse-dice outen your souls. Oh, women, wives of all dese men, you can't operate to cover up your sins by copious sprinkling of smokeless powder. Whyfore, that why your souls leak?"—New York Tribune.

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

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

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

RIGHT LIVING.

—BY—

SUSAN H. WIXON.

Author of "Apples of Gold," "All in a Lifetime," "The Story Hour," "Summer Days at Ocean," "Sunday Observance," etc., etc.

"Living is an art, a method of expressing great ideas, and the highest method, the noblest of the arts."—THOMAS STARR KING.

This book gives an admirable course of study for children and young people, and is especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical lessons.

The author shows a wide practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in the home, and is a most valuable work for parents and teachers. It may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated.

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Right Living. What is Morality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know You of Justice? Fortitude a Noble Excellence. Temperance or Moderation. Is the Use of Tobacco Dangerous? Cultivation of Individuality. Character. The Significance of the Name. The Use of Other Names for Love. Industry, the Staff of Life. Value of a Trade. Recreation a Necessary. Games of Chance. Truth and Falseness. What is an Oath? The Worth of a Promise. Fraud a Crime. The Politics of the People. The Duties of the Citizen. Moral Sense. Self-reliance, the Menace of Society. Gratitude, a Prudent Flower of Life. In Reverence a Duty. Righteousness, the Foundation of Right. Social Pride and Self-Prejudice. Anger, the Disorganizer. The Significance of the Name. The Use of a Great Faculty. Reverence, the Friend of Man. Practicality, a Promoter of Success. The Difficulties of Life. 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WORDS OF APPRECIATION

"Out of the Abundance of the Heart the Mouth Speaketh" of Our Premium Book.

To the Editor:—I received the extra numbers of The Progressive Thinker and Ghost Land. I have not had time yet to read the book, but anticipate a rare treat when I do. I like many others, cannot see how you can afford to publish such a paper and give such beautiful premiums with it. I can't understand how any Spiritualist can live without the paper. MRS. N. REID.

To the Editor:—I have received Art Magic. It is a mine of the richest gems of spiritual thought. If the thousands of people who have realized the fact that you are dealing out the richest treasures of thought, comparatively free of charge, which sent with the loyal and true Progressive Thinker, they would respond to your constant effort to supply them with the richest literature that flows from the spirit world. O. H. COLVIN.

To the Editor:—Please excuse me for not acknowledging the receipt of Art Magic. It is a mine of the richest gems of spiritual thought. If the thousands of people who have realized the fact that you are dealing out the richest treasures of thought, comparatively free of charge, which sent with the loyal and true Progressive Thinker, they would respond to your constant effort to supply them with the richest literature that flows from the spirit world. O. H. COLVIN.

To the Editor:—I have read "Ghost Land" with deep interest. I am very glad that Spiritualists are having an opportunity to read it. I think the author of the book may be taken as the highest authority. It has done me more good than words can express, and I trust that it may correct many crude and erroneous ideas heretofore prevalent among Spiritualists. H. M. B.

To the Editor:—I have read your premium, Ghost Land, and a world of light it throws on many questions of vital importance; a book that ought to be in the home of every Spiritualist family. G. S. STEPHENS.

To the Editor:—I am happy in acknowledging the receipt of Art Magic. So far as I have looked into it, the impression received is generous and hopeful of good. I trust to a generous appreciation of my anxiety to atone for what may seem to you needless importunity. T. A. PARKINSON.

To the Editor:—I herewith send you post office order in renewal of my subscription for The Progressive Thinker and Art Magic, which you are so generously donating to your subscribers. I think there must be some "magic" in the replenishing of your exchequer, or else you must have had a big pile laid up to start with, and if the latter, you must remember that drop by drop the ocean may be emptied. S. M. RICHARDSON.

To the Editor:—I note that The Progressive Thinker will not visit me in the future if I do not "cash up." Find enclosed an order for \$1.20. I have a copy of Art Magic for which I paid \$6, but I want your edition to match Ghost Land. H. LEWIS.

To the Editor:—My query expressed in your journal recently as to what surprise awaited your readers, was quickly answered, "Art Magic." Truly this is an unparalleled offer. One year's subscription to your valuable paper and "Art Magic" for \$1.20. I well remember when this book first issued from the gifted and competent writer, Mrs. E. H. Britten; it seemed ready to stand and deliver at \$5 per copy. It presents all occult subjects in such comprehensive manner it should be read by all. TITUS MERRITT.

To the Editor:—I have just received Art Magic. I have read about 65 pages and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker which I receive every week. I take 13 weekly papers and a number of monthlies and semi-monthlies, and above them all I prize The Progressive Thinker the highest. J. G. LEATHERS.

To the Editor:—Please find enclosed \$1.20 to renew my subscription to The Progressive Thinker, and Art Magic. I have Ghost Land. I cannot see how you can sell such books for so little money. I wish to express the deep regard I have for you personally and the noble work you have been doing for the last thirty years. I have held you in deep memory since you gave to the world that lucid, far-reaching and exhaustive essay that was called a "Search After God." I learned more from that than any other subject that ever engaged my mind. I do not say this in a spirit of flattery, but from the depths of a grateful heart that it is only your due, not only for past but present effort. I have been the recipient of from one to three spiritual papers for the last thirty-five years, and to me The Progressive Thinker is the acme of them all. SMITH HOMER.

To the Editor:—To say I am pleased with Ghost Land but faintly expresses my feeling. I have had one volume and gave it to a soldier going to Manila. C. L. PARKS.

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

The True Purpose of Life?

In answering this question there are many interesting subjects to consider. Has life a definite purpose? In the realm of nature, we observe everywhere adaptation of means to ends. Adaptation means design and design means purpose. The eye is adapted to sight. Its structure is in conformity with the laws of optics. Images of external objects are thrown upon the retina, and in passing to it, the rays of light are refracted by lenses that magnify the image. The retina itself is furnished with a multitude of transparent microscopic rods and cones, evenly arranged and packed side by side like the seeds on the disk of a sunflower. Behind is a layer of nerve-fibers, and that extend into the optic nerve, by means of which impressions are conveyed to the sensorium, the seat of consciousness. The ear is adapted to the laws of sound by structures equally complicated; and so of the other organs of special sense.

We see in the vegetable and animal world the same evidence of design. This seed and the "winged" may be scattered abroad by the wind to fall on fertile soil. The structure of the bird, the lightness of its feathers, its hollow bones and powerful pectoral muscles are other evidences.

Life which is sustained by innumerable means, does not exist for the mere sake of existing; for in that there would be no design—nothing would be accomplished. In the animal, there is no evidence of desire to know the purpose of its being. It makes no preparation for anything of a spiritual nature; it acts from instinct; there is no evidence that it conceives a purpose.

On the other hand, man is forever looking forward. Says Pope: "Hope springs eternal in the human breast; Man never is, but always to be blest."

In him there is an irrepresible desire to know the future and what is in it. This proves a purpose in human life; but judging from the human lives, he seems ungodly the nature and tendency of that purpose. He seeks to be rich, powerful, famous. Wealth and power are means when rightly employed, and not ends; ends are purposes, but when these are sought as ends, real purposes are ignored. When one builds a house, he has not only the purpose in view, but the plan also; otherwise he could not build it. When one undertakes a journey, he has a definite destination in his mind as well as the means provided, or he would never reach it. Most people never look beyond the means of life; they pursue happiness, yet have no adequate conception of what it is, or how it is to be attained.

When any pursuit is fairly successful, or promises reasonable success, the tendency is to continue in it. The farmer with fair crops and paying prices, will not abandon his field. The merchant busy in his trade, with fair prospects ahead, enjoys his occupation with anticipations of success. The mechanic with abundant orders for his work, passes his days in cheerful toil. The journalist with an increasing subscription list, is contented so long as he can obtain competent workmen at fair wages, who in turn are contented with reasonable salaries. The man who is not abandoned by the entire range of pursuits. Success is the talisman, whether he who enters the list is a boot-black or an aspirant to the Presidency.

Grant them all successful; what then? Have they completed the purpose of their lives? They die; is that the end of their existence? If it were, what purpose have they accomplished? Everything concerning them has vanished.

Man is a wonderfully complicated being, viewed either in his physical or mental aspect. "I wonder at myself, and in myself am lost." For thousands of years he has been studied. Millions of volumes have been written concerning him. The wisest in all ages have made him the study of their profoundest researches. A single human being clearly understood, would suffice for all; yet that single one still remains in large part a mystery.

Man is the epitome of all science, all philosophy. He represents every part of mechanics, chemistry, biology, psychology. He is a machine for the reception and distribution of mechanical forces; he is a complete chemical laboratory; in him is found every department of biology, from the simple cell to the most complicated organic structure. Mentally he exhibits those characteristics that have been for ages the theme of the sage, the poet, the theologian, the jurist, the moralist, the statesman; and yet all that is written of him is mere theory, belief, opinion, speculation; no two of which can agree.

Now with all his potentialities undeveloped, or partially developed; when he has eaten and drunken, and "shuffled off his mortal coil," he is asked, "What is the purpose of his life? Why does he live at all, if he must die? This would be a most ridiculous and senseless farce. And the wonder is, as a rule, men live on the plane of material life. Why? The reason is obvious. Satisfaction of desire is the mainspring of all human activity. Desire, in the main, is for the possession of means of life, and these are pleasure and power. The "certain in life" was? (Luke 13:18 et seq.) He wanted "eternal life," but when the conditions the conditions for attaining it were set before him, he lacked one thing. To insure his heavenly treasure, he must relinquish his earthly treasure; that he could not do. He failed to comprehend and appreciate the grand and sublime purpose of his being. How can it be him?

Socrates said: "Virtue is the necessary consequence of knowledge, while vice is ignorance akin to madness. That man should know the good and yet not do it, seems a logical impossibility." If he had said that if men should desire the good when it is within their reach, and yet not seek it, his thought would have been in accordance with all human experience; and when that good is more earthly possessions, not to seek it would have been a logical impossibility.

Men seek what they feel will best promote their welfare, and avoid, as best they can, the evils that surround them. This is a law of human nature, as universal and persistent as gravitation. No one can escape it. Now when men feel that earthly possessions which afford distinction, pleasure, ease, power, best promote their welfare, they will seek them. Men necessarily act, with a motive and for a purpose. The vital question is, What is that motive, that purpose? Whatever he deems it to be, his life corresponds with that purpose. If of the earth, earthly, he cannot rise above it.

Man is essentially a spiritual being, and his real destiny is beyond this life, for the things of earth life vanish when he has passed beyond it.

These are such commonplace thoughts that they are never considered, yet their due consideration is essential to the adaptation of means to ends in the career of human life. How many eyes to-day are fixed on the beacon light of life's true purpose?

E. J. SCHELLHOUS, M. D.

Erect Position Now Prescribed as a Remedy.

DECLARED A PANACEA—BRAVE-RIED BY ITS PRACTICE—WHY ITS ADVOCATES SAY.

Correct standing is the latest cure. It is prescribed for all sorts of physical and mental ailments. Good health, good spirits, good morals, and longevity are among the benefits promised to those who make a thorough and honest test of the "standing cure." And this cure, according to testimony, is not only a real one, but the methods by which it works are as simple and natural as the results are sure and satisfactory.

Dyspepsia, nervousness, depression, insomnia, incipient consumption, rheumatism, sick headaches, and neuralgia—all these it is warranted to do away with.

"Stand well and you will look well, sleep well, feel well, and be well."

This, in a nutshell, is the formula underlying the "standing cure." It operates, its followers state, by means of stretching and strengthening the muscles, grown weak and flaccid from lack of use and proper distension, thus allowing the internal organs to assume their natural positions and functions, and by the fuller inflation of the lungs, which in the ordinary individual are rarely filled to their utmost.

"Ten minutes' correct standing every day will work miracles in a nervous, ailing, depressed man or woman," declares the Chicago physician who was the first to introduce the new treatment in this city. "From ten-minute periods I gradually prolong the time until they can stand properly for half an hour without suffering. By that time the crowded, ill-used, depleted internal organs are beginning to show the effects of the new and good position regularly assumed, the jaded nerves are commencing to recover tone, the missing appetite comes back, and the lungs have increased their capacity and strength considerably. When this happens the patient usually makes a determined effort to stand properly all the time; shortly after he or she bids me good-by, a well man or woman, no matter how nervous or dyspeptic the original condition may have been, and all this has been accomplished without a drop or an ounce of medicine. To stand correctly means health, happiness, and long life to people if they only knew it."

HOW TO STAND CORRECTLY.

"To stand correctly," according to the directions of those who believe in this mode of treatment and cure, is merely to assume the position inculcated by all students of the human body, technical and professional, by prize-fighters, and dressmakers alike. The body must be held erect, the heels placed close together, toes a little way apart, with the chest held well up. In this position it is all but impossible to do otherwise than breathe fully and deeply, and in this fact lies the reason of the standing cure.

"In the average man or woman's body," explains the physician quoted above, "the internal organs are generally crowded and displaced more or less by the poor position in which the trunk is habitually held. The men and women—and their name is legion—who 'slump down' in their chairs every time they sit down, who even sleep all curled up, and who constantly stand with drooping shoulders and contracted chests, are liable to acquire any of the diseases which come from sedentary occupations, poor, frequently poisoned, blood, and lack of vitality. The feeble condition of so many women, and women are special sufferers from a poor standing posture, and of many men, is distinctly attributable to the manner in which they hold the body. So, too, with the nervous depression and sleeplessness which afflict so many people nowadays. Many causes and conditions assist in producing this effect, the prevailing trend of modern life helps to bring it about. Every day the favorite exercise of the multitude, wheeling, good as it is in many respects, does nothing to remedy, in fact it rather strengthens, the poor standing position, which is our national bane."

WORKS A GRADUAL CHANGE.

"Put the men and women suffering from the diseases—dyspepsia, rheumatism, nervous depression, and insomnia—are among the most common—through a course of correct standing and the poor conditions are gradually transformed. The muscles stretch and lengthen until the patient actually stands taller than he or she ever did before, the internal organs do their work more fully and properly, the lines of the figure alter completely, thus bearing effective witness to the power for good of the new treatment, and the rounded form and brightened complexion attest the improved condition of blood and lungs."

Physical culturists and dressmakers are on the list of those who believe that a correct mode of standing, regularly and attentively practiced, will transform an attenuated or too fleshy figure. College statisticians, they claim, tell a similar tale. The man or woman, from a careless and incorrect standing position, gradually learns to stand properly at all times and seasons, they declare, soon will be unable to wear the garments which fitted at the beginning of the cure.

"I don't know whether to be pleased or otherwise when one of my customers tells me she has taken up the standing cure," remarked a Chicago dressmaker. "On the one hand I know that I shall have to take fresh measurements every time she orders a gown for some time. On the other hand I know that she will present a more stylish appearance than ever before. But a woman who is learning to stand properly always gets in such good spirits before long that she is easy to please, so perhaps, after all, the balance is on my side."

CONDUCE TO BRAVERY.

"The man who got up the drill book of a soldier knew what they were about," a prominent physician of New York is reported as saying. "A soldier could hardly be anything but brave and fearless standing in the line in that position he does. Allow him to slouch forward or rest his weight upon his heels and he'd lose courage quickly enough. Make a man or woman stand upright continually and the blues will quickly depart. The reason for this is exceedingly simple. Poor blood and poor breathing, a minimum allowance of oxygen in the system, will make any one nervous and depressed. Stand upright and you will naturally breathe deeply. Breathe deeply and you will be in good spirits. Then the reactionary effect comes in. The cheerful man or woman invariably stands straight and erect. The erect man or woman is invariably cheerful."

The only drawbacks to the new cure

which its adherents claim is to revolutionize the mind. In the fact that new clothing and new ideas are generally purchased before the cure has progressed far. The clothing can come gradually, but the shoes are usually necessary at once. The weight of the body being thrown upon the ball of the foot, where it properly belongs but seldom rests, a wider shoe is often necessary, since a correct pose of the body is absolutely impossible in tight or ill-fitting shoes. Even this disadvantage, if such it be, is mitigated, however, by the fact that the foot which is not compressed in even the slightest degree, becomes firmer and more compact, and thus in the end needs a shoe but little if any wider than that worn before the correct standing is assumed. And since the average foot is noticed once in a hundred shoes as compared to the figure, complexion, and carriage of the body, few people will grumble at the wider shoe when rejoicing in the added beauty of the form and face above it.

HERMITS OF GREECE.

Recluses of the Thessalian Cliffs.

One of the most curious scenes on the Thessalian frontier, lately the center of the war between Greece and Turkey, is to be found at Kalibaki, some fifty miles by rail above Thessalonika, the New York World. The town lies on a plain which is backed by the extraordinary rocks of Meteora, rising precipitously to a great height, and commanding the marked attention of travelers. In places the cliffs ascend like a wall to a height of 2,000 feet. They are rough, free from verdure and disfigured by innumerable holes and caves all over their face.

It is these caves and the remains of monastic dwellings in them that give the rocks of Meteora the strange, almost prehistoric appearance that has made them famous. There are several monasteries at Kalibaki. The largest is St. Stephen's. Unlike the other monasteries, this is reached by a drawbridge thrown across a yawning chasm. This is one of the largest monasteries of Meteora and has a guest chamber especially fitted up for visitors—that is to say, there are three beds in a room and it is only courteous to surmise that the wadded coverlet and single sheet, that go to make up a Greek bed, once were new.

The hegumenos is most hospitable; he gives his visitors excellent monastic wine, a dinner of many weird courses and is himself very good company. As usual, there are two churches in this monastery, the smaller of the two possesses some very fair icons set in beautifully carved frames, and one very old picture, dated 887.

The large church consists of a nave, quite-chapel, with the body of the church under the dome, which is decorated with the usual half-length figure of Christ. Here are seen some of the finest ivory and mother-of-pearl stools and lecterns which at one time were the staple work of the Meteora monks.

All the manuscripts of any value have been removed to Athens. A long building to the right of the bridge contains the cells of the monks, which open into a dark covered corridor. In time of war these monasteries are used as places of refuge.

Not the least curious feature of these unique rocks of Meteora are the holes and caves which literally pepper the face of the cliffs. In many cases these retreats of the hermits of St. Anthony are merely cages. At a distance they look, some of them, like big bird cages hung up against the face of the cliff. As dwellings they are all exceedingly primitive. The Thessalian hermit did not ask much of life. A rocky floor to lie on, bars or railings to keep him from falling out of his hole, a shaky ladder down which he might now and then descend to earth, and a basket, or string to let down for supplies, were all he needed in addition to his crucifix and other religious necessities.

These aerial caves were occupied in the fourteenth century. Thousands of hermits, judging from the remains of habitations, must at one time or another have sought refuge in these cliffs. Few of them can now be entered, the ladders have for the most part fallen away.

Seemingly, the hermit proceeded to choose a hole that took his fancy; up to this he ran a ladder; then, driving poles into the rock before the cave, he built out a little platform; this he roofed in and surrounded with a wall made of sticks or dried grass. From one platform to another these anchorites ran up their ladders until the whole face of the cliff was alive with these hermits of St. Anthony.

After the time-honored fashion of religious recluses, the cliff-dwelling hermits of St. Anthony depended wholly on charity for their sustenance. Far up in their airy caves they spent their days and nights in prayer and contemplation. When hungry or thirsty they let down their baskets to the ground, and when these were filled they pulled them up again.

The devout people of Kalibaki believed that these hermits were a special charge upon them and kept them well supplied with bread and water. Every morning men, women and children could be seen tramping to cliffs to fill the baskets that were let down by the strings from above. And so the hermits were able to live their quiet, lazy lives without a single worldly care.

SCHLATTER'S ARREST.

It appears from the Philadelphia Times that the "divine healer," Francis Schlatter, who is said to cure all physical ailments by the mere laying on of his hands, was lately a defendant before Judge Audenried in Quarter Sessions Court.

He was charged with maliciously taking down and destroying an American flag, and entered a plea of guilty, after being advised to do so by his counsel, John R. K. Scott. The flag in question was floating from over the doorway of a hotel at Sixteenth and Market streets. Schlatter came along, tore the flag from its fastening and threw it into the street. He was immediately arrested, and since that date, July 7, has been lying in Moyamensing Prison.

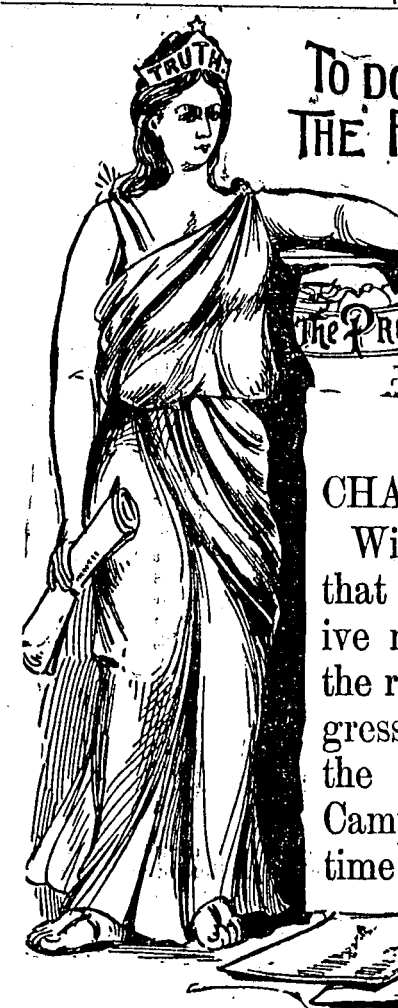
In answer to Assistant District Attorney Barlow as to why he tore down the flag, Schlatter said he had no recollection of the occurrence. He felt as if he had been drugged, he said, and certainly was suffering from a mental aberration. Altogether he appeared heartily sorry for his folly, and after reading him a lecture Judge Audenried suspended sentence and discharged Schlatter, saying he should regard the twenty-eight days served by the prisoner as sufficient punishment in this instance.

This was the first indictment under the new act of the Assembly making it a felony to insult and degrade the American flag.

Notes on Various Topics.

To the Editor:—The Spiritual camping season of '98 at Lily Dale is now closed and in spite of the war and hard times, it has been one of the most successful seasons ever held at Lily Dale, both in attendance and quality of work. Among the stars that have appeared on the platform are Mrs. E. L. Watson, Lyman C. Howe, Jennie Hagan Jackson, Mary E. Lease, W. W. Hicks, Prof. W. M. Lockwood, whose lectures were an intellectual treat and should be heard by every Spiritualist in the land; Prof. Clegg Wright, H. D. Barrett, Cora L. V. Richmond, Willard J. Hull, Carrie Twing, and Mrs. Maggie Waite, whose platform tests have delighted thousands that have visited this Mecca of Spiritualism; she has become a great favorite at Lily Dale, and no wonder. Among other notable things did not appear on the official programme may be mentioned Mrs. W. S. Little, and Mr. and Mrs. E. W. Wallis, of Manchester, England. There were about forty mediums on the ground, representing all phases of mediumship, among them Pierre L. O. A. Keeler, who has been a constant visitor for fourteen years, and as no equal as a slate-writer; Elsie Moss, materializing medium; the Bangs Sisters, F. C. White, Campbell Brothers, Hatfield Pettibone, Mrs. Maggie Waite, Etta Wreidt, trumpet medium, and many others that space forbids to mention, but have done their share towards making the camp a success, without going into the show business, as Moses Hull terms it.

I venture to say that without the mediums a camp could not exist as a Spiritualist camp—they are a necessity, as shown by the number of people visiting the mediums, and it does not necessarily follow, because these people



To Do Good & Be Good THE RELIGION OF HUMANITY.

The Spirit, CHARLES DICKENS, Wishes to Announce

that he has an impressive message to give to the readers of The Progressive Thinker during the Fall and Winter Campaign. Now is the time to subscribe.

visit the mediums instead of listening to some lecture that has been hashed and rehashed from one end of the country to another, that they are on a spiritual plane. Too many people make the mistake that great learning is spiritual; it is not; you may know nothing about the fine arts, science, astronomy, the Bible, and yet be spiritual. To be spiritual does not mean to believe in the return of spirit; very many people do not believe in Spiritualism, or any other ism, yet are spiritual; they are themselves, if they do a man or woman can appear on the public platform and through their great learning move large audiences to tears, yet be the most unspritual creatures in the world, therefore the more you learn the greater responsibility. The only true way to get the world spiritual is to begin to spiritualize ourselves, learn all we can, and then benefit our fellow creatures spiritually within ourselves. If a person has no desire to cultivate spirituality, all the learning in the world on any subject will not make them spiritual.

I trust the speakers that look to the mediums as being on a lower spiritual plane will turn the searchlight of reason on themselves, and see how spiritual they are themselves; if they do they will not have time to find fault with their fellow-workers who have a different kind of duty to perform. The next convention of the N. S. A. is to be held in Washington, October 18, 19, 20, 21, about which I would like to say a few words. It is about time that the N. S. A. be national not only in name but in character, as it is now it is really an Eastern association. If it is to remain as it is, it would be better if all State and local organizations west of Pittsburgh, Pa., withdraw and strengthen their own State organizations. I agree with Secretary Woodbury that societies send their own delegates and not trust to proxies. The first duties of the delegates is to have the by-laws changed so that the place of meeting for the annual convention will be more central, say either Chicago or St. Louis. I think this is most essential for the N. S. A.

Next is a change of officers—I think all from the president down. I see Mrs. Longley, of Los Angeles, has been mentioned as a candidate for secretary. For my part I have no choice, but if Mrs. Longley is placed in office, her influence is more apt to be used for the East than the West. True, she is living in California, but who knows that her greatest interest may be in the East. Is there no medium that is qualified to be on the board? If the board is not represented by a medium, why have speakers? Why have on the board men who have no choice, but if Mrs. Longley is placed in office, her influence is more apt to be used for the East than the West. True, she is living in California, but who knows that her greatest interest may be in the East. Is there no medium that is qualified to be on the board? If the board is not represented by a medium, why have speakers? 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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

E. Cadwell: Q. Is there a foundation in fact, or science, to support the idea that each soul has a true mate, and only one?

A. The fancy that souls were born, male and female, like two halves to unite in one perfect whole, is of ancient origin, and like almost all the beliefs of antiquity is untrue. There is a larger percentage of males than females, so that at least six in every hundred would be unable to find mates.

[As the contrary of this has been taught, that the relative number of females born is greater than males, it may be pertinent to substantiate the statement by statistics. It is said in polygamous countries there is a preponderance of female births, the institution thus supporting itself, and this is used as an argument in favor of the same. It is very doubtful if it be true.]

According to Carl Düring, whose careful observations have never been disputed, the birth rate of males in nearly all, if not all species of mammalia and birds is in excess of females under normal conditions, and slightly varies, even on the other side, under the influence of food and climate.

Every herdsman is aware that although the ratio slightly varies among cattle, sheep, horses and swine, the number of males slightly exceeds that of the females. Among savages the male births increase relatively. The more prolific the greater ratio of females; the less, of males. Among the Boers of the Cape of Good Hope, Quetelet says twenty children are often found in one family, while the Hottentots seldom have more than three. Among the former 6,604 boys were born to 6,789 girls, and among the latter 2,936 boys to 2,826 girls.

In Prussia, of 10,000,000 births the ratio was 106,287 boys to 100 girls.

While this almost unvarying ratio is well known, the law by which the sex is determined has remained inscrutable, and the fact that the chances for or against any theory is as one to one has lent support to the "discovery" chaplains constantly herald.]

There is not the least evidence that men and women are created in pairs, than that any species of animals are, yet the theory, harmless in itself, has given rise to conclusions which are vicious and disturbing.

Thus if the right halves unite there is perfect harmony. In marriages this perfect harmony is not reached except rarely, and hence to those who believe the theory, a marriage where there is a shadow of antagonism is a marriage match. Then the tendency is to be constantly watching and waiting for the "other half," "the true mate." Such a belief and state of mind is reprehensible and akin to immorality. It incites to a course of conduct which not only vitiates the energies, but breaks up the foundations of the past.

Men and women are not born in pairs "for each other." With intelligent understanding and perception of character, unions should be contracted, and perfected by assimilation of tastes and disposition which is wrought by common purpose and interests.

The disagreements which arise should not be magnified into evidence of "incongeniality." The loveliest landscape has its storms, with clearest sunshine thereafter. Instead of enlarging points of dissimilarity, those of likeness should be enlarged and mutual forbearance, and that high culture of selfhood entertained which allows wide freedom to others in matters of opinion and manners. This love, like the sun, pours out a constant flood of light to all, yet exacts nothing in return.

E. J. Schellhaus: Q. You are giving answers to questions, which are very interesting and instructive. I am an investigator and want more light. You say "The only salvation of souls is by knowledge."

What is knowledge? Why do we seek to know? Is there not something behind knowledge that moves us to seek it? Does not all human conduct have its rise in sensation, appetite, passion, emotion, desire—in a word, in feeling?

Has knowledge any other service than to devise ways and means for the satisfaction of desire—the gratification of feeling? Of what use would knowledge be to one who had neither desire, passion, appetite, nor any other feeling?

I think these questions involve matters of the deepest concern to mankind.

A. Yes, these questions involve the most profound concerns of mankind, and unfortunately have fallen to the share of speculation instead of science. I do not desire to discuss them after the methods of their wording. The questioner looks from the side of metaphysics. We are beings of dual nature, a spiritual overlapping, and founded on a physical, or animal. While all knowledge of the world comes to us through our senses, and apparently has for its object gratification of the desires, the sum of all these is an individuality, a unity, which is independent of them all. While knowledge may be applied to gain the lowest gratification, it has an exalted sphere which seeks gratification for the love of its own acquirement.

To know the processes of nature; to make plain the problems of creation; to unravel the secrets of the universe, not for personal gain, not for selfish gratification, but because this knowledge is the element in and by which the higher spiritual man lives and has his being, this is the motive of the highest being.

We seek to know because knowledge is the food of spiritual life. How the spirit thrills with the discovery of a new planet, unseen by human eye since creation's morn, or when the telescope penetrates the depths of space, sees a system of mutually related suns, or with microscope enters the realm of unseen beings which swarm in the waste of other organisms! Such knowledge has no value to the passions or desires of the physical being. It is the food of the spirit. "Human conduct" may have rise in the appetites and desires, but beyond human conduct is the spirit, related to the eternal, and eager to know, because that is its birthright. By such knowing is its salvation sure, for while in ignorance of the laws of its being, it stumbles in the darkness of its physical environment. What use spiritual beings make of their vast and extending knowledge, it is impossible for us, with the limitations of our physical needs and inferences therefrom, to understand; we may safely conclude that they do not use it for the gratification of desires, passions and appetites. As our ideals are models which sometime we shall all equal in our perfectability, the more we love knowledge for its own sake, and become truly spiritual in our aims and purposes, the nearer shall we approach the real objects of living this preparatory life.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

THE LAW OF BEING.

Subsistence, eternal and unchanging, unlimited,—United and at rest, with no beginning and no end.—No time to pass away, no space to hedge the spirit in, But boundless, endless life—the absolute infinitude; Subsistence, uncreated and alone, the Central One, Whom we call God. There is none else; and from this only source

Existence flows, in waves of light that break upon the shores

Of time and space, to crystallize in suns and sparkling stars.

Forth from the womb of night—from the unfathomed and unknown—

The sea of Birth forever flows; and through the billows ride

Unnumbered suns and worlds, that glitter in their boundless depths

Of blue, and bathe the Temple of the Skies with light, to guide

The hosts of angels at their work or play; preventing suns From crashing into other suns. The waters of this sea—

Enfold each star, and through their waves of light they flash across

The azure depths the songs and anthems of Celestial Spheres.

Onward, to their appointed course, the star-ships swiftly glide—

Through shoreless and unfathomable seas—through surging waves

That break upon the decks of worlds and splash the earth-born souls

With cleansing spray, until man's heart is purified, and born

Anew—with Wisdom as his guide, with Universal Love To light the inner shrine—until, as tender plants that are

Refreshed with morning dew, the yearning soul inspires new life,

And drinks refreshment from the fount of Immortality.

The earnest soul toils onward through the vale of strife, amid

The gloom of doubt, the shadow of despair—its vision veiled

With mists of earth; then feebly gropes in search for better things,

Until, beyond the cloud-swept sky of ignorance, the star Of Truth gleams from the silent depths, and sheds eternal rays

Upon the path that leads to God. The thoughtless throng, impelled

By greed of gold—with heads bent low—press on; nor lift their eyes

To seek the light, nor tread the narrow way that leads to peace.

And when the hour shall come to cross the occult line called death,

When those who closely cling to earthly ties and things of sense

Are summoned from their long and weary years of grief and toil—

Wherein no time was found for rest, and culture of the soul,

But all their waking moments spent in strife for greed and gain—

When they shall learn that things which seemed to them most real, were but

The shadows of the night that dwarfed their souls—they shall regret

The past, and know that time, like life, can never be recalled.

Awake, O child of God! break thou the fetters that restrain

The deeper yearnings of thy heart! unloose the cords that bind

The stately fabric of thy soul, and cease to languish in Thy prison cell. A flood-tide of the Universal Sea—

The culmination of a cyclic wave—has now engulfed The world. Amid the restless, surging waves that ever roll—

Amid the clash of thought, the tumult of the times—a low,

Sweet tone, the voice of freedom, whispers in thy soul, "Awake."

URIEL BUCHANAN.

—[—]—

OPEN AIR MEETINGS.

A New Departure in Missionary Methods.

A few earnest workers in this city have been assisting myself and Mrs. Bonney to maintain a public meeting in the City Park every Sunday, and much good for our cause has been accomplished by making the people more familiar with the logical teachings of the Spiritual philosophy. It has been decided by the society here to continue meetings during the fall and winter, and they have engaged myself to speak once or twice per month, as circumstances may permit.

Now I shall have time to fill in at other points, and I hope other Nebraska and Iowa Spiritualists will arrange for monthly meetings. In this way the expense will be small for each place, and by united action we can accomplish much for the cause.

I hope all Spiritualists of Nebraska will take an interest in the forthcoming State Convention at Omaha, September 14, 15 and 16. It will be to the advantage of Spiritualism in Nebraska to strengthen the work of the State Association. The past and present officers have spent much time and energy in trying to get an efficient State Organization. In the person of H. C. Madding, the president, and Paul S. Gillette, the secretary, we have two earnest, energetic and self-sacrificing workers, and it is only justice to them that the coming convention should be largely attended. Myself and Mrs. Bonney have been engaged to speak on the first evening of the convention, September 14, and we hope to have the pleasure of meeting a large number of Nebraska friends.

A very pleasant gathering was held at the residence of Mr. August Verlanz, in this city, on Saturday evening, July 27. It was a surprise party given to Mrs. Verdan, the vice-president, a faithful and whole-souled lady, to celebrate her birthday. A large number were regaled with delicious cake and ice cream prepared by Mrs. Katie Verlanz, her sister, and the faithful worker who with her husband entertained the company. A feature of the evening was the blooming of a night-blooming cereus, which was placed in the center and filled the room with its fragrance. A circle was formed around it, and many received messages from spirit friends through the trance mediumship of Mrs. Palmer and Mrs. Bonney. Mrs. Verdan left on Tuesday morning for the Marshalltown camp.

W. E. BONNEY.

Blair, Neb.

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LILY DALE.

Grand Success in Every Way

The closing hours of the 1898 camp at Lily Dale were pleasantly passed in what is called their annual "Love Feast." It has been one of the most successful seasons in the history of the association. The president and directors took part, and Mr. Gaston made the opening remarks, and stated that this season had been a grand success spiritually, intellectually and what was of greater interest to the management, financially. That all obligations had been met, and that a fine surplus had been left in the treasury, with which to make improvements for the coming year. He said that the talent upon the programme had been of a high order, and that there had not been a single disappointment in the list of speakers, covering forty-two days.

Anyone who has had the privilege of spending a part or all of the time at this camp this year, cannot, it seems to me, go back to homes and shops without carrying better thoughts and higher aspirations for the betterment of the conditions of the family of man. There has been a current of harmony running through every session, that would tend to lift or draw the minds of the hearers up and away from the work-a-day world, and show them that man should not live to himself alone. The lessons have been thrown out along practical lines to teach the people to begin here and now to lay the foundation for what they expect to realize in the "sweet by-and-by."

Sister Carrie E. S. Tving was with us the last week, alternating with Bro. W. J. Hull and Dr. W. W. Hicks, and it can be truly said that they were three powerful speakers, even though they were to fill the winding-up portion of the season, when many had left for their homes. Mr. Hull's last lecture was upon the subject, "Crime; Its Cause and Cure," and he had a large audience and handled the subject well.

Dr. Hicks gave some inspiring thoughts upon the powers and capabilities of each human soul, and wished everyone who listened to him to make

Mrs. Kayner described a spirit accurately, giving a message from one she had mourned for over eighteen years. She said there was no room for doubt in her mind that her loved one lived and had at last manifested to her, and that of all the friends that had passed away, the one described would have been the one she would have desired to hear from if she had sought for a test. How strange it is that sometimes the most convincing proof comes unthought. I am penning these lines from the beautiful home of Brother and Sister Howe, in Fredonia.

T. D. KAYNER.

Premature Burial.

Several recent cases of narrowly averted premature burial have again directed attention to the condition variously known as trance, cataplexy and suspended animation, says the Chicago Chronicle. The subject is one of great importance. The most remote possibility of being buried alive is so terrible that it cannot be contemplated without horror. Yet there is very little doubt that the precautions against such a contingency are no more effective to-day than they were when medical science was in its infancy.

The trouble is that doctors disagree as to the methods of determining when life is extinct, just as they disagree about pretty much everything else. There is one and only one unfailing sign of death—discomposition—but a body is rarely kept until that process sets in. A perfunctory examination is made by a physician or an undertaker, life is declared to be extinct and then the embalmer goes to work or the body is buried, frequently within a few hours after the supposed death has occurred.

That there is great danger in this course of procedure is manifest from what is known of the so-called death tests. It has been demonstrated that what is known as rigor mortis has been perfectly duplicated in cases of cataplexy. The blister test, the candle test, the mirror test, have all been proved unreliable. Delorme maintained that the relaxation of the thumb so that it lay upon the palm of the hand was an infallible sign of death. The hospital surgeons of Paris quickly refuted the proposition. Nothing save actual

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a greater study of himself than ever before, for in learning these laws he would bring himself nearer to nature and its grand harmonies, and thus nearer to God.

There is not a person who heard Sister Tving's discourse yesterday morning who does not think it was one of the finest efforts upon the platform this season. She has such a kindly way with her that she does not wound one, as some do when they try to show the faults and errors of their brother man. Then she is so earnest when she implores all who call themselves Spiritualists to take it home and live it in their daily life, both at home in their business contact with the world. She wishes all Spiritualists to be as tolerant of other people's opinions as they plant of their own, and to stand thereby, and extending an invitation for all to present another year. He did not forget to say that it might be possible that some will have finished their work and will have been called up higher.

Mr. Hill, of Philadelphia, made some remarks that were right to the point; also Brother Howe, Mrs. Cadwallader, Mrs. Tving and Mrs. Kayner, and Mrs. Mary Webb Baker closed with an impressive word.

Mrs. Harnett, the lady who had made a study of the religions of India, and came upon the ground more as a Theosophist, never having had any knowledge of Spiritualism, this being the first meeting of the kind she had ever attended, gave Mrs. Kayner a beautiful tribute in speaking of the benefit she had derived from her visit and stay at Lily Dale. She had been there nearly the end of a camp with out receiving a single word or token from any medium that would convince her of spirit return, when she stopped at our cottage for a few moments to say farewell, if by chance we did not meet again, when without warning,

decomposition can be accepted as conclusive proof that life is extinct.

We continue, however, to hustle our relatives and our friends under ground without knowing whether they are dead or not, or we conive at possible homicide by allowing embalming fluid to be injected—an operation which, of course, precludes any hope of resurrection. In a matter of the most tremendous importance we take chances which we would not accept in the ordinary affairs of life. We are content with less than absolute certainty concerning a fact that can readily be established, though at the cost of some little time and incidental inconvenience.

This appears to be heartless and it is certainly discredit to our intelligence and our humanity. Until physicians know something of cataplexy, they know nothing now—the burial of bodies before decay has taken place, how ever remote, of consigning a human being to the most dreadful of fates—living interment.

The contingency is so horrible that everyone, for his own sake, if from no better motive, may well give the subject serious consideration.

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It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic cost \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. The book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

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NO. 460

SPONTANEOUS PHENOMENA

An Old Man and a Boy Return to Their Former Homes.

Remarkable Manifestations Occurring in Two Haunted Houses.

MRS. FORD'S QUEER STORY.—FAMILY HAS FOUND THE SPOOK A MOST DESIRABLE GUEST—IT TENDS THE FURNACE FIRE, SELECTS PROPER FUEL, AND DOES MANY OTHER ODD JOBS.

And now comes Kenwood, with perhaps the only ghost on record who is a real companionable, lovable ghost, and one whom the majority of people would be only too glad to cultivate. It will hardly be denied that a ghost who will perform any number of household tasks from tending the furnace fire to looking after open windows during rainstorms, and volunteering advice as to comfort of guests and ordering the mixture of coal that will be most economical and burn the best in the kitchen range, is worth having in the bosom of one's family. Such a ghost is Kenwood's, and his desirability is not lost upon the family with whom he resides. The Kenwood people are expecting daily to see him out sprinkling the lawn or mowing the grass or doing almost anything else about the premises he haunts.

Kenwood's ghost dwells at No. 4801 Lake avenue, the home of Mrs. Mary H. Ford, the lecturer. He is said to be the wraith of the late John Lane, a retired capitalist who died there less than two years ago. The fact that he answers to the name of "Mr. Lane" should be sufficient to establish his identity beyond the shadow of a doubt. Mrs. Ford is known either personally or by reputation to probably every club woman in Chicago, and to a large number of club women throughout the United States, as an authority upon art and a woman of wide learning in other lines of taste and thought.

Mrs. Ford and her family moved into "The Old Lane House," as it is called, about a year ago. Since then the queer things that have gone on there, and which were attributed to the ghost, have been many. They include the most wonderful phenomena of lights, unaccountable chiming of every bell in the house, and their name is legion in this queer, old-fashioned building—strange noises, the locking and unlocking of doors by an unseen hand, and any number of other unexplainable things. Guests who come to spend the night at the house are made special objects of his ghostship's solicitation. He keeps constant tab on their habits and expresses his approbation or disapproval of their character by unmistakable signs to the members of the family.

PLEASED WITH THEIR GHOST.

When the rumors of all these things began to leak out in the neighborhood the report was spread that Mrs. Ford contemplated moving because of the annoyances the ghost caused. But not so. Mrs. Ford, on the contrary, is well pleased with her tenant. So much so that it would be truly to say that this particular ghost can pack his clothes in the trunk of any member of the family, and welcome. His name has grown to be a household word even with the children, and he is regarded as much a member of the family as any of the Fords themselves. In fact, many of the latter's acquaintances have been invited to the house with the express purpose of being introduced to the ghost, and have found him, it is said, a most desirable sort of spook. Thus he is of value in a social way, aside from the janitor service he renders, and one and all declare he is four times as entertaining as a butler, a phonograph, or a mandolin orchestra, and nothing like as expensive.

It seems that the reason the majority of ghosts are such troublesome creatures is that they are not treated right. The experience of the Ford family indicates that kindness will win the heart of any ghost, as surely as it will that of a member of the human race—that is, unless, as is the case with some humans, the ghost happens to be a real wicked one. When Mr. Lane first made his presence known, upon the Fords moving into the Lane house, he was treated with the same hospitable courtesy that would have been accorded a less uncanny guest. Mrs. Ford and the children recognized his right to exist in a disembodied state, and treat him with the utmost respect. The result is that he performs as many kind offices for them as could reasonably be expected of a ghost.

"Oh, there is no doubt that the house is haunted," laughed Mrs. Ford, when questioned about the matter. "But we like it," she spoke up her young son Gareth, a lad of ten years. "Specially we like Mr. Lane."

UNDERSTANDS USE OF BOLTS.

Although recognizing the fact that "Mr. Lane" was prowling about the premises in a spiritual manner, it was some time before the Fords became acquainted with all of his manifestations. Not being familiar with the ways of ghosts, for instance, when he locked himself in the bathroom one evening, Roland Ford, the oldest son of the family, followed by his mother and several small Fords, went after him with a revolver, under the impression that he was an ordinary burglar. The young man used all his strength to open the door, which has no lock, but bolts from the inside, shouting the while for the intruder to come out, but to no avail. Finally one of the children was sent for a policeman, but just as he was about to depart, Lynette, a young daughter, suggested it might be "Mr. Lane."

"If it is Mr. Lane," she said, "I think he might unlock the door."

"Yes," chimed in Mrs. Ford, "I should think he would prefer that course to having a door broken down in his own house."

"No sooner were the words out of my mouth," said Mrs. Ford, "than we heard a bolt creak and the door yielded to the slightest pressure, the latch of the knob not even being fastened. This bolt has since worked as usual. But other bolts have opened and shut many times, evidently with no physical agency to turn them."

ATTENDS TO FURNACE FIRE.

One of the most remarkable things related of the ghost is said to have taken place last winter. Mrs. Smith, who is Mrs. Ford's housekeeper, was in the habit of getting up during the night in cold weather to attend to the furnace. Every night upon retiring she would see that the furnace door, an old-fashioned arrangement, minus the spring with which the modern furnace door is provided, was left open, so that the fire would not burn too briskly. During the night she would wake up, and if the house was cold she would go to the basement and raise the furnace door. Upon this particular night it was bitterly cold, and Mrs. Smith, waking up as usual, lay in bed dreading the trip to the basement, but realizing that if she did not shut the furnace door the whole family would suffer for it the next morning.

"I just soliloquized," said she, "to the effect that I wished Mr. Lane would close that door himself and save me a trip through the cold. No sooner had I thought of it than snap! I heard the door bang shut, and in a short time the house was warm as toast. I went down stairs to see what had happened to the door. Sure enough, it was closed as tightly as though I had done the thing myself, and the furnace was blazing away like mad."

"This is only one of half a dozen similar instances," said Mrs. Ford, "because it has no spring, and is much too heavy for the wind to have moved, even were the furnace so placed that the wind could get at it."

RACKET BY BAD SPOOKS.

But the weirdest and most uncanny of all the phenomena that have been witnessed by the Fords occurred when the family had occupied the house about three weeks. Mrs. Ford had been away on a lecturing tour and returned during the night. It was about midnight, and she was about to retire when she heard the most frightful noises on the floor below.

"It sounded as though a dozen men," Mrs. Ford explained, "were in the library throwing the books about the room. I went down stairs, and the noises then appeared to be in the basement, changing their character, however, to suit the character of the things in the room. The racket now appeared to be caused by the hurrying of pots and kettles. Going down stairs, the noise seemed to be coming from the second floor. Upon returning thither the sounds emanated from the third story. My housekeeper declared this same sort of thing had occurred night after night for five nights, and that she had been unable to locate the cause, although she had explored every nook and cranny in the place. I returned to the third floor and there found my daughter Lynette had been aroused by the noise and sat up in bed frightened and trembling. She was certain burglars were in the house, although by the time I reached the chamber floor the racket had been transferred to the floor below. I reassured her, told her I had been through the entire house, but she was still nervous. We could hear doors opening and shutting all over the house, and I again made a tour of the house without finding a trace of any one."

DANCE OF MYSTIC LIGHTS.

"At three o'clock in the morning there were four loud reports; some of them sounded as though a blow had been struck on the floor with a hammer. The fourth occurred in Lynette's room. It was as loud as a pistol shot, and very similar, but no one was in sight. That convinced Lynette that the noises were not caused by burglars, as she declared burglars were not in the habit of making that sort of racket. She settled down and went to sleep, but I determined to watch for further phenomena. I was well repaid. Now this I would extremely gaudy. But what I am about to relate actually occurred. Out of the darkness, in mid-air, a tiny flame, as slender as that of an altar taper, appeared. It soon spread to the

size of an orange, and separated into two and then into a dozen smaller flames, each of which in turn spread as the first had done, until there was a group of ghostly lights, each as large as an orange. The light seemed phosphorescent in its quality, and illuminated the room but faintly, although enough to reveal objects undistinguishable before. This wonderful phenomenon continued for some time, and while it lasted perfect quiet reigned. When the lights subsided the racket began again. After the previous silence the noises sounded louder than ever. This time Gareth, my ten-year-old son, was awakened. He was frightened as his sister had been, but I went to his room and finally quieted him. When he had fallen asleep the wonderful illumination and accompanying quiet began all over, this time in his room. It ceased before the dawn, and that is the last time we were disturbed by disagreeable rackets. We are sometimes troubled by groans and sighs, as though of intense suffering, and these, I imagine, may come from the late Mrs. Lane, the second wife of John Lane, who died, I have understood, very unhappily. I have a distinct impression which corresponds with the description I have since been given of her."

GHOSTLY FORMS ARE SEEN.

Mrs. Smith, the housekeeper, declares that once, while sitting in a small hallway off the library, a woman ap-

peared, and I didn't know what I should do until some one came home."

As Mrs. Ford produced her key, she said playfully, remembering the bathroom episode, "Why didn't you ask Mr. Lane to open the door?"

"I had just asked him," replied Lynette, "when you appeared, so I waited for you."

"Try the door before I unlock it," suggested Mrs. Ford. The young girl did so, and lo! it opened as though it had up as a bad job. At any rate, we are no longer annoyed. We like Mr. Lane's company."

SETS THE DINING-ROOM TABLE.

"Frequently," said Mrs. Ford, "I have been sitting up in the library and have got up to bolt the door between it and the back parlor. You see how it works," and Mrs. Ford illustrated by turning the creaking bolt. "Well, within five minutes I would distinctly hear the bolt creak and the door would open slowly as though by an unseen hand and shut softly again. Another queer thing I have noticed is the sound of the table being set in the dining-room, followed by the placing of chairs, the click of knives and forks upon china."

Once during a thunder shower every bell in the upper story rang, thus calling my attention to the fact that the windows up there had not been shut. Upon another occasion a carriage was waiting for me. The front doorbell rang violently and when I hurried to the door there was the carriage, for the arrival of which I had been anxious,

"Now I believe that these so-called spirits are of the same dispositions after they leave the body as before. There are intelligent ones and ignorant ones, good and bad, kindly and mischievous. I believe it was the mischievous ones who made the great rackets that disturbed us when we first moved here. I don't think Mr. Lane had anything to do with that. They may have wanted to drive us out, and having found us without fear given it up as a bad job. At any rate, we are no longer annoyed. We like Mr. Lane's company."

John Lane was a well-known man in Kenwood. He was a person of considerable wealth and of a rather remarkable intelligence. He was an inventor and took a great interest in the cultivation of flowers. It is due to his efforts in a large measure that the chrysanthemum is what it is, he having originated by his experiments a great number of new varieties of this blossom. While he was the most actively interested in floral culture he took many prizes at flower shows. The Lane house is now the property of the children of the deceased.

APPEARANCE OF THE HOUSE.

The "old Lane house" is a typical "haunted house." Tall and severe in its architecture, it stands alone on spacious grounds dotted with immense trees. A row of gigantic elms borders the outer grass plot, and the absence of

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which he fixed was more deadly than he thought.

Mr. Block and his family moved from the house in April last and went several blocks up the avenue to reside. Mr. Bates and family lived in the house adjoining that vacated by the Blocks. The vacant house was a big one, that occupied by the Bates family, and Mr. and Mrs. Bates decided to move into it. This they did a few days after it was vacated.

Miss Helen Bates, the eldest daughter of the household, told a reporter Monday morning this strange story of what has happened in the house since they moved in:

"We had not been there many hours when we became convinced that the spirit of little Edgar Block was in the house. We would hear strange sounds every night and day, and knowing him as we did, we recognized in the sounds the voice of the dead boy and things which we knew him to have been in the habit of doing."

"I could not tell you all the strange things that have happened, but things went along without anything more than the noises until two weeks ago, when my mother sat here in the room. It was broad daylight. She heard a low voice, and looking up, saw there, standing in the door straight before her, the form of Edgar Block. The boy stood there just as in life."

"My mother knew him well, and recognized him. He did not speak, and before she could recover from her surprise and speak to him he disappeared as noiselessly and mysteriously as he came."

"That is the only time we have seen him, but he has been around ever so many times. One night we sat at the dinner table. The whole family was there, and there was not a thing to shake the table and cause what happened. Suddenly one of the dishes was lifted up and hurled to the floor, where it broke into fragments. Since then this has occurred frequently."

In the corner of the library there is a little drum. It belongs to my brother Albert, a boy 13 years old. This drum beats almost every night and day. We have hung it up, laid it down, put it in the bookcase and did everything with it, but we cannot stop its beating. It is sure to beat every time we have company. Suddenly one of the dishes was lifted up and hurled to the floor, where it broke into fragments. Since then this has occurred frequently."

"Last Saturday night my sister and I came home from rehearsal and went to our room. There is a folding bed in the room, and when we entered it stood upright. As we stood talking the bed suddenly lurched, as though someone was pushing it, and had we not caught it it would have fallen to the floor. We often hear Edgar's voice. We can hear him laugh and cry, and sometimes, when he calls to his sister, whose name is Helen, just as mine, it puzzles me much to know whether it is not me someone is calling."

"Our attention was first attracted to Edgar's presence in the house by a kicking upon one of the doors. We would hear the noise and rush quickly and open the door, thinking it was no one there. Then we learned that it was Edgar, for some times when he kicked he cried, and we knew his voice. I asked his brother, Albert, afterward, if Edgar ever kicked the door and cried, and Albert said he did it a great deal."

"The noises do not annoy us now. They did for a time, but we have become accustomed to them, and now the only objection we have to the presence of the spirit in the house is his bad temper and angry moods. When he has these he breaks the dishes and we have lost many nice pieces of queensware in this way."

"It does not frighten us to have the boy's spirit in the house. My mother, who is not home this morning, has been a Spiritualist for years. My father did not at first believe in it. He would have nothing to do with it, and we girls were not permitted to have anything to do with it. But now that all these things have happened in the house, my mother and both we girls are just as much Spiritualists as mamma, for we have seen and heard too much not to believe."

"Before we moved out on Page avenue we lived at 1109 Menard street. Years before an old man had been murdered in the place, and we could often hear the old fellow's spirit walk heavily up the stairs and roll down as his body did when he was murdered. This isn't as bad."

Miss Bates says they have no servant at the house now. They cannot get one to stay. The last one to work was Mary Blocksey. The presence of the spirit of Edgar Block in the house terrified her, and despite the assurances of the family, that it was nothing that could harm her, she left her place and went home."

"When a dish would be lifted off the table and hurled to the floor," Miss Bates explained, "it would frighten Mary almost to death."

KNOCKED OUT.

The Church Dissipated by Modern Sentiment.

DR. FOX'S APPEAL—HE WANTS TO KNOW WHY MEN DO NOT ATTEND CHURCH—HE IS PROMPTLY ANSWERED—INTERESTING VIEWS NOT AT ALL COMPLEMENTARY TO THE CLOTH ARM EXPRESSED BY CORRESPONDENTS—THE CHURCHES GIVEN A DEATH BLOW.

To the Editor:—It appears from the Chicago Times-Herald that the Rev. Dr. P. Fox, pastor of the California Avenue Congregational Church, knowing that the great majority of men in the city were not church-goers, conceived the idea of making a direct appeal to them as an expression of opinion concerning the church and the absence of men from the congregations. The method adopted was to mail to 1,000 representative men on the west side a printed circular calling for a serious answer to his inquiries on this subject. The circular was as follows:

Chicago, August 10. Dear Sir:—An immense majority of our men, young and old, are not in the churches. I am anxious to know why from the men themselves, so that in a series of Sunday evening sermons on the subject, beginning Sunday evening, September 4, I may not misrepresent their position. You can help me in a good work by kindly answering the following questions as much at length as you choose, namely:

1. What do you hear men urge as reasons for staying away from church?
2. What is your explanation of their absence?

Your communication will be regarded as strictly confidential, and no names will be quoted in anything you may have to say.

A prompt and full reply will be greatly appreciated.

D. F. FOX.

SCORES OF ANSWERS.

Dr. Fox did not have to wait long for the answers. The letters poured in on him thick and fast, and were just as frank as his inquiry. The correspondents handled the church and preachers without gloves and in many cases were sweeping and caustic in their criticisms. But their honesty charmed Dr. Fox, and he is far better pleased with the result of his experiment than he expected to be. Believing that it will be good for the public and especially for the other pastors to know the character of these letters, he has given the Times-Herald a few for publication and added a few snap shots at many more. The following is Dr. Fox's synopsis:

From a Student—Well informed young men are committed to science. The old idea of special providence and special creation is exploded. We no longer believe that man is a special work of the Almighty. Evolutionary thought is responsible for the indifference of these letters, he has given the Times-Herald a few for publication and added a few snap shots at many more. The following is Dr. Fox's synopsis:

From a Clerk—I work hard all week and need the fresh air and recreation which the country alone can give. Six days in the office is enough. My only time for vigorous exercise is the recreation which Sunday affords. If this were a Christian civilization men would have more time for recreation and get fresh air and see a blade of grass.

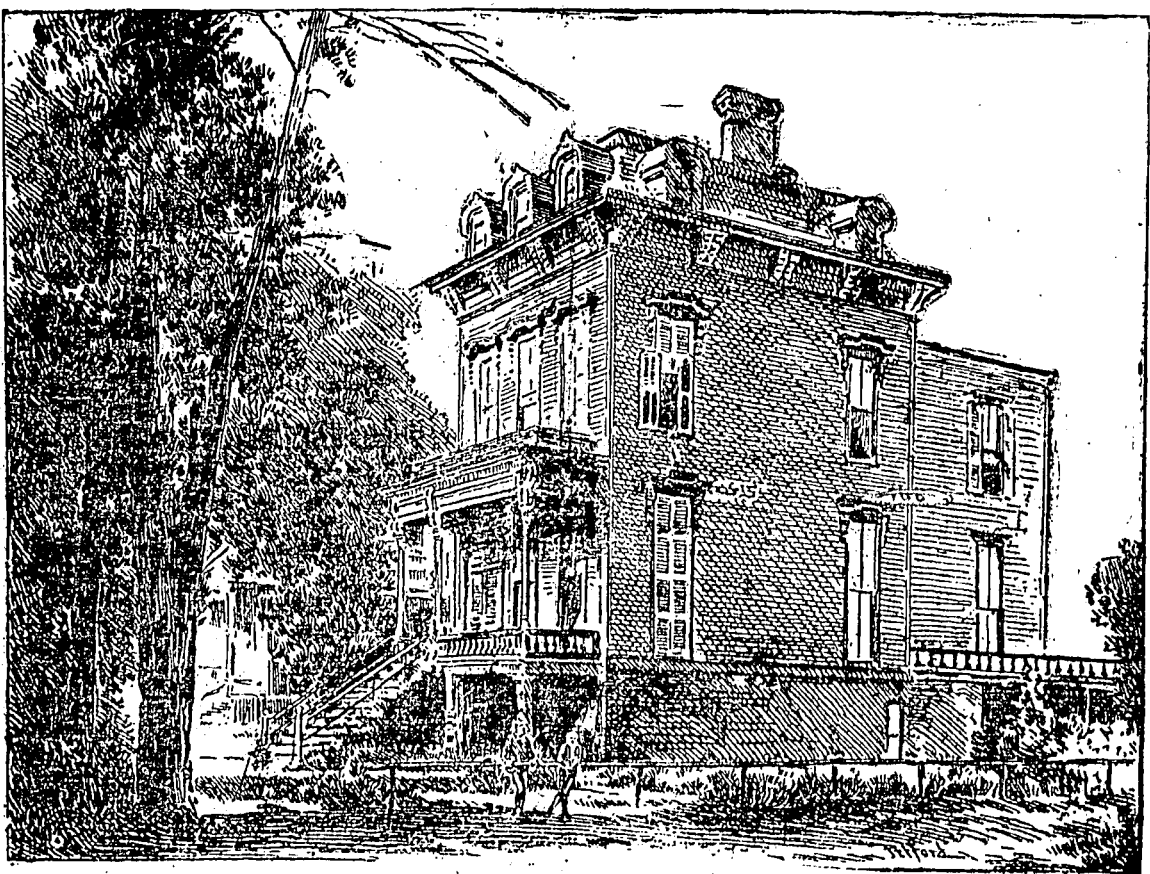
From a Lawyer—The church seems without a real mission. It is now only a society for spreading ethical and aesthetic ideas, and the modern preacher, as a rule, preaches to suit the times, instead of being a man with a message. Formerly men believed they had a hell to shun, and they believed the scriptures to be God's word. But in the pulpit things have changed, and many old beliefs are back numbers—simply an emasculated, back-boned thing toned down to suit the times.

From a Physician—The average sermon is too much taken up with discussing matters of doctrine—the vicarious atonement of Christ, the horrors of hell all of which is so dogmatic, narrow and sickening that it appeals to few men.

From a Business Man—Lack of culture and ability in the pulpit. Preaching does not find us.

N. B.—My wife says it is the devil that keeps men away from the church. From a Traveling Man—The church is a dead place. It is too slow. Literary clubs talk books, athletes talk athletics, and politicians talk politics in a way that makes one believe that they mean business. But the people of the church have no spirit enough to exchange ideas with their fellow members. They can get excited over pink parties and ice cream socials, but that seems to be their limit. Now if the church people cannot get interested in religion why should they expect us to show any interest in it?

From a Street Car Conductor—It is Mary almost to death."



HAUNTED HOUSE AT 4801 LAKE AVENUE.

proached her and groaned and sighed in her ear, and that she actually felt a cold breath upon her cheek.

Mr. Lane has never actually exhibited himself to any members of the family, but once Gareth is distinguished by the honor of having had a glimpse of him. The Fords had just moved into the place, and Gareth was being put to bed for the first time under its roof.

"Mamma," said he, pointing to a corner of the room, "who is that man?"

"There is no one there, dear," said Mrs. Ford.

"Oh, yes; there is," persisted Gareth. "He is an old man, with a long, white beard away down to here," and the boy indicated the middle of his chest.

"Do you know," said Mrs. Ford, in speaking of the incident, "I later learned that the description given by my boy corresponded exactly with the description of old Mr. Lane."

But there are any number of other equally interesting stories related of the ghost. This one involves the only occasion upon which the latter is said to have held converse with any one. The housekeeper had had trouble with the coal she had been burning in the kitchen range. She insisted that Mr. Lane advised her to order a mixture of three certain kinds the next time. Acting upon his advice, she says, she called upon a coal dealer in the neighborhood and placed her order.

"I never knew but one person in the world who ordered that outrageous mixture. That was old Mr. Lane."

The coal was sent up and was so satisfactory that the Fords have been using it ever since.

Another remarkable thing in regard to this most peculiar ghost is the manner in which he behaves when guests are expected at the Ford home. He has never been known to neglect to manifest his approval or disapproval of the stranger within the gates. Once Roland Ford had a guest, a young man who was in the habit of keeping later hours than he should, and who was, in short, in that stage of his life when young men consider themselves privileged to sow "wild oats." He remained with the Fords for about a fortnight, during the first week of which period he came in in the wee sma' hours every night as quietly as possible so as to awaken no one. But the young man was not aware that upon each occasion of his entrance "Mr. Lane" had taken the precaution to make a considerable racket about five minutes before, so that Mrs. Ford was aroused, and knew exactly the hours her son's guest was keeping.

On another occasion the ghost made himself useful by unlocking the front door for Lynette Ford, when the family were all away from home. Mrs. Ford had been away on one of her lecturing tours, and reached the house as her daughter was coming down stairs after an ineffectual attempt to get into the front door.

"Oh, I am so glad you have come," she said to her mother, "I'm locked out,

but did not know it had reached my door. There was no one at the door and the coachman had not left the box."

INFLUENCE OF LANE'S GHOST.

"How do you explain all this?" Mrs. Ford was asked.

"I account for it in this manner," was the reply. "Old Mr. Lane, while a man of much intelligence, was something of a recluse and a thorough materialist. He was rather morbid, and was considered hard-tempered by his neighbors. He lived here for the sixteen years preceding his death, and was perfectly absorbed in this house. The place was everything to him. He bought everything that came into it, and puttered about it a great deal, attending to the furnace himself, and even taking an interest in the cooking that went on in the kitchen."

"The material life he had led had chained him, as it were, to this house and excluded him from a knowledge of means of communication with spirits who had left the bodies they were bound to depend upon human agencies to teach him. I believe he looked about in Kenwood for a suitable family to live in his house and to aid him. He found my family, found us to be sensitive to the influences we should be for his purposes, and suggested to the landlord that we would be good tenants."

By the way, the circumstances which led up to my taking the house were peculiar. I had not the slightest idea of moving into it when the agent visited me one evening, and seemed bent upon getting me to take the place. I told him I positively could not take it, the rent being altogether higher than I could pay. As I was passing it a day or two after the thought occurred to me that I would like to live there if I could get for half what it was being offered for. I had never dreamed the agent would make me a proposition to rent it at those figures, but he did that very night."

SOLICITS WORK FOR FRIENDS.

"Upon our moving into the house we had dealings with several men who made repairs, and all of them proved to be old employees of Mr. Lane. The plumber we sought as an entire stranger, though he lived quite a distance from us, was Mr. Lane's plumber, and as the plumbing in this house is old-fashioned, lead-piped, and intricate, it was a great advantage to have a man who was perfectly familiar with it. We wanted a carpenter, and it was the old story. When he came he said he had always worked for Mr. Lane. These things happening in succession were very odd in connection with the deal story, and as we were strangers to the people employed, and they were by no means the nearest we could have sought, it seemed as if some one was influencing us in getting them. I speak of them because of course they increase the effect of what seems to be the mingling of an exterior intelligence with our own in our household affairs."

fences between the Lane lot and those adjoining gives the impression of magnitude the grounds do not really possess. A fire which recently scorched the premises has cracked the dark paint, and the porches are sagging just enough to suggest forlornness. The Illinois Central's retaining wall forms a cold and solid barrier between the grounds and the tracks beyond, and on cold winter nights, with the wind moaning through bare-limbed trees, and the mournful swish-swish of Lake Michigan between the piles of the breakwater back of the old mansion, a dreary spectacle is presented, pleasant as is the prospect in the bright sunlight of a summer's day. Inside the house, the high ceilings of the rooms give the walls a bald appearance, which the etchings and engravings and paintings with which they are adorned cannot altogether eradicate. Then there are numerous little passageways and halls and unexpected stairways, in which ghosts are supposed to particularly delight, and cubby holes galore.—Inter-Ocean.

HAUNTED HOUSE AT ST. LOUIS

STRANGE STORY ABOUT A PAGE AVENUE HOUSE, AS GIVEN BY THE ST. LOUIS POST-DISPATCH.—LITTLE EDGAR BLOCK WILL NOT LEAVE IT—THE BATES FAMILY ARE USED TO HIM—THEY STATE THAT THE BOY'S SPIRIT HAS BEEN SEEN ONCE AND IS FREQUENTLY HEARD LAUGHING AND PLAYING IN THE HOUSE.

The spirit of Edgar Block is said to frequent the house where he died. Laughing in all the humors and moods of a boy of 11, the spirit goes playing about the house, now laughing now calling in a happy voice or speaking in gentle tones to the little sister, Helen, now flying into a passion and crying with rage, kicking the door and breaking the dishes, to be avenged upon his mother.

Mr. Charles L. Bates and his wife, two daughters, Misses Helen and Dorothy, and little son, Albert, live in the house where Edgar Block died. Mr. Bates is an employee of the Mermord-Jacard Jewelry Co.

A year ago Edgar Block, the 11-year-old son of Mr. and Mrs. Theodore Block, living at 4124 1/2 avenue, hung himself in the front room on the second floor of the house.

The child quarreled with his older brother and was punished by his mother.

He went upstairs, and soon afterward he was found, suspended from the bed with a strap about his neck. He had strangled it. It was thought at the time that the youth had not intended taking his life, and that he had undertaken to frighten his mother when she should see him dangling. The noise



ROMANISM

As Exemplified and Illustrated in Current Events.

A special news dispatch from Vienna, Austria, says: "At Ischl, where the summer residence of the Emperor is situated, the Dutch pianist, Herr Sieveking, was arrested yesterday for omitting to remove his hat when the host was carried past by a young priest, who told Sieveking that whether he was Jew, Mohammedan, or atheist, he must remove his hat in a Catholic country if the host approached."

"Sieveking, who is a Protestant, answered in an excited manner, and was followed by an angry crowd to his residence. In the evening, after the concert which he gave in aid of the Ischl poor, the pianist was arrested by a gendarme."

"The affair has caused a sensation among the Protestants here, especially among the English, and even the higher Catholic clergy blame the act of the young priest."

"The Burgomaster of Ischl will seek an audience on the subject with the Emperor. The Burgomaster has chosen a lawyer to defend Sieveking and will offer bail on his behalf."

The "host" is the consecrated wafer, believed by the Catholic church to be the body of Christ, which in the church service of "mass" is ceremonially offered as a sacrifice. It is regarded with superstitious reverence by the devotees of Romanism, as the real flesh of Christ. By the priestly mummeries of consecration the wafer of baked dough is, in Catholic phrase, "transubstantiated" into the fleshy body of Christ, and as such it is adored—and eaten—by the faithful.

It never seems to enter the Catholic mind that if this doctrine of transubstantiation be true, the entire Catholic church membership are cannibals.

The action of the young priest on the occasion manifests the genuine spirit of Romanism—the spirit of intolerance, and tyrannical domination, without respect or regard for rights of conscience, belief, or the religious opinions of others than Catholics.

In the Romish view, which is in the United States of America or any other country, people have no real rights that in any degree or manner conflict with the Catholic church or its claims. No one, in the Romish view, has or can have a right to any opinion, to any belief, to any liberty of thought or action, that does not abjectly agree with the teachings of the church and bow to popish domination.

Here is another sample of Romish ways: "The Catholic Bishops of Santiago, Cuba, put in a claim which amounted to about \$18,000 each year, and the army officials, being in doubt as to the propriety of paying such a claim, referred the matter to Washington. General Corbin said: 'All doubt in this connection has been removed from the mind of General Lawton, and the amount will not be paid.'"

"Spain has been turning this sum over to the church every year, and the Bishops thought this government would pursue the same course. This action settles the church question in the West Indies, so far as this government is concerned."

Here in Chicago, a few days ago, "John Schamkovsky, a member of Bishop Kozlowski's church, was taken to St. Elizabeth's Roman Catholic Hospital in a critical condition. He sent for the ex-communicated Bishop, who, it is said, was refused admission to the institution by the nuns, who told Schamkovsky's friends he must be removed as soon as possible. The mother superior informed Dr. Pollack that no others of Bishop Kozlowski's followers would be admitted. The injured man's friends appealed to the police to remove him, but they refused to act."

Being a member of the church of an ex-communicated bishop, he has no rights under Romish rule, nor claims for sympathy or help in dire extremity. Such is the spirit of Romanism.

GERMAN CATHOLIC CENTRAL UNION.

An instance of the truculent spirit engendered by Romish influence, occurred a few days ago at a convention of German Catholic societies in Milwaukee. In a set of resolutions they "reaffirm their loyalty to the pope and to the Catholic beliefs and vows and obedience toward bishops; protest against ruthlessly taking from the pope his territorial possessions in Italy; demand unhampered freedom for carrying out his powers; recognize three things for the retention and spread of Catholic beliefs: first, parochial schools; second, Catholic societies, and third, Catholic press."

"Unhampere freedom for carrying out the powers" of the Pope, signifies no freedom for any people, or nation under the pope's domination.

A further report of the proceedings of this same convention states that at the banquet of the German Roman Catholic Central Verein, "Father Decker responded to the toast, 'Our Press,' and said if he were dictator over the American editors he would make them dance to a different tune."

"He praised and expressed his preference for the Catholic press of Germany, because the Catholic organs of that country did not revolt against the Archbishops and Bishops as is frequently done in the United States. Towards the end of his speech he asked the young men present to read exclusively the German papers, especially the Catholic papers."

"Do not ask for the English papers," he said, "because you will remain truer to your church if you follow my advice and do not read them."

"At the conclusion he proposed three cheers for the German Catholic press, and the response was long and loud."

"Dr. E. M. Lieber responded briefly to the toast, 'The Ladies.' His remarks would not have been relished by American women. He scored what he termed the 'so-called emancipation movement,' and said that if American women persisted in following all of the foolish fads that would become a mere slave to society. He said that the province of woman was to be a good housewife, but she must not attempt to be the ruler of the home. 'There is no better woman in the world,' he said, 'than the German Catholic housewife and maiden. She has no foolish

notions in her head and knows better than to try to reverse nature by attempting to step beyond the bounds of her proper sphere."

Read nothing that is not saturated with Romanism—read exclusively Romish literature—read the "Lives of the Saints" and the wonderful miracles they performed while living and which their holy coats and holy old bones and other apparitions have performed since their death—stuff your minds with Romish superstition, silly stories of monks and nuns, pious frauds put forth as sacred facts for the delectation of the faithful; touch not the works of the scientists, and philosophers, which have been condemned by the church—keep your minds in the depths of ignorance and superstition, and you will remain good Catholics. Do not dare to think a brave and independent thought of your own—for you will be excommunicated as a heretic, and an eternal hell will be your portion, unless you repent and bow in entire obedience to the church, and accept its doctrines, whether they accord with reason and truth or not. Thus only can you be a truly "good Catholic."

The Chicago Tribune has this to say concerning the matter:

"A reactionary, bigoted organization, actuated by medieval un-American sentiments, has been in session at Milwaukee. It is called the German Roman Catholic Central Union. Many of the speeches delivered by the different clerical speakers were marked by a spirit of hatred of American institutions and of the principles of human liberty. The freedom of the press is peculiarly distasteful to these alien-hearted individuals, and they did not hesitate to let it be known."

"At the banquet which closed the sessions of the union the Rev. A. L. Decker, of Milwaukee, responded to the toast 'Our Press.' He did so most ungraciously by criticizing the German Catholic papers of the United States, and expressed his preference for the Catholic press of Germany. His reason was that the latter 'do not revolt against the Archbishops and Bishops, as is frequently done in the United States.' That is, they are servile. They do not dare to criticize, and find fault where there is occasion for it. Their editors believe that members of the hierarchy are divinely inspired in all they do."

"But in spite of the shortcomings of the German Catholic papers of this country, the speaker begged all the young men present to read exclusively German, and especially German Catholic papers. 'Do not ask for the English papers,' said he, 'because you will remain truer to your church if you do not read them.' Then, growing excited, he announced that 'if he were dictator over the American editors he would make them dance to a different tune.' No doubt he would. If he were dictator instead of priest, freedom of the press would cease to exist. Nor would he allow any papers to be printed in the English language except as a great concession. Nor would he allow a German paper to print anything which did not meet the full approval of reactionary Archbishops and Bishops."

"This outspoken expression of a desire on the part of the speaker to return to the middle ages and the press censorship, wiping out much of the freedom which mankind has gained during recent centuries, did not seem to displease the hearers. They, too, seemed to be saturated with ultramontane sentiments, which are horribly out of place in a free state like Wisconsin. The men who hold such opinions as the Rev. Mr. Decker should shake the dust of this country off their feet. They should seek some other land, where the press is muzzled or obsequious—Austria, perhaps, or Spain. They will be happier there than they can be here, where the freedom of the press is safe from the assaults of priest or layman, Catholic, Protestant or agnostic."

In another editorial the Tribune speaks of the Romanists:

ABUSING THE PUBLIC SCHOOLS.

"The German Roman Catholic Central Union held its annual meeting at Milwaukee last week. One of its objects is 'the foundation, maintenance, and promotion of Catholic parochial schools.' This is a legitimate purpose. But the union, while doing what it can for parochial schools, should abstain carefully from attacks on the public schools. It should endeavor to discourage such attacks. Yet one of the clerical speakers at the recent meeting drew a terrible picture of the conditions of the American children in the public schools, especially that of young women. It was conducted, he stated, 'in the spirit of disbelief and indifference,' leading to 'the worst and most dangerous consequences of emancipation—the emancipation of the woman from the duties of housewifery, of wife and mother.'"

These abusive, slanderous statements were not received with marks of disapproval, but with applause and cheers. That conduct showed that the audience was distinctly hostile to the American public school system and did not hesitate to make known that hostility. But if the advocates of the public school system were to criticize the results of parochial school education in the mildest terms the advocates of those schools would be quick to resent it. They want a monopoly of criticism."

"This violent clerical abuse of public schools defeats itself. When Catholic laymen hear such talk as that indulged in at Milwaukee the majority of them are disgusted at it. They are associating continually with men and women who got their education in the public schools, and are unable to see that they are less upright or poorer wives and mothers than persons who have been educated in the parochial schools. If the German union wants to help parochial schools along it should make those who manage them give scholars as good an education as they can get in the public schools. That will do more to fill the church schools than this intemperate abuse of the American school system."

IN THE PHILIPPINE ISLANDS.

From another quarter, the Philippine Islands, comes evidence of the character of certain Romish orders there, which is quite interesting in view of the fact that Romish dignitaries, with their customary brazen effrontery, have been officiously intermeddling to influence the action of our National Government favorably to the Catholic church in those islands. The news dispatch states:

"The Philippine Islands committee in Europe has addressed a letter to President McKinley regarding the appeals made to him by high Roman Catholic ecclesiastics in America to protect the religious orders in the islands. The expulsion of the friars, the committee contends, is 'a necessary antecedent to moral sanitation.' The letter names particularly the archbishop of Manila and the bishops of Nueva Sagovia and Nueva Caseres, 'whose acts of hostility against both natives and Americans and against the Jesuits and other respected religious institutions are condemned by everyone.'"

The committee urges President McKinley to 'aid the Philippines to suppress the immorality of the diabolical institutions fostered by those monks.' The letter concludes as follows:

"Your name can never be associated with that of the friars; and the sense of right of the noble nation at whose head you are placed will never permit the ever victorious and humanitarian Stars and Stripes to protect them."

From this it will be seen that the Philippines have their eyes partly opened to the wrongs inflicted by Romish institutions. But they need to include the Jesuits and the whole Romish outfit of ecclesiastics, and priestly overseers.

X-RAY.

"All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards."

"It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere."

"I never think he is quite ready for another world who is altogether weary of this.—H. A. Hamilton."

THE SPIRITUAL CONSCIOUSNESS.

What It Is, and How It May Be Cultivated

While the regular pastor of the Progressive Spiritual Society, holding its meetings at 77 Thirty-first street, is on her summer vacation, well-attended and interesting conference meetings are being held, some of the most noted of the platform test mediums volunteering to give test communications. Last Sunday evening Judge H. N. Maguire, of Spokane, Washington, being in the audience, accepted an invitation to take the platform and submitted thoughts on the cultivation of the spiritual consciousness.

Spiritual consciousness, he said, is all there is of any life. It includes all the knowledge of the individual. Then the individual is the center of his world of cognitions—is himself or herself the God of all the universe, for he can know nothing outside of his sphere of consciousness. So far as the individual is concerned, all things are a part of his life. He is the solar center around which all in planetary dependence revolve. This is true, absolutely true, of each and every human soul. The soul alone has absolute being; all else but exists to it relatively.

The life lines that bound a consciousness are the limits of the universe to that consciousness; and there is consciousness wherever there is life; and there is life wherever there is self-impelled motion. The little creature that is born, reproduces its kind, and passes away as a physical organism of old age, all within one minute of our measurement of time; has its sphere of consciousness as well as a human being; and who shall deny that to its consciousness much time drags away as slowly and heavily as in the case of a human being? So spiritual progress is widening the sphere of consciousness. As consciousness is the life, it may be otherwise stated that spiritual progress consists in continuously inspiring more life. This is soul growth, the soul or life centre being the absolute, the abiding, and all else being in dependent relationship to it. It is evident now, admitting this much, that the individual cannot add to his sphere of consciousness by external accretions any more than you can make a tree greater by attaching things to its boughs. The tree proper is the same, and what you have added to it externally is repressive to its life energies. One cannot grow for another, but each must grow for himself.

To grow, spiritually, to add to the wealth of the soul, to become more self-centered forever, this is the whole object and purpose of this earthly existence. Therefore Swedenborg said "the earth is the seminary of heaven;" and Emerson expressed the same idea by saying "the earth was given for the education of man." We can only cultivate the spiritual consciousness, which is the whole of individual life, by training our thoughts constantly into spiritual channels. The materialist says this is impracticable, visionary—that we are in a world of matter, and must be largely matter-bound during the earthly sojourn. Not so. The world of matter is a cloud, only a cloud, on the spiritual consciousness, and it must pass away like the baseless fabric of a dream when the true spiritual consciousness is awakened. This is the new birth, the being born again, we hear so much about with so many varying interpretations and constructions. We must die out of the lower and delusive conception of the reality of time and space and matter as real existences, and be wise to know that they are but the phenomena, the outer evidences of the true life. We must ever keep in thought the truth that the realm of spirit is a thought realm, a realm of ideation, and that all outside is but phantasmagoria, the fitting spectres attending the soul's immaturity.

It is the fact that we are in a world of material conditions, and must conform to them. But let this conforming be with the spiritual thought the dominant thought. All influences and accomplishments are essentially spiritual in nature. The spiritual thought should be first and foremost in all our buyings and sellings, in all our plans and executions. Cities are built, railroads are built, fleets are put in motion, in peace and war, as, and all the vicissitudes of private life, are spiritual educational experiences. When we cultivate and habituate ourselves to this truth, when we train our thoughts into this channel, we will find satisfactions, felicities, in this lower life that none can believe it possesses who draw a sharp line between the world of matter and the world of spirit and feel and act upon the deadly assumption that this world has nothing to do with the higher or spiritual world. The two worlds blend forever.

If the ambition on the material plane is to build and furnish and occupy a fine mansion, go about it with the spiritual thought. Let the spiritual thought animate all your undertakings. If your desires are not thus harmonized with the spiritual hope and aspiration they will surely be unsatisfying throughout. That calm serenity and perfect content which the spiritual yields can only be attained through spiritual aspirations. It is true worldly magnificence, worldly successes, are attained, and probably more generally, where the spiritual thought and susceptibilities are dormant, but let me assure you, as one who has had many vicissitudes in this life, that there is more true happiness in the rude and uncouthly furnished hut, sweetened by the conviction that the occupant has ever sought and obeyed the guidance of the spiritual, as he has been able to receive its monitions, than in the most splendid envying conditions of earth where the spiritual thought has been excluded or repressed.

Thus it is that while the spiritual thought, cultivated in all our incomings and outgoings, happinesses the nature of man and glorifies all his earthly efforts, it in no way retards, but rather aids, all our endeavors here below. This is what Jesus meant by saying "take no thought of the morrow." He did not mean that one should neglect in this life material obligations to self and neighbor, but that we should ever in thought cultivate the spiritual consciousness, always think and do with thoughts on the life eternal, the life that will be when all the temporal matters which now concern us will have been lost in the wrecks of time. There is no time and no occasion when it is impracticable to cultivate the spiritual consciousness.

The spiritual laws all operate to aid in the cultivation of the spiritual consciousness, which, as has been explained, means enlarging the life sphere. All our misfortunes and bereavements are for this beneficent purpose. Old relations and associations change and break from cradle to grave for this purpose; and when we come into clear consciousness of this truth our sorrows and troubles will have ended. All changes in our life relationships mean new experiences, increase of wisdom through experience, enlargement of the sphere of consciousness, increase of life forces, more life, and when we bring the human in harmony with the spiritual, heaven is already attained; for it is true that "the kingdom of heaven is within you;" and nowhere else, so far as the individual soul is concerned, for there can be nothing outside the sphere of individual consciousness.

The more we cultivate the spiritual consciousness the wiser and clearer visioned we become. The field of vision, no longer narrowed and circumscribed to the little petty affairs that concern the family, the neighborhood, the party, the church, now widens out infinitely; and as our heaven becomes more ample in its ever-extending bounds its felicities are forever being heightened. Whereas at first we thought we had accomplished something wonderful in penetrating by interblendment in the life-sphere of the individual, and read to him the mysteries of his soul, now we are on a mount of vision from which the springs of action of whole nations are revealed to us. Ordinary mediumship has now ripened into true seership, and we may be said to be truly in communion with God. This is the royal road we all want to get on; it must be entered before the truth of immortality becomes a living realization, instead of being but a hope, however strong, based on evidence outside of ourselves.

The more we cultivate the spiritual consciousness the

younger we become. We cannot age. We are ever entering anew upon golden mornings of youth—birth succeeding birth into more glorious life conditions, for truth is eternal, and its inspiration and assimilation into the consciousness is to forever grow younger, to perpetually become more richly dowered with possibilities of soul wealth, of life glories.

LIGHT ON THE MAINE.

A Clairvoyant's Vision of the Tragedy.

Down in Maine the other day I heard a strange story which leads some people to believe that the fiends who blew up the battleship Maine may yet be detected and punished.

At the little manufacturing town of Lewiston, where Senator Frye has spent his useful life and Representative Dingley has edited a newspaper for a generation or two, there is a woman who possesses supernatural powers. She is the wife of a druggist. She has a common-school education, but has never been out of her native state and knows little of the world. On several occasions she has displayed clairvoyant powers to the amazement of her neighbors, but she is not a professional. On the contrary, she shrinks from publicity. For that reason she will not permit her name to be used.

Last fall a prominent citizen of Auburn, the town across the river from Lewiston, died under the most extraordinary circumstances. He was sitting at his dinner table, when he severed an artery with a carving knife or something like that. The druggist's wife in Lewiston had never heard of him. She had never been inside of his house, and yet, being in a trance that evening, she described to her husband the manner of his death and surroundings with marvelous accuracy, and the next morning, when they read the story as printed in the Journal, Mr. Dingley's paper, they shuddered to think how closely her vision corresponded to the facts. This is only one of many occasions upon which she has shown the same knowledge of events that were beyond her sight or hearing.

The night after the Maine was destroyed, while under the same nervous excitement and indignation that possessed the whole country, she had one of her peculiar visions, and woke her husband from his sleep to tell him what she had seen. He got up, took pencil and paper and wrote down her words, as he deemed them of the greatest importance. The statement was sent to Senator Frye at Washington. He submitted it to the Secretary of the Navy with a cordial indorsement of the high character, respectability and honesty of his constituent, whom he had known all his life. The officials of the navy department thought proper to suppress the statement for fear that it might add to the public excitement if it appeared in the newspapers.

This woman, who had never been outside of the state of Maine, who had never seen a fortification or a castle or a man-of-war, and in her waking hours could not have described the uniform of a Spanish officer or soldier, gave a most minute description of the harbor of Havana, the location of the battleship, the approaches to Morro castle and the Cabanas fortress, the reception parlors and the office of the commandant, even to the color of the furniture and the racks of muskets on the walls. Several persons who are familiar with Morro castle and its surroundings have read the statement and declare that they could not have hit them so closely themselves, while Capt. Sigbee declares that the description of the Maine at the time of the explosion is absolutely accurate. The woman was puzzled because she could not find any anchor for the ship. She said it was tied to a floating cask, an arrangement she could not understand. As a matter of fact the Maine was moored to an iron buoy.

In her vision the druggist's wife entered a room in the fortification of Cabanas which was filled with electrical apparatus, and, although she is unfamiliar with such things she minutely described it, a future comparison may determine how accurately. She says there were two men in this room, each in the uniform of a Spanish officer, which she described down to the buttons and the stripes upon the sleeves. One was an old man, tall and bent, with iron-gray hair and beard. The other was short and stocky, with a birthmark or scar upon his face, which was partially concealed by a stiff black beard closely trimmed. After some conversation in a foreign language, which she could not understand, the man with the scar became quite excited. He seemed to be pleading with the older one for permission to do something which horrified the other. Finally the old man left the room. The moment the door closed behind him the younger one went to a mahogany frame upon the wall, which was covered with brass apparatus, pulled a plug from one hole and put it in another. In an instant there was a tremendous explosion and the battleship was in a mass of flames.

No attempt has ever been made to fasten the responsibility of the destruction of the Maine upon any particular person, although Gen. Lee, Capt. Sigbee and the members of the board of inquiry believe the mine was exploded by some person familiar with the submarine conditions of Havana harbor. No Spanish officer answering the description given by the druggist's wife is known to those who have read her statement, but before the evacuation of Havana an investigation will be quietly made.—Chicago Record.

Faith in Ingersoll.

At his home in Atlanta township, James Tuttle lies upon his death bed. A quaint old citizen, a character without reproach. In the death of James Tuttle Logan county will lose one of her pioneer citizens and one of her oddest characters.

He is now in his ninety-second year and has always been identified with the interests of his neighborhood, but the fact which has attracted most attention to him is that he has arranged that Colonel Robert G. Ingersoll shall deliver his funeral oration. More than this, it is said by his neighbors that he has made a provision for the substantial remuneration of "Pope Bob" for the address in the shape of a \$1,000 clause in his will.

From the time Robert Ingersoll was a struggling young lawyer at Peoria, "Uncle Jimmy," as Mr. Tuttle is familiarly known, was his friend, and through this friendship the old gentleman fell into Ingersoll's way of thinking upon religious subjects. As a result "Uncle Jimmy" became an avowed infidel. Since Ingersoll moved away from Peoria he and "Uncle Jimmy" have continued their friendship and it is now more than five years since an agreement was made that Ingersoll was to deliver the address at "Uncle Jimmy's" funeral if Ingersoll himself were still alive.

That the time for the funeral is near at hand there is little doubt. Mr. Tuttle is almost blind, and by a fall in his room a few weeks ago he broke his leg and has been in a critical condition ever since. The broken bones will not knit, and other complications have added to his sufferings.

When Ingersoll shall have spoken the last words above him it will be above the remains of one of Logan county's most widely known citizens, for the fact that he has arranged for his funeral years before his death has been heralded from ocean to ocean.

Lincoln, Ill.

"The Law of Correspondence Applied to Healing. A Course of Seven Practical Lessons, by W. J. Colville." Helpful and instructive to those interested in Spiritual and Mental Healing. Price 50 cents. For sale at this office.

A GENERAL SYNOPSIS.

Spiritualism Is a Philosophy and a Religion.

As a philosophy it shows that within the earthly human body dwells a human form which is the spiritual material, is so refined as to be invisible to the ordinary sight. This body has been seen by many persons while still dwelling in the outer form and by many clairvoyants who have perceived it emerging from its coarser tenement at the period usually termed death. Being suitably refined to work directly with psychic forces it may be termed the psychic body. The psychic brain while including the basis of the intuitions and spiritual perceptions of the earthly life, constitutes the swifter and keener mental apparatus of the spirit life. Even in this life, the psychic eye, when the animal forces can be held in abeyance, is able to come into rapport with the psychic light and thus to see through matter that is ordinarily opaque, and to get glimpses of the more glorious interior universe which is usually termed spiritual. This power is called clairvoyance. When the psychic ear is enkindled, those exquisite tones are heard which float upon the etheric atmosphere connected with higher realms or at times with distant earthly sources. This is termed clairaudience. A general psychic perception which reveals the soul of things is called psychometry.

When by concentration of mind and the aid of a human operator, the psychic system becomes so charged with psychic force as to be able to hold the coarser brain in sleep, it is called hypnosis. A wise operator by suggestion and otherwise induces the subject to use these forces in a way to correct bad habits, stupid mental conditions, and some of the worst diseases.

In Auto-hypnosis a person controls his own psychic forces, and can often attain to a marvelous system of self-mental cure, and self-exaltation.

Trance is more properly the psychic control induced by spirits instead of mortals and may be not only a mental in curing disease in a remarkable way, but in revealing a wondrous world of knowledge pertaining to a higher life and to the underlying principles of things.

As a religion, Spiritualism leads to spiritual aspiration and the ennoblement of all human activities.

The realms of spirit being under the control of more exalted forces, are especially fitted to teach and influence earthly dwellers, and to kindle their aspirations by showing them the higher glories that shall be attained by a true life.

Spiritualism under the guidance of the higher world, has led the great reforms of the past, such as that of temperance, anti-slavery, the rights of woman, a higher science of cure, the fraternity, co-operation and liberties of the people, and the great humanitarian interests of the age. It is fast abolishing the superstitious belief in devils and an endless hell, and by demonstrating immortality and the sublime destiny of man, has brought an uplifting influence to the world.

While Spiritualists do not generally believe in a being of limitation such as a personal God, they recognize a body of spirits of inconceivable glory and power who preside over the universe, just as bodies of less importance preside over a world. While the highest wisdom thus culminates in a Divine Centre, as a Diversity in Unity, it is recognized that there must be an almost infinitely dense substance called pure spirit which interpenetrates all matter, and is a part of all beings, as a Unity in Diversity.

While a large number of those who are called Spiritualists, are mere spirits, having attained only to phenomena and the outer aspects of true Spiritualism, yet the influence of the true ones gone before and the knowledge that all deeds and thoughts of their lives are under the direct vision of the spirit world, has a guiding and restraining influence. To such things, perhaps, may be attributed the fact that Spiritualists are scarcely ever found in our State's prisons, although thousands of church members are in the same.

We recognize that matter is the atomic and formulating part of the universe, constituting the substance of all human bodies here and, in a finer form, of human bodies hereafter, while pure spirit interpenetrates these bodies. Spirit and matter thus working intimately together, it is evident that the highest spiritual life itself demands good material conditions, such as pure air, exercise, correct habits, both private and public, and the general non-use of tobacco, alcohol, narcotics and all substances of a poisonous and indigestible nature.

While material conditions can so act upon and pervert spiritual conditions, on the other hand mental and spiritual influences can pervert physical conditions. A loving, spiritually aspirant nature will not only send harmonizing waves of influence through his own body, but an upbuilding influence upon others, while hatred, revenge, jealousy and selfishness will convert the fluids of the system into actual poisons.

E. D. BABBITT.

Los Angeles, Cal.

A Spiritual Worker Honored

A splendid oration was given at Lake Pleasant camp on the eve of August 22, to that most worthy medium and the public defender of Spiritualism, Mrs. Sarah Byrnes. Twenty-five years ago she conducted one of the services which opened this camp.

The reception was held in the summer home of Mrs. Phoebe Hull, which was decorated with choice flowers by Mrs. John Wheeler, Mrs. Houghton, Mrs. Mason, Mrs. Stewart Burges and Mrs. Baldwin. The Ladies Schubert Quartette rendered two choice selections, and speeches were made by A. H. Dalley, H. B. Bondington, Clegg Wright, Mrs. Anna Cunningham, Mrs. Tillie Reynolds, Dr. Tolman, Newman Weeks, Mrs. Lizzie Harlan, Mrs. May S. Pepper and Francis B. Woodbury. The reception concluded with a brief address by Mrs. Byrnes.

Spiritually this has been a most successful season at this camp. Much interest is manifested in the National Association.

FRANCIS B. WOODBURY.

TAKE NOTICE.

The Leavenworth County Spiritualists' Association will hold its 15th annual camp-meeting in Deuel's Hall, between Walnut and West Fairmount, September 28 to October 3, 1898.

MRS. A. EMERICK, Sec'y.

T. C. Deuel, Pres.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth paper, 50 cents. For sale at this office.

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309 pages. One copy, bound in cloth, \$1; paper, 50 cents.
For Sale at this Office, 40, Loewie Street.

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As there are thousands who will at first receive only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the value of our paper. The same suggestion will apply in all cases of renewal of subscription—solicit others to aid in the good work. You will experience no difficulty in finding such persons. The Progressive Thinker is a paper of great value, and one of those that can be read by the whole family. The information imparted therein each week, and at the price of only about two cents per week.

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* SATURDAY, SEPT. 17, 1908.

KEEP IN TOUCH.

There are millions of Spiritualists who take no paper devoted to the cause. Please call their special attention to this issue of The Progressive Thinker and ask them to subscribe for it. Impress upon them the importance of their keeping in touch with Spiritualists and Spiritualism of the World. The Progressive Thinker only costs about two cents a week, or one dollar per year. A valuable premium is sent with each yearly subscriber, for 20 cents extra.

THE SITE OF JESUS' TOMB TO BE

ESTABLISHED BY DECREE.

With the tombs of Osiris and Buddha lately and positively identified, and that of Mohammed at Medina always known and revered, the Christian public are aroused into activity in regard to the tomb of Jesus. As modern science, with its telescope, has explored the stellar worlds and found no heaven; and as all observation has demonstrated that the mortal body never leaves this earth, so the tomb of the dead Jesus has been sought for through at least fifteen centuries; but, like the treasure the money-diggers hunt for, it manages to always keep out of sight. The press, however, have just started the story that the Palestine Exploration Society has lately located the identical place wherein Jesus was entombed. Dr. Conrad Schick, who represents the society, has just concluded his official report to the contributors of the Exploring Fund. He locates the Holy Sepulchre, and the scene of the crucifixion under an irregular roof in a series of churches.

Any spot is "a good enough Morgan" for a sepulchre, which, according to Christian authority, was not occupied to exceed thirty-six hours; for if the "finished" scene occurred at 4 p. m., of Friday, and he was entombed at 6 to 8 in the evening, and the sepulchre was found empty on the morning of the first day of the week, at early dawn, then that tomb was occupied for a less period than 36 hours.

Six millions of lives were sacrificed during the crusades, to regain that borrowed sepulchre. Vast wealth has been expended through all the centuries to find the sacred relic. Jerusalem was destroyed by the Romans in the year 70, and if the alleged predictions of this third character in the godhead were true at that time, not one stone was left on another which was not thrown down. The entire population was slain, slaughtered, or sold into slavery, and Jews were prevented on pain of death, from entering the holy city. For 150 years thereafter the site of the city was occupied by the Roman soldiery, and a new city was built on the ancient ruins. It was again a scene of desolation and death when the Crusaders wrested the city from the Saracens. During all the time the coveted tomb, and its location remained unknown. Now it is important, under the new impulse given to other religions that the dear spot shall be known, as the Emperor, William of Germany, is about to visit Jerusalem and it is desirable he shall promulgate by royal decree the exact location where a crucified and dead God was buried.

It may be properly added: If any one believes Helios, the mother of Constantine, visited Jerusalem in the year 326, and found not only the cave in which Jesus was born, the swaddling robes in which he was wrapped, the identical cross on which he was crucified, the hole in the rock in which the foot of that cross was set, and the tomb in which he was laid, with the place it occupied, and will question his right to do so, and we shall not pronounce him a fool or a madman on that account; on the contrary it is evidence that his credulity exceeds the faith of the fabled mustard seed that grew and waxed a great tree in whose branches the fowls of the air lodged. See Luke 13:19.

AN AMENDED READING.

"The fear of the Lord, so far from being the beginning of wisdom, is really the beginning of folly," so said a French philosopher.

Fear is not a commendable trait of character, and wisdom is not often found in its company. We are inclined to the opinion the modern philosopher improved on the psalmist.

The Hindus have a proverb right in point: "A temple mouse fears not the gods." Why? Because the mouse knows the material of which the gods are made.

A LESSON FROM PRACTICAL LIFE

There are persons who object to the destruction of the idols inherited from their ignorant ancestors. They inquire: "Why not build the new structure of Spiritualism, without disturbing those old unsightly ruins built up by toll, sacrifice and blood in the earlier ages of the world, now hastening to decay?"

Let us answer with an example from practical life, and possibly, we may gain a good lesson therefrom: The city of Paris was the production of the ancients, perhaps as old as Rome itself. Its growth was the outcome of human needs, with little or no regard for stability, beauty, or real ornamentation. Its streets dark, narrow, crooked, with abrupt bends, were exemplifications of cowpaths, straight nowhere, but presenting an antiquated and tumble-down appearance everywhere. An American in the early '50s, in a book entitled "Parisian Sights," after saying the traveler would find streets, like some streets, so crooked it was impossible for them to lie still, then:

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Insurrections were common occurrences in such a city. Mobs would rise in any quarter, sweep on from one angle to another in the streets, gathering numbers and momentum as they advanced.

THE MILITARY, unable to cope with these quickly organized disturbers of public tranquillity, were overborne by the mob, who frequently left only desolation in their path. As "Paris is France," so a dynasty would fall while the friends of government were organizing for defense.

Napoleon III. determined to arrest the order of things. New streets, avenues and boulevards, straight and broad, were laid out to supplant the ghastly remains of antiquity; huge and orderly structures took the place of former rookeries; modern thought and convenience were consulted in place of present poverty, buildings were erected on a line, and usually of the same height. All the unsightly ruins disappeared, so that, says the American Cyclopaedia, Vol. 13, p. 61: "Of all the houses of Paris in 1870, less than one-third had been built prior to 1852."

The result of these transformations, with under-ground streets to accommodate overflowing travel, and facilitate the movements of the gens d'armes, in case of disorder or general revolution, is apparent to all. The necessity of the change was the first grand thought; then the plan of demolition and complete destruction followed; whilst reconstruction tread closely on the heels of the destroyer. So, the result: The Paris of to-day is the best constructed on the globe, our own beautiful and loved Chicago being no exception. Its sewers, aqueducts, broad streets, avenues and boulevards, with a multitude of parks, make Paris the best ventilated, the cleanest, most attractive city of all the great cities. The best planned to defeat the machinations of the revolutionist, and the criminal classes.

Suppose an attempt had been made to preserve and build upon the old! Incongruity, and lack of present-day needs would be apparent everywhere. There would have been constant collisions between the antiquated and the reconstructed. Dissatisfaction and contention would have been universal. Now all is harmony. The eye is pleased with the change, and the traveler delights in describing modern Paris as the home of the refined.

Now does not old Paris, with its narrow, tortuous and angular streets; its leaning and dilapidated walls; its tottering and croaking towers; its irregular projections and overlapping gables and withal its unsightly appearance, fittingly portray Christianity as we found it fifty years ago, with an internal brood of Devils and damned spirits, abhorrent to every cultivated mind? Its true godhead was quite as obnoxious as is that of the Brahmins. And its worthless fables and insipid romances, written by whom, when and where, no one can find out. All are productions of the barbaric instincts of a licentious and ignorant priesthood. Are not these the real objections to Christianity? The whole is a mosaic, otherwise a species of inharmonious patchwork, the remnants of an effete and decayed system of religions of which Roman paganism was the base.

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Does not common sense, then, suggest that our first duty as Spiritualists is to bury the dead past from pinnacle to foundation stone; to get rid of all that which enslaves the mind, or promises hope on a false base; then construct anew, commencing at the imperishable rock, and rising in stately grandeur until completed, when it shall be the most gorgeous and perfect structure the eye has ever gazed upon, or the imagination has conceived, and as enduring as eternity itself?

KNIVES OR FOOLS?

PRIMITIVE CHRISTIANITY

The Rise and Downfall of Pseudo-Christianity.

As Depicted by Prof. J. Rodas Buchanan.

"This coming up the steep of time
And this old world is growing
brighter,
We may not see its dawn sublime,
Yet high hope makes the heart thro
lighter,
For the midnight age has long gone by,
And millions look on the eastern sky."

The glorious world of Wisdom, Light
and Love from which all true inspira
tion comes has long been hidden from
humanity, not only by the oblivion of
barbarism and fraudulent fiction, but
by the iron wall overhead established
by the Papal despotism organized at
Rome—a despotism that prohibited as
tronomy, burned libraries, and mur
dered millions by the gibbet, by water
and by fire, to prevent the angel world
from being heard on earth—shall we
ever forget it?

It was triumphant in its crime against
heaven, until the coming of American lib
erty appeared, under which they who
entertain angel visitors are safe from
legal punishment, but not from Jesuit
hostility.

The Roman imposture with its "word
of God" anonymous fraud, still rules
the governments of Europe, still falsi
fies legislation here, still falsifies his
tory and corrupts education, standing in
the way of all radical reforms, and it is
fortunate that we have a paper such as
The Progressive Thinker, not afraid to
speak the entire truth. But whether the
press is faithful or not, the spirit
world is sure to triumph in the coming
century, to expel superstition and es
tablish the commonwealth of Justice
and Brotherhood, in the hope of
best of all ages have hoped for, over
two thousand years; in the hope of
which Socrates and Jesus were willing
to die, as their spiritual guardians
deemed such a sacrifice necessary.

Beneficent revolutions never come
without toll and sacrifice by those who
are willing to surrender personal ambi
tions and face a hostile generation.
Thus do all blessings come. Where
would we be if our mothers had not
been willing to imperil their lives, to
abandon social display and toll in wear
iness that we might enjoy life. To
those who are pregnant with the truth
that comes from heaven, the duty of
surrender is imperative, and when it is
a burning truth to set the world on fire,
they do not shrink from the martyr
flames, and the sacrifice of Socrates
and Jesus was less tragic than that of
Hypatia, Joan of Arc and Bruno. The
power that sacrificed them is still en
throned in the Vatican, but can build
no more such fires and slaughter no
more in the Western world. The ho
man volcano that has darkened the
world for nineteen centuries is burning
low, but its sulphurous smoke still
hangs overhead and dims our stars as
it pollutes the air.

Ever since in 1841, through science I
found my way to the spirit-world and
marked the path that Denton and oth
ers have followed, I have known that
I must leave the path of prosperity that
opened before me to face a hostile and
skeptical generation, not only in the
college and the church, but in every
walk of life. But the 57 years since
have brought a new generation of
whom many are willing to hear me, and
the college I helped to found stands for
medical liberty, with triumphant suc
cess.

The advent of rapping spirits fifty
years ago relieved my solitude partial
ly, by proving what I had long known
by independent science, but the task of
explaining the higher realms by science
was left to me alone, as the exploration
by psychometry of geology and paleon
tology was left to Denton.

To explore and reveal the origin of re
ligions and superstitions seemed the
noblest possible undertaking for this
century when a republic has become a
mighty power, and when science, as
long held in bondage, is beginning its
unequal contest with an intolerant church.

Associating myself with the un
equalled psychometrist, Cornelia Buchan
an, I found no difficulty in reaching the
absolute historic truth. She could
speak with accuracy of all whom I
knew in this life and of my friends who
had ascended, and with equal accu
racy of any historic character within my
knowledge, not confining her state
ments to what I knew, but revealing
what I did not know, so that I found
her superior psychic intelligence was
worthy of implicit confidence, no mat
ter how remote in time or place, those
of whom she spoke.

It became very clear that we had
found the direct road to spirit
realms, and that man in the body if he
would cultivate his higher nature, is
free to visit the Summerland, for its
gates are always open, and that it is
not necessary to consider himself help
less, surrender his independence and be
come a passive instrument under the con
trol of any power high or low that may
approach, either with or without the
delusions of ignorance and orthodox
superstition, or the dim revelations of
unscientific minds. Thus upon the solid
foundations of positive knowledge we
may build the loftiest temple of spiri
tual wisdom, instead of dimly seen cas
tles in the air.

In these investigations I became ab
solutely sure that the religious and
spiritual development in the careers of
Jesus and his apostles was the purest
and most rational that the world had
ever had, and differed widely from the
fictitious and absurd stories of the Tes
tament.

With very little knowledge of litera
ture and nothing of science, Jesus and
his disciples by their native nobility and
depth of inspiration and courage have
given us an example of man's highest
moral capacity which has never been
surpassed.

What Cornelia so clearly recognized
was recognized by every student of
psychometry in proportion to their tal
ent: Often were the scriptural charac
ters described with a power and
warmth of feeling which were most im
pressive. I could no more doubt these
revelations than I could doubt a tele
scope which I had often used.

In 1891 Cornelia left this life. Mrs.
Lillie witnessed the parting scene, and
from that time she has ever been with
me as a watchful friend and guardian
counselor. She has come with slate
written messages in her own hand-writ
ing and a sketch of her own head. She
has appeared in materialization. She
has been continually around for the last
seven years, making her presence daily
known, knowing all my affairs and
ready to answer any questions.

The apostles and others whom she
studied when on earth have been her
companions during these seven years,
and she has found them in the spirit
world as she found them in the body
from earth—she was not mistaken in
any character, nor in anything she had
positively stated as to their lives.

She brought them to meet me and de
scribed all she introduced accurately as

to their character and personal appear
ance, and they told the story of their
own lives and their intercourse with
Jesus; nearly all of which I gave in the
first volume of Primitive Christianity,
as fully as its limits permitted. In the
second volume their personal appear
ance is fully described as I received it
from St. James.

St. James and St. Paul have been
most ready and accurate in giving the
history of the events and persons of
their times. Paul accurately described
the persons mentioned in his writings,
and corrected the language of his epis
tles, showing no lack of memory and
rejecting more than half as priestly
pretenses, including the entire founda
tion of the orthodox theology.

Paul's real writings were simple,
earnest, honest and enthusiastic, but
free from superstition, and from the ri
diculous prophecy of the return of
Jesus Christ in the clouds, to a day of
judgment for that generation. The elo
quence and courage he displayed make
Paul a grand and very interesting char
acter.

But he made no change in the religion
of Jesus, for whom he was a faithful
medium.

The remarkable stupidity of the so
called "higher criticism" of theologians
in swallowing bodily so much Pauline
trash and diabolism, not only ridicu
lous in itself, but utterly impossible to an
honest, heroic, and unselfish medium
like Paul, who taught pure Spiritualism
in every church and fought in peril
against both Jews and Pagans, has
spread through all our literature, and
even Spiritualists for lack of investiga
tion have been willing to regard Paul as
the half-crazed fanatic, the enemy of
wisdom, the enemy of liberty and the
ally of all despots and priests, as he
is presented in the Pauline forgeries in
troduced as Epistles.

Vainly has Paul attempted in the past
centuries to tell the truth through me
diums in the church or to find a mind
really open to truth and able to bring
it forth. Cornelia has brought him the
opportunity by her control of selected
mediums, and I feel more sure of the
reports received than if I had been
present in spirit, for her penetration
and foresight were far greater than my
own. She roams as a shrewd traveler
in the spirit world and tells me her ob
servations, which I have not had time
to record, nor have I published the
warmly grateful letters of St. Paul,
thanking me for my labors.

I have elaborated the evidences
of the absolute certainty of what I
have published, for it is not necessary
to the enlightened, and tens of thou
sands in the higher realms will bear
witness to its truth when mankind come
up to that sphere of justice, love and
wisdom, in which the noblest of antiq
uity are dwelling—who are ready now
to give their testimony to all.

Those who may not rise in science
to that sphere, it will come to them when
he rises from the sphere of selfishness
to that of universal love and establishes
justice on earth.

The socialists who are seeking to es
tablish the justice that the apostles
could not, and the Spiritualists who
seek the higher communion are the two
armies that co-operate for the world's
salvation from suffering.

The avalanche of fiction and forgery
assisted by murder, under which the
Apostles were buried, has left man
kind to doubt whether Jesus was the
lovely teacher apparent in the Sermon
on the Mount, or the wild and fierce fa
natist portrayed in the Testament, or an
impossible fiction manufactured by Pa
gan priests—each of these opinions be
ing maintained by intelligent men.
When looking at the Testament, but
the men of the first century have
spoken and shown that his religion
was a system of love and justice, with
a tender sympathy for the poor and op
pressed, and that he was a poor and
humble but dignified and attractive
teacher and healer, claiming no rank
for himself but as a teacher, no rank
being ever given him by his fol
lowers.

His miraculous birth, his divinity as
the creator of all things, his fictitious
miracles, his threat to come back in the
clouds and send mankind to hell, his
three days' visit to hell, and in short, all
the wild absurdities of the Testament
were manufactured at Rome, the cen
ter of all crime and fraud, by a con
clave of all Caracallas, Campanilla,
Justinus and Tarrutius were the leaders
of the first and second centuries, over the
grave of which arose the Pagan church;
and over its grave, which will be dug
in the 20th century, will stand the
church of heaven, wherein the angels
themselves will sing with the melodies
of heaven that ravish the soul, and the
wisdom of heaven will unite with the
science of earth in the masterful Re
public of the Future, with neither a
pauper nor a millionaire.

A LULLABY.

Rock-a-bye, hush-a-bye, baby, my
sweet,
Pink little fingers and pink little feet,
Soft is your pillow, your cradle is
white.

Rock-a-bye, hush-a-bye, baby, good
night,
Rock-a-bye, hush-a-bye, sleep and grow
strong.

Life is a journey, the pathway is long;
Soon must the baby feet up and away—
Rest, little pilgrim, oh, rest while you
may.

Drop the white curtains with fringes of
bayra,
This is the way into dim Slumbertown,
Six misty bridges that melt as we pass,
And street after street that is waving
with grass.

Rock-a-bye, hush-a-bye, baby is gone,
Wandering far till the peep of the
dawn.
Soft every footstep that passes the still
Smile and be dumb when the cradle
hangs still.

—Boston Pilot.

Social Evils: Their Causes and Cure.
By Mrs. Maria M. King. Price reduced
from 25 cents to 20 cents.

SPANISH SPIRITUALISTS

On Romanism, and the Mis
sion of the Nazarene.

[Translated by Ernest S. Green, for
The Progressive Thinker, from La
Union Espritista, of Barcelona, Spain,
for August, 1898.]

After giving a history of the opposi
tion of the Roman church to all prog
ress and liberty of thought in France
and England, and stating how, through
revolution of the people, the church lost
power in these countries, and condemn
ing Napoleon for allowing the Pope
(who opposed the revolution) to crown
him as Emperor, the author proceeds as
follows:

In view of that which has been ex
pressed, what significance do we con
cede to Jesus? Modern science consid
ers him as the most perfect and sublime
spirit that this planet has known, and
recognizes him as the prime model of
clarity. He confirmed with his martyr
dom and his blood the great truths of
the infinite and of the future; he in
spired the sentiment of love, of veneration
and of respect to the democratic
principle, and his intention was not to
establish the dualism of heaven and
earth, but to propagate liberty, equality
and fraternity; in a word, the true in
dividual and social happiness in this and
all worlds.

Morality is nothing more than unity,
and consequently it was known to the
primitive people; therefore, although
not conceding to Jesus the originality
of certain maxims, nor of scientific
technicism, we are obliged to admit his
lofty and purified humanitarian senti
ment, his penetrating magnetic and
prophetic vision, and his heroic con
stance.

Cold reason, though it contains a
world of ideas, does not completely fill
the void of the soul. This void is only
filled with religious sentiment—not the
sentiment of positive religion, but of
the existence and immortality of the
soul, the moral law and the gradual
and progressive perfection that follows
the indefinite course of the evolution of
existence which we call lives. Beside the
logic of Frothington it is necessary
to place an Allan Kardec. The ruins
need not be abandoned, but let us build
anew. The fine arts should assist the
freethinker; who needs his cathedral;
his pulpit, which is the common school;
his rostrum and the Altareum; his
council, which is the laborers, the poor
and helpless, his catechism, which is
the rights and duties of the people, and
his Vatican, which is the vault of
heaven.

Ye rationalists, Spiritualists and free
thinkers, who in Spain propagate the
liberty of science, remember the philo
sophic emblem of Minerva; this god
was born of the forehead of Jupiter,
but ye are born of the forehead of Lib
erty. History contemplates you, and
invokes you; the world exalts you, and
the poetic land of Giordano Bruno
thanks you. March onward, guided by
the new polar star, the redemption of
humanity.

VICTOR OZCARIZ.

LAKE BRADY, O.

The Most Successful Season

Lake Brady Camp closed the most
successful of all seasons ever held at
this camp, all expenses having been
met by receipts, thus proving that a
camp-meeting can be conducted with
out incurring loss. The entire session
was marked by perfect harmony, no
friction of any kind having been ex
perienced. The attending crowds have
been pleased and satisfied with the
speakers, who presented our philosophy
in clear and forcible terms, and also
with the test mediums, who in a mas
sive manner demonstrated the truth of
spiritism and continuity of life.

The last Sunday being stormy, a few
careful souls remained at home, but
there was a large and intelligent au
dience who appreciated the good things
given by Mrs. Clara Watson, of Jam
estown, N. Y., while your writer followed
with tests, all of which were recog
nized, or at least I was so informed by
parties in the audience. D. A. Herrick,
chairman, and Mr. Lafayette Smith, of
Raymond, Ohio, received the most en
thusiastic and the thanks of all Spiritual
ists for the manner in which the
grounds were opened and run this year.
The election of officers for the ensu
ing year will take place Saturday, Sep
tember 18, 1898. This camp will not
pass into the hands of others than Spir
itualists if I will of the mortal will only
pull and all will together. Success to
Lake Brady.

I have not yet opened my meetings
for the fall and winter months, but will
do so in a short time. Am located at 77
York street, Cleveland Ohio.

C. H. FIGUERS.

Lake Brady Camp, O.

Lake Brady Camp closed the 4th inst.,
one of the most successful seasons
held since the camp was formed. Har
mony and good feeling prevailed
throughout the entire season.

I want to say to Brother Moses Hull
that he is proved mistaken for once,
when he stated in his "Jottings" in your
paper of recent date that he feared
Lake Brady would not be able to make
expenses this season. We are glad to
say that we have come out whole and
all seem to feel that they have been
made comfortable. We have had the
best of talent on the rostrum, and our
test mediums have given general satis
faction. Although we haven't had as
many mediums on the ground as usual,
what we lack in quantity we make up
in quality.

We look forward to see the trammels
that now hinder our advancement re
moved by another year, when this
beautiful spot will take rank second to
none in this country in the galaxy of
Spiritualist camps.

MRS. C. C. BACON.

The Rappings Come.

I am in search of truth. All my op
inions and ideas have changed recent
ly. I am 62 years of age, was raised a Meth
odist, but became fully convinced be
fore reaching manhood that the inspi
ration of the Bible was false. My religion
is to do right to self and fellow-man.
I did not believe that spirits had the
power to communicate with us on earth.
Now I am dumbfounded. I don't know
what to think. I moved into a house
here in April last, my family consisting
of wife, father-in-law and myself. Every
day and night we heard something
knocking on the floor, on the wall and
the head of our bed. We could find no
earthly cause. I told my wife that
spirits must cause the phenomenon.
Some say that my wife and self are
mediums. LAWRENCE SHEEHAN.
Batesville, Ark.

The Brotherhood of Man, and What
Follows. By Dr. J. M. Peckles. Price reduced
from 25 cents to 20 cents.

ONSET BAY CAMP.

Educational and Valuable.

The lectures of Mr. Colville and Moses
Hull have been educational and val
uable.

"The summer is just past, the harvest
ended and we are not yet sowed," says
one of old. We have reached our
finale of the season of 1898, and yet we
have not been able to determine which
of us has been saved or who the un
happy lot, one may be. Evolution
teaches us nothing is lost, and Spirit
ism says we are our own saviors,
hence old fears and superstitions must
be forever stricken from ornamentality.
A life of purity of thought and action
will bring us harmony and an equi
poise that is needed for good health and
a life of usefulness to humanity.

To-day closes the Onset camp-meeting
for this season and a retrospective
glance looks us to the conclusion that
this has been the most instructive ses
sion. "True that financially we are
not 'to the fore,' but spiritually we
surely have received a baptism unpre
cedented. The Woman's Congress has
been a great educator. The most intel
lectual woman talent was procured
and the example to the female portion
of the audience has been inspiring to
ward a better and higher education of
self, and a clearer and better under
standing of our future work for the
good of humanity. We have to thank
Mr. J. Q. A. Whittemore for instituting
this great medium of education for wo
man at Onset and hope it may continue
from year to year as time goes on.

Dr. George H. Fuller, who has pre
sided on all occasions, has conducted the
business with a firm but gentle
hand, polite and consistent everywhere
and has made himself beloved by all.
We hope he will be retained in the po
sition indefinitely.

Mr. A. J. Maxham, whose expressive
singing has delighted many, has sung
139 different selections this season, and

marks, stating that she did not use the
power so much for show as she did as a
means of healing the sickly, but that
whether given in public or in the sick
room it was a certain demonstration of
the power of spirit over or upon the
human nature.

The friends made arrangements for
the entertainment of the speakers at
the Central House, kept by Mr. and
Mrs. Shindler, and we were all glad to
say that "our lines had fallen in pleas
ant places." The building is about 100
years old, and the mediums wondered
what the walls would say if they could
speak and give the history.

At the close of the three day session
we took the train for Buffalo and nine
of us attended the Temple meeting con
ducted by Sister Mattie Hull. After
that we took the midnight train for
Valparaiso, Ind., where we will stop
over night with Mother Wilson, and
then hasten home to get ready for im
mediate departure to the Lakeside
Camp at Joplin, Mo., where Mrs.
Kayner is engaged for the season. And
so ends our trip East for ten days,
which has extended nearly four months
during which time we have met many
kind people and made warm friends.

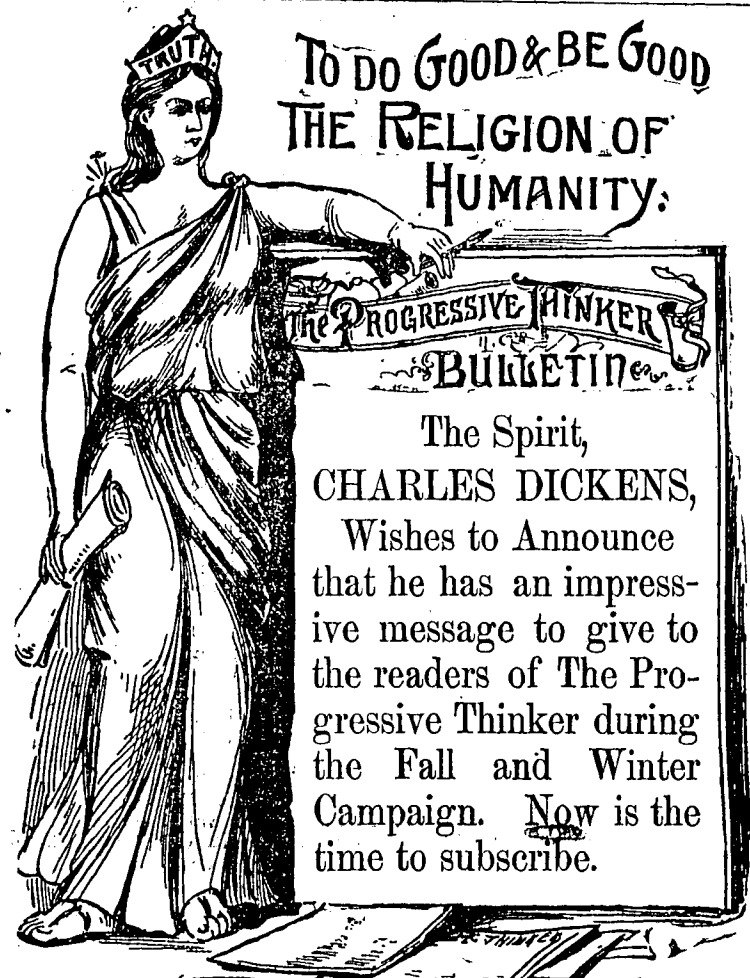
T. D. KAYNER.

LIBERAL, MO.

Work and Striking Incidents

The Catalpa Park Camp-meeting
ended on last Sunday evening. Al
though it has been one of the most har
monious meetings ever held here, the
mediums are all unexcelled in their
several specialties.

Some of the most convincing evi
dences were given by Mrs. Margaret
Vestal in her trumpet sances. In these
stances the sitters receive messages
from their spirit friends, meantime one
or two other spirits will talk in in
dependent voices, and during the sing
ing tues join in the music, one sing
ing through the trumpet and one or



repeated many by request, some of
them of his own composing and each
appropriate to the sentiment of the
lecture. Mr. Maxham's remarkable me
mory has served him on all occasions, as
he seldom has the music before him to
refer to. We bid him and his charming
wife good-bye and God speed, hoping
we may meet him in the same capacity
another season.

Mr. Page, quiet and undemonstrative,
has attended to the requirements of his
position, both at the auditorium and
before the altar, and has given per
fect satisfaction.

Miss Edna Girard has presided most
gracefully and pleasantly at the Head
quarter's book store.

AUGUSTA FRANCES TRIPP.

NORTH COLLINS, N. Y.

Oldest Camp Meeting in the World.

The Friends of Human Progress of
North Collins, N. Y., held their forty
third annual grove or camp-meeting at
that place the 2d, 3d and 4th insts.
This forty-third consecutive annual
meeting of the society since its organ
ization. There are two of the first char
ter members of the association still liv
ing, but on account of sickness and old
age neither of them was able to be pre
sent, a fact that was lamented by all
present. A few moments of concentra
tion was given to sending out the sym
pathy of the large audience to the
afflicted brothers, with the hope that
they may be sustained as much as pos
sible by their loved ones who have but
gone before.

The committees made arrangements
for the people of the surrounding coun
try to have an instructive and enjoy
able time, and Sunday they came in
with carriage and wagon to avail them
selves of the privilege. There was a
fine, appreciative audience.

Mrs. R. S. Lillie, Mrs. Carrie E. S.
Twine, W. H. Bach and Mrs. Isa Wil
son, Kayner were the speakers and
workers at the three day's meeting.
The lectures by Sisters Lillie and Twine
were earnest and elevating, and were
patiently listened to by all present, even
though the weather had been intensely
hot for five or six weeks, and the dust
flying so thick at times that one could
scarcely see across the street. Mr. and
Mrs. Ellis, of Auburn, made some re
marks on the labor problem as they ex
pressed it, and tried to explain the war out
of it. They had a good attendance to lis
ten to their explanation of the signs of
the times.

Mrs. Kayner gave platform tests that
were acknowledged to be correct. Some
that were given blindfolded were
spoken of by a number of people as the
most correct they have ever heard given.
On Sunday afternoon, at the "last ses
sion," Mrs. Kayner gave the "last test"
before the large audience, and though
the forest temple was open at one end
to the wind, and quite a strong breeze
was blowing, yet the influences con
trolled matters so well that their efforts
were successful in every detail. Mrs.
Kayner gave some explanatory re

ART MAGIC

SPRITISM.

WORDS OF APPRECIATION

"Out of the Abundance of the Heart the Mouth Speaketh" of Our Premium Book.

A Beautiful Work Is Our Premium Book.

WORDS OF APPRECIATION

"Out of the Abundance of the Heart the Mouth Speaketh" of Our Premium Book.

To the Editor:—I received the extra
numbers of The Progressive Thinker
and Ghost Land. I have not had time
yet to read the book, but anticipate a
rare treat when I do. I, like many oth
ers, cannot see how you can afford to
publish such a paper and give such
beautiful premiums with it. I can't un
derstand how any Spiritualist can live
without the paper. MRS. N. REID.

To the Editor:—Your paper is doing a
great work, and all Spiritualists should
support you. Those books, no Spiritual
ist can do without them at the price,
and paper included. I wish you all the
good things of this life, and a long one
to still conduct The Progressive Think
er. O. H. COLVIN.

To the Editor:—I have read "Ghost
Land" with deep interest. I am very
glad that Spiritualists are having an
opportunity to read it, for I think the
author of the book may be taken as the
highest authority. It has done me more
good than words can express, and I
trust that it may correct many crude
and erroneous ideas heretofore preva
lent among Spiritualists. H. M. B.

To the Editor:—I have received Art
Magic. It is a mine of the richest gems
of spiritual thought. If the thousands
of our people only realized the fact that
you are dealing out the richest treas
ures of thought, comparatively free of
charge, when sent with the paper, and
true Progressive Thinker, they would
respond to your constant effort to sup
ply them with the richest literature
that flows from the spirit world. C. F. COLE.

To the Editor:—I have read your
premium, Ghost Land, and a world of
light it throws on many questions of
spiritual importance; a book that ought
to be in the home of every Spiritualist
family. G. S. STEPHENS.

To the Editor:—Please excuse me for
not acknowledging the receipt of the
beautiful books, Ghost Land and Art
Magic; they are much better than I ex
pected. I take great pleasure in read
ing them. Many thanks and well
wishes. MRS. M. J. RAMAGE.

To the Editor:—I am happy in ac
knowledging the receipt of Art Magic.
So far as I have looked into it, the
impression received is generous and
hopeful of good. I trust to a generous
appreciation of my anxiety to atone for
what may seem to you needless impu
nity. T. A. PARKINSON.

To the Editor:—Some time in March I
sent you \$1.12 for The Progressive
Thinker for this year (1898) and Ghost
Land. I was very much pleased with
both paper and book, and now I want
without The Progressive Thinker, so I
send with this \$1.20 to pay for the
paper for 1899 and Art Magic, as adver
tised by you. It seems to me that the
paper grows better all the time, and we
are very much pleased with it, and we
want to read Art Magic and feel sure
that we will be very much interested in
it. MRS. HANNAH SMALL.

To the Editor:—I have read your
post office order in renewal of my sub
scription for The Progressive Thinker
and Art Magic, which you are so gen
erously donating to your subscribers. I
think there must be some "magic" in
the replenishing of your exchequer, or
else you must have had a big pile laid
out to start with, and if the latter, you
must remember that drop by drop the
ocean may be emptied. S. M. RICHARDSON.

To the Editor:—I received Ghost
Land, and a few days later, Art Magic.
I have been very busy, so only glanced
at them hurriedly; but enough to know
I have two splendid books and for the
price are the grandest I ever saw. I
thank you very much and wish you suc
cess. MRS. C. C. SOSTHEIM.

To the Editor:—It is with pleasure
that I write that I have received "Art
Magic" all right. I have not concluded
the reading of the book yet, but find it
intensely interesting, and it satisfac
tively answers many queries that have
been in my mind. I shall certainly re
commend it to all my friends; and I wish
to thank you very much for it, as I look
upon it as in the nature of a gift, the
paper alone being worth all and more
of the \$1.20 forwarded to you. With
earnest wishes for your further success,
I am, yours very sincerely,
AMELIA E. HAYES.

To the Editor:—I note that The Pro
gressive Thinker will not visit me in
the future if I do not "cash up." Find
enclosed an order for \$1.20. I have a
copy of Art Magic with it, and I hope
you will want your edition to match Ghost
Land. H. LEWIS.

To the Editor:—My query expressed
in your journal recently as to what sur
prise awaited your readers, was quickly
answered. "Art Magic." Truly this is
unparalleled offer: One year's sub
scription to your valuable paper and
"Art Magic" for \$1.20. I well remem
ber when this book first issued from the
gifted and competent writer, Mrs. E. H.
Britton; it sold readily from stand and
elsewhere at \$5 per copy. It presents
all occult subjects in such comprehen
sive manner it should be read by all.

TITUS MERRITT.

To the Editor:—Have just received
Art Magic. I have read about 65 pages
and like it very much. I look forward
with a great deal of pleasure for The
Progressive Thinker which I receive in
every week. I take 13 weekly papers and
a number of monthlies and semi-month
lies, and above them all I prize The Pro
gressive Thinker the highest.
J. G. LEATHERS.

REMEMBER that all or
ders must be accom
panied by their requi
site amounts, viz:
**ART MAGIC and The
Progressive Thinker
One Year, \$1.20.**
**ART MAGIC, Ghost Land
and The Progressive
Thinker One Year,
\$1.70.**

KEEP IN TOUCH.

To the Editor:—Please find enclosed
\$1.20 to renew my subscription to The
Progressive Thinker, and Art Magic. I
have Ghost Land. I cannot see how
you can sell such books for so little
money. I wish to express the deep re
spect I have for you personally and the
noble work you have been doing for the
last thirty years. I have held you in
dear memory since you gave to the
world in 1868, "Art Magic." Truly this is
unparalleled essay that was called a
"Search After God." I learned more
from that than any other subject that
ever engaged my mind. I do not say
this in a spirit of flattery, but from the
depths of a grateful heart that it is only
your due, not

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
(Address him at Berlin Heights, Ohio.)

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

G. W. A., Brooklyn: Q. I am developing for automatic writing. I have always understood, with this phase of mediumship, the brain of the medium was not used. But I find that in my case it is. I have to have my mind strictly on the work, and can tell before each word is written, and often before the sentence is complete, what is going to be written although the message may be opposed to my views and pleasure.

(2) Why do I so rarely receive names of friends, when that of my guide and two others come freely?

A. It is the common experience of "automatic writers," that the mind is cognizant of the ideas the hand is writing. The hand is not grasped by the spirit and used mechanically. The muscles must be controlled through the brain, which thereby becomes cognizant of the thoughts written. That such thoughts come in opposition to the medium is evidence in favor of their independent origin.

(2) The guide having perfect control is able to write his name freely, but in writing other names, would find greater difficulty. This is because the impression of ideas is accompanied with less difficulty than names, dates or numbers which are arbitrary.

Critic: Q. After we pass over to the other shore is the desire for stimulants, as alcohol, tobacco, etc., retained? Can the tobacco habit be overcome—and how? A. It has been constantly communicated that habits are retained, in some cases, more strongly than in others, for causes unexplained. The general statement that the next life is a direct continuance of this, carries with it the necessity of the retention of such desires or habits.

Instances are on record where spirits have, through mediums sought gratification.

To break from the habits of drinking or using tobacco requires a determined will, and as the entire organism has been changed by the presence of abnormal substances, during the period these are being eliminated there will be acute distress. There will be melancholy, depression and lassitude. If this period can be bridged over, the patient is safe. A tonic to take the place of the tobacco is required, with nourishing food, and occupation to keep the mind engaged. Quinine in doses of a fraction of a grain taken whenever the craving grows strong, will prove valuable. Peruvian bark, or golden seal root to chew whenever the desire is overmastering, are to be recommended.

Strychnine is one of the most valuable remedies, in one-hundredth of a grain doses, taken at intervals when the desire is imperious. It may be had at all druggists, in tablet form; in about this proportion care should be used in taking, for if too frequently or continuously, the cumulative effect may be obtained. It may be said that the basis of all the advertised "tobacco cures" is strychnine, combined and concealed by other tonics. While it is not an antidote or "cure" for there is none, yet it is a valuable auxiliary in supporting the system until it gains its normal tone.

Mrs. L. B.: Q. Should not every crime be looked upon as the same whether committed by man or woman? If so, why should woman be driven from society for doing what man can do and receive the honor of both sexes?

(2) Is it not justifiable in some cases to commit suicide?

A. (1) The double moral code which makes a strong distinction between the heinousness of the same crime committed by man or woman, is one of the many stains on the morality of the present, received from the past.

When woman was a slave, owned by man, damage to her person was damage to her owner, and while he could do as he pleased, she must be responsible to him. He made the laws, the customs, the usages which governed her.

Now that she has escaped this position of slavery, and is an equal, the retention of this distinction is a disgrace to our civilization. There may be immoral women, but for an immoral woman there must be an immoral man, and in the present condition of society the latter must be immeasurably the most immoral.

(2) There may be cases where suicide would be justifiable, as when suffering from hopeless disease, and the agony can only close with death, yet there are so many circumstances and far-reaching influences connected therewith, that it would be impossible to determine when such extreme measures would be admissible. Better to bear the affronts of time and scoffs of fortune, and gain strength in the conflict, until the time of departure comes.

Those spirits who have expressed their thoughts on this subject are almost unanimous in saying that the suicide does not improve his condition by seeking to escape from the obligation of earthly life.

John Walter: Q. (1) Is there any difference between "occult force" and spirit manifestations? (2) What shall we think of mediums who put on their part, "Demonstrations of occult power?"

A. (1) "Occult force" is a term given by the Occultists and Psychical Researchers, to the unknown force by which they claim all psychic phenomena are produced. It is entirely hypothetical, and has not the least demonstrative support.

Spirit manifestations are the result of the activity of spirit intelligences—individualities.

(2) Such mediums would court favor by calling the rose by another name. They are false to their spirit friends, and hence not to be trusted. They may, if genuine, be "demonstrators" of spirit power; but of occult force, never. If "psychic force" means anything, it is that force by which all spirit phenomena are produced and severed from this meaning, it has no significance. Whether it is truthful, honorable or wise for a medium to trifle for public favor, by such unmeaning verbiage, is a question that will be best answered by the results. Surely we cannot trust those who would in the very beginning deceive by deceptive claims.

"Wedding Chimes." By Delpha Pearl Hughes. A lovely, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

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

BAR THE WOMAN'S BIBLE.

Ralston Club, of Topeka, Kan., Rejects the Work, Calling Out Sarcasm.

The Ralston Club of Topeka, Kan., composed of women and engaged principally in disseminating literary culture by means of a circulating library, has decided that it will no longer give space on its book shelves to the Woman's Bible. This famous work, which is, in fact, a running commentary upon and interpretation of the Scriptures, prepared by famous women of two continents to correct what they deem false and unjust teachings contained in the Old Testament especially, was presented to the Ralston Club by Dr. Eva Harding. No objection to the book was raised at the time, and it is likely none would ever have been raised but for a vagabond local editor, who, by steadily nagging at the club, succeeded in getting an expression which puts the ban upon the book.

The resolutions adopted by the club in expelling the book set forth the following:

The copy of the Woman's Bible will be returned to the book committee of the Ralston Club by special request. In all other instances the library committee has exercised its privilege of setting aside any book thought to be unsuited to its purpose without question on the part of individual donors, and it must continue to exercise this right in the future. There is no disagreement in the library committee, nor has there been at any time, neither is there any ill feeling between the committee and the Ralston Club.

Dr. Eva Harding, who gave the Woman's Bible to the club, said to the correspondent of the Times-Herald:

Now, if the women of the general literary committee have not sufficient backbone or moral courage to decide upon the books to be retained or rejected without stirring up a whole community and bringing into unpleasant notice persons and clubs, I would suggest that the committee be discharged and one appointed with the requisite amount of stamina to do the work in order.

The Woman's Bible was one of the first books contributed. One of the committee expressed herself as well pleased that the book was to be in the library, saying:

"It would be glad to read it."

It would be hard to conjecture just what could be the mental attitude of a committee of women that would consider it sacrilegious for some of the best women of our country to write a commentary on the Bible and would sanction an author who, solely to sell the product of his imagination, drags from its holy place one of the most sacred characters of the Bible to adorn the pages of an immoral tale.

In conclusion, I wish to express my humble gratitude and utter my sincere thanks to the censor committee for the good it has unconsciously done in advertising the Woman's Bible.—Times-Herald.

THE WHIRLWIND ROAD.

The muses, wrapped in mysteries of light,
Came in a rush of music on the night;
And I was lifted wildly on quick wings,
And was borne away into the heart of things.
The dead doors of my being broke apart;
A wind of rapture blew across the heart;
The inward song of worlds rang still and clear;
Yet they went swiftening on the ways untrod
And hurled me breathless at the feet of God.

Left faint touches of the final truth—
Moments of trembling love, moments of youth,
A vision swept away the human wall;
Slowly I saw the meaning of it all—
Meaning of life and time and death and birth,
But cannot tell it to the men of earth.
I only point the way and they must go
The whirlwind road of song if they would know.

—Scribner's.

THE BUDS OF HEAVEN.

In the sunshine of spring we gather the flowers
Out from their mossy bed,
And cherish their beauty and perfume for hours
Till they are withered and dead.
In moments of joy they join in our gladness,
To the air their sweetness impart;
Mid earth's deepest sorrows they soften our sadness,
Soothing, healing our heart.

We often reject choicest roses, full-blowing,
At the edge of the bushes borne,
And covet the bud with the petals slight-showing
Deep in the midst of the thorn.
Their mission to mortals they finish completely,
Though cut in budding mold;
The will of their maker will be done as sweetly
As by their growing old.

At his Master's strict bidding, hither and there,
Pauses the angel of death,
The worn-out and weary, the young and the fair,
Wither alike at his breath;
And our God in his choosing may gather the best
And leave in our home a blank,
But a place that was vacant in heaven is blest,
Perhaps in the highest rank.

When our little ones die in their life's fresh morn,
Our eyes dim with lasting tears,
We know they are up where the angels are born,
But our grief lives through our years.
Yet our father mistakes not, nor burdens will give
Above we are able to bear—
We still have around us our darlings that live,
The other buds are up there.

W. A. W.

That which is fame on earth is but the faintest shadow
Of the lasting reward in that boundless realm of space
Where the waters have fled.

Death has no longer a sting and the grave is but the
Cradle of victory.

The mind is the mirror of the soul in the external form
Of being.

The whole world is honest to an honest man, and to a
thief all are thieves.

The soul now, as in the past, offers its own facts as proof
of its reality, identity, indestructibility.

The death-sleep of earth is the waking life of eternity.
The spheres are not permanent, but the temporary
homes of those who pass through them.

Nature is ever a wonderful page of revelation.
Death is but the open door to a life beyond.

Life is made dreary and desolate by the mere thought
that it must end if life is sweet of itself. Death, as
taught in the past, is a great terror to the human race.

Man, fancying himself the epitome of conscious spiritual
life in the flesh, often falls into the error of thinking
that nothing else has consciousness, or even a spirit.

However much the intellect may do for man, however
grandly it may enshrine him in the noble realm of
thought, there is a nature above the intellectual, that is
tributary, and where science can only bend her knee in
sacred reverence.

There is nothing combustible or perishable in spirit,
therefore Spiritualism cannot be annihilated by any power,
through her progress may be greatly impeded by the
burdens she must carry.

GONGERING THE JUBILEE.

Criticism of The Progressive Thinker's Course and Editorial Comments Thereon.

I am ashamed of the picture that we associated Spiritualists have given to the world, as an object lesson, a result of the workings and effect upon us of our religion, as shown in the indifference, carelessness, and harsh, unloving attitude we have displayed toward the management of the Rochester Convention. Not only am I ashamed of it, but it saddens me every time I look upon it, and I would, if I could, remove it from the sight of a disappointed world who see in it what must appear to them as evidence of our ignorance or hypocrisy.

I take and read two papers published by Spiritualists, their attitudes and manners in relation to this subject. "By the measure that ye mete, shall it be measured unto you," a natural law that we Spiritualists ought to know the esoteric meaning of and occasion for.

The N. S. A., as our representative, not denied by us, but actively engaged, as I said before, commenced and carried on the work of preparation, all the time calling upon us regarding help just a little toward making our Golden Jubilee a certain success. I did not contribute one cent in advance, because I thought it might not be needed; if I had foreseen the result, this financial failure, I would have done something toward trying to avoid it.

Upon our rostrums, and in our papers, we have made him open his purse in aid of the worthy brother and sister, who spent time and money for the cause. Now if we can succeed in getting for the sick, the lame, the blind, the aged mediums who have spent money, time and health to plant the standard of Spiritualism on its present eminence, and who have been helpless and unhelped by Spiritualists for years, another bright star will have been added to The Progressive Thinker constellation and another crown will be held in reserve for the donor.

We were ashamed of the plight Spiritualism had gotten into through somebody's mismanagement, and like this good brother, we wanted people to know it.

The car of progress never runs backward, but had we put the check before the wheel instead of behind it, the progress would have been impeded, and for its failure to progress The Progressive Thinker might have been justly open to blame; but the sanguine heads had their way and The Progressive Thinker pushed along by word and deed, pushed with a will. In fact, if every able Spiritualist in the land had done as well—had done his best—there would have been a surplus to the credit of the N. S. A. of several thousand dollars, and this brother would have been ahead one dollar.

We are glad the brother takes two Spiritualist papers; he shows a much more progressive spirit than thousands of Spiritualists; he is proud of all such Spiritualists; but they would be no less Spiritualists if they took none, so far as the name goes to make them Spiritualists in truth, and they are no less Spiritualists because they do not see fit to turn their whole attention to these unfortunate managers of the Jubilee. Mayhap they are too busy looking after their local poor, or they may be out of money and out of work; they may not have sanctioned the move and cannot conscientiously endorse it so much as to encourage the movement lest it set a precedent to these leaders to again be extravagant at the expense of the masses, to "raise the standard of Spiritualism" a few notches.

If Spiritualists encouraged such elaborate demonstrations as were provided for at Rochester, it must have been by their silence and reluctance to respond to the thousands of letters and circulars said to have been sent to them in advance.

Six months before the time for the Jubilee there was evidence of the coming failure. Its shadow was cast that far before, and such curtailment of preparations might have been made to suit the indications, etc. But this is dwelling too long upon "ifs" and "might have beens," just to answer the criticisms in their turns.

Truly no rostrum or paper has been stronger advocate of "love, pure and simple" than The Progressive Thinker, and it is only through "love, pure and simple," for the cause of Spiritualism, that The Progressive Thinker has undertaken to point out some of the errors of the members of its family, just as any loving parent should; but if it falls to its doom in this heroic work, the Spiritualists of the country will not be asked to relieve it from distress.

We have repeatedly expressed our sorrow, our sympathy for those noble workers upon whom the N. S. A. has allowed the financial burden of the Jubilee deficit, to fall; we have expressed publicly and financially and allowed calls for aid in the columns of the paper. Who has done more?

If it could be shown that this financial failure was the result of fraud and evil intentions, it would then be and is our imperative duty to forgive and assist; but if it is the result of carelessness, ignorance, or indifference, we cannot do so, and we cannot conscientiously endorse it so much as to encourage the movement lest it set a precedent to these leaders to again be extravagant at the expense of the masses, to "raise the standard of Spiritualism" a few notches.

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HASLETT PARK CAMP.

A Session of Harmony and Good Will.

The location of this camp is one of the grandest of nature, clean and healthy, with its beautiful lake, with our steamers continually moving to and fro, it is a pleasure to all who are lovers of the water. On my arrival at the camp I found some thirty tents well filled with campers. Mrs. Mattie Hull was conducting a lyceum attended by some twenty children. She is a good worker, well adapted to the wants of those, and all liked her. Her stay of three weeks with us was time well spent and ever to be remembered.

Our speaker for the second Sunday was Mrs. H. S. Richings. She is a good reasoner, fine talker and fully adapted to her calling.

Sunday the 14th, J. Frank Baxter filled the chair, and the best of attention was given. To know the depth of his teachings and the kind greetings he gave from the loved ones gone before, we must hear for ourselves. In the evening he gave an entertainment, with music and speaking, which the campers enjoyed. The following Sunday Mrs. Marian Carpenter, with her pleasant ways and blessing to all, spoke of the teachings and truths of Spiritualism. She was followed by her husband with tests, all recognized, and a happy surprise to all Spiritualists, for he is a new medium in the field.

Our week days and evenings have been devoted to speaking by different ones, and conferences, conducted by our chairman, O. P. Kellogg, who always has a word in the right place, and a story adapted to the occasion. Wednesday evenings have been given to dancing; they have been well attended.

Our worthy president, Mrs. Haslett, had under her instructions a dancing class every morning, learning the different steps and graceful ways of dancing. On Friday at five p. m., we raised "Old Glory," with the Cuban flag below, while we sang "The Star Spangled Banner," with a short speech, and a hurrah for peace with all nations.

On Friday, August 26, our worthy president went to Detroit, and on her return home the campers had assembled at the boarding house for a banquet, with toasts, also a presentation of a silver traveling cup to her from the members of the dancing class.

Saturday morning came our Memorial Day. Our hall was bedecked with flowers in memory of our departed ones, while the roll call numbered some thirty.

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Our worthy president, Mrs. Haslett, had under her instructions a dancing class every morning, learning the different steps and graceful ways of dancing. On Friday at five p. m., we raised "Old Glory," with the Cuban flag below, while we sang "The Star Spangled Banner," with a short speech, and a hurrah for peace with all nations.

On Friday, August 26, our worthy president went to Detroit, and on her return home the campers had assembled at the boarding house for a banquet, with toasts, also a presentation of a silver traveling cup to her from the members of the dancing class.

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No Drastic Drugs!

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This is in fact a large Sanatorium; only been opened a short time, yet it is most pronounced success. DR. C. E. WATKINS, the greatest healer of the world has ever had, has joined DR. WATKINS in this grand work, and he is the Home for the sick in the week. Write us and we will tell you all about our new methods of cure that we use at the Home.

BOOK REVIEWS.

Human Culture and Cure. Paris Third and Fourth. Part Third being devoted to Mental and Psychological Forces and Part Fourth to the Nervous System and Insanity. By E. D. Babbitt, M. D., LL. D.

Another welcome installment of Dr. Babbitt's great work on Human Culture and Cure, to which he has been devoting many years of labor and study in its preparation.

The deep significance and great importance of the work may be discerned in the titles of the chapters. Part Third treats of Philosophy in its Past Developments; The Chemistry of Mental Action; Phrenology; Psychology in its General Features; Psychology of Perception of Interior Forces; Psychism or Hypnotic Phenomena; and Clairvoyance, or Vision by Higher Grade Lights.

This is a volume to cover, but our author has done his work well with the skill that comes of a high and fine grade of development along the line of the subjects of which he treats. Very largely he writes from the vantage ground of personal experience, which renders him qualified in an unusual degree for the work before him, and gives him an insight beyond that acquired by the mere study of books. This valuable advantage is apparent in the nature and quality of his expositions.

It will become evident to the careful, thoughtful student, desirous of penetrating to the inner substance and essence of things, that our author has arrived at the true philosophy of Hypnotism, Psychometry, Clairvoyance, the Nervous System, etc.

The author declares: "The great barrier to all true philosophy and a correct knowledge of mental as well as physical laws, has been the ignorance of atomic action and the processes of chemical affinity which rule in every part of the universe."

"The universe has an absolute unity, the whole being fundamentally like a part, the invisible like the visible, the unknown like the known, hence all forces, including electricity, light, heat, magnetism, nerve force, mental force, etc., are fluids and have weight."

"The four grades of matter consist of solids, liquids, gases, and ethers. The ethers, including electricity, magnetism, light, heat, vital force, etc., constitute the Fine Forces and consist of streams of atoms so fine as to be able to pass through the channels of coarser atoms like those of oxygen, carbon, the solids, etc."

"The world of matter consists of atoms and atomic combinations, which are the formulating and individualizing realm of being. The coarser atoms are made to vibrate by finer ones or ethers; these again are kindled by the flow of still finer ones or ethers, and so on."

"When the ultimate point of atomic fineness has been reached, there must be a substance almost infinitely subtle, elastic, and entirely intangible. This substance we call pure spirit. Spirit is drawn into activity by the vibratory and suctional power of atoms, and, on the other hand, the vibratory power of atoms is caused by the pressure and elasticity of spirit; in other words, neither spirit nor matter can act at all except as they act in correlation."

These principles are finely elucidated, aided by pictorial illustrations, in the body of the volume.

To the medical man and the mind interested in mental and psychological studies, this work is invaluable, leading into paths that penetrate far beyond those ordinarily trod by the professional class of writers.

Part Four, devoted to the Nervous System and Insanity, may be studied with profit by medical men and non-professional readers alike; both will thereby enlarge their area of useful knowledge, and gain much useful information.

"Perhaps in no other work can so

much information be found relating to mental and psychic science, including phrenology, psychometry.

"There is manifest in this the same skill in handling his subject that is so marked in his previous volumes—the same fine philosophic analysis, keen intuitive perception, and far-reaching insight while searching into the deep nature of things."

"Fruitful in its highest and best expression for the good of humanity, and not selfish glory, is his clearly apparent object."

Every intelligent reader of this, or his other works, will agree that very few, if any philosophical minds have penetrated more deeply into Nature's deeper and finer mysteries and forces, or soared higher in the realms of spiritual philosophy and thought."

Dr. Babbitt is not one of those who are content to plod along in the beaten track worn to impalpable dust by others; hence this volume will be found rich with new thought, leading out on new lines and into new realms, cognate to the great subjects in hand. His work is not a rehash, though he indulges in some keen and trenchant criticism; he is a brave and searching explorer and discoverer, whose labors add to the domain of human knowledge in matters of vital interest and importance to the welfare and progress of humanity. Some day his work will be recognized and acknowledged, and his name duly honored for what he has accomplished in his chosen field of scientific research, and in unraveling some of the deep and precious secrets of Nature."

This new book by Dr. Babbitt, is for sale at the office of The Progressive Thinker, Price, \$1.50.

Soma-Lauda: Threshold Memories. A Mystic Story. By Coulson Turnbull. The Progressive Press, Chicago. \$1.25. It is well called a "mystic story," full of reincarnation and the ideas of Hermetism. To one who does not accept those theories, the basic elements of the story as set forth in the book are purely fanciful, of course; though a strain of high moral and esthetic spirituality pervades throughout.

The book will be found very interesting, whether one accepts or rejects its peculiar teachings; and in a literary sense the author has done his work excellently well.

Wedding Chimes. By Delpha Pearl Hughes.

It would be difficult to imagine a more tasteful, beautiful and appropriate wedding souvenir than this charming little booklet. It contains a form for marriage ceremony, blank marriage certificate, space for names of guests, family record, etc. Other subject matter, choice and appropriate, in poetry and prose, fill out the best thing of the kind which we have knowledge. It is especially designed for the use of the Spiritualist, the liberal minister, or the place of the orthodox marriage certificate and wedding souvenirs. Price, \$1.

The Law of Correspondences Applied to Healing. A course of seven practical lessons, by W. J. Colville.

Mr. Colville's course of lessons embodied in this book will prove instructive and helpful to those interested in Spiritual and Mental Healing. The subject of Correspondences as related to healing is elucidated, the correspondences between inward and outward states being set forth in a way to enlighten the student in search of truth. The aim of the book is to help people to help themselves and others, through a proper understanding of and obedience to the law of sequences—the true Karma of Cause and Effect—whereby one aligns himself in harmony with the laws of health, mind, spirit, and physical. Price, 50 cents. For sale at this office.

Cast Thou the First Stone; A Story of Spanish Intrigue and Treachery; Involving our Mexican Boundary Line. By Frances Marie Norton.

A well written book, dealing with questions religious, social and political, affecting individual and national life. The treacherous underhanded work of Spanish influence is brought into conspicuous view, by this intriguing and revealing story. The author's style is a manner that makes the book intensely interesting. C. H. Kerr & Co., Publishers, Chicago. Price, 60 cents.

The Philosophy of History; or an Historical Dissertation on the Origin, Manners, Customs and Religions of the different Nations of Antiquity; with a concise Exposition of their Religious Superstitions. By M. de Voltaire. Peter Eckler, Publisher, New York, Price, 25 cents.

One of the masterpieces of the great French philosopher. Well worthy its place in Mr. Eckler's Library of Liberal Classics.

N. S. A. CONVENTION

At Washington, D. C., Oct 18, 19, 20, 21, 1898.

All chartered societies are especially requested to select able business men and women to represent them at this convention.

It is particularly desirable that societies be represented by delegates instead of proxies. Blank proxies should not be placed in the hands of any officer of the N. S. A. with a request that they find some one to represent them. Each society should choose a delegate, and see to it that the delegate attends the meeting.

Certificate rates will enable all delegates east of the Mississippi to travel at reduced rates. Everything will be arranged for their comfort in Washington, D. C.

An excursion is already planned from Boston—indeed it is rumored there are to be two, at least from New England.

Spiritualists of the West, let us hear from you. Send a strong representation of your sturdy business men and women to the convention.

F. B. WOODBURY, Sec'y.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it. 437r

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very able 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.

"Nature Cure." By Drs. M. E. and Ross C. Conger. Excellent for every family. Cloth, \$1.50.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World for future reference. All of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

Sunday Spiritualist Meetings in Chicago.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 3800 Wabash avenue. Services at 7:30 p. m.

Indiana avenue and Thirty-first street, at 8 and 8 p. m. Lecture and tests by good mediums.

Spiritual Investigating Society, at Bryant's Hall, Robey and North avenue, at 8 p. m., under the direction of Mr. and Mrs. W. L. Brown.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Church of the Soul will hold services during the month of September in Handel Hall, No. 40 Randolph street, every Sunday morning at 10:30. Mrs. Cora L. V. Richmond, pastor.

Spiritual Advancement Society, 274 Warren avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasencler lectures and gives spirit messages.

The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63rd street, at 2:30 and 7:30 p. m.

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

N. S. ASSOCIATION.

National Spiritualist Association Convention, Washington, D. C., October 18, 19, 20, 21, 1898, at Masonic Temple. All persons indebted to this Association are earnestly requested to pay subscriptions at once. Officers of all local societies are requested to send in reports and annual dues. The officers of the National Association desire to pay all outstanding debts before the convention. If you believe in organization, now is the time to assist it with your cash. Contributory membership, \$1.00. Report of 1897 convention, 25 cents. All platform speakers and mediums who expect to attend the convention are earnestly requested to notify the secretary that the programme may be announced in good season. The largest convention ever held under the auspices of the N. S. A. is expected to assemble in Washington, October 18, 19, 20, 21. Send in your cash to aid us now and then come to the convention.

FRANCIS BAILEY WOODBURY.

Healing, Causes and Effects.

Dr. W. P. Pheon's latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The isoteric under-current of the process is manifested in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repulsion and overcoming.

It treats of adepts, mediums, and their varied powers. It also has something to say of elements, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies a whole chapter.

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office. 455 tr.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Good Land wisely. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now to report to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Sir:—Your Melted Pebble Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully,

MRS. J. A. PERKINS.

Easthampton, Mass.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.

Clinton, Iowa. B. F. POOLE.

PRICE OF THE "SEQUEL"

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to be a way for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

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Dr. J. M. Peebles & Burroughs.

Battle Creek, Mich.

My Dear Doctors:—Your psychometric treatment is helping me wonderfully. As I sat last evening I had the headache and before I had had a half hour I missed my headache and felt very much refreshed. I cannot thank you enough for your kindness and the kindness of your invisible help. Yours truly,

MRS. SARAH A. VANCE.

Aug. 28, 1898. Rock Point, Ore.

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Dear Doctors:—I feel better than I ever felt in my life and am so encouragingly full of life, I am going every day. Words cannot express my gratitude to you. Very sincerely, *Quale Clara, Idaho Falls, Ida.*

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By Q. W.



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

VOL. 18

CHICAGO, ILL., SATURDAY, SEPT. 24, 1898.

NO. 461

"THE WORD OF GOD:" WHAT IT IS.

Clergymen Are Shown to Be "All at Sea" in Their
Phraseology.

Moses Hull Imparts to Them Some Wholesome Biblical
Instruction.

Those who do not make the Bible a study can hardly realize how gratuitous and how entirely without foundation many of the stock-in-trade, set phrases of the clergy are. A copy of the Advent Review and Sabbath Herald, dated July 5, 1898, has casually been placed in my hands. Eld. A. T. Jones is now the principal editorial writer for that journal.

The Seventh Day Adventists think themselves about the only people on earth who believe or know anything about the Bible, and they never fail to put Bible Jones forward as their chief Bible expounder.

It may not be amiss for me to say they have lately been having an immense amount of trouble with their college at Battle Creek, Mich. It has recently changed hands in such a manner as to cause some of the stockholders to think and say some of the Adventist saints are very much like some sinners in this wide world.

I hear in a sub-rosa manner, that one of the chief difficulties they have had is with some of their professors who have stumbled onto a few advanced ideas. The fact is, we are in a world of thought, and it is hard for even some Adventists to rub against the world without occasionally catching a thought too large to be tolerated in the church or school. Somebody in the school thought that, as a book on the physical sciences, the Bible did not rank as high as some books of more recent date. Anyone can see that to tolerate such heresy would soon rule the Bible out of the college curriculum. This angered the Rev. Mr. Jones and he issues a bull against any such heresy.

I would like in order to exhibit the flimsy foundation on which these great Bible believers base their argument, to quote this man's editorial entire, but I must at present content myself with a single paragraph.

The article is headed, "The Bible the Leading Educational Book." The reading of it will convince anyone that some tenth or twelfth century influence is obsessing this great light in the Adventist Church. He would have his students draw their knowledge of physiology, geology, astronomy, microscopy, bacteriology, etc., from the Bible.

Of course his assertions will strike any nineteenth century man as simply preposterous. But it is not to notice the heading that this is written. I call attention to the article itself. It affords a good text for a Bible lesson. The first paragraph reads as follows:

"For anybody to profess to believe the Bible for what it is, the word of God, and at the same time not to allow that the Bible must be the leading book in all education, are two things that will not hold together at all. The Bible claims for itself that it is the word of God. It comes to men as the word of God. If it is not accepted and held as the word of God, for that is the only claim that the Bible makes for itself. Not to accept the Bible as the word of God is not to believe the Bible at all. The Bible being the word of God, is supreme upon every subject that is true. There cannot be any true knowledge that is not in the Bible. There cannot be any higher authority than that of the word of God."

I promised to quote only one paragraph; I have run two together. I did so because I wanted the Elder to have a full opportunity to let himself out. The Bible is here called the word of God eight times in this paragraph. The article has one hundred and ten lines and calls the Bible the word of God nineteen times. Surely if assertions are good for anything, this is asserted often enough to make one believe it. If his faith is to hang on this light of Adventism.

This empty assertion is the stock-in-trade with all the clergy. It cannot help but think it would have been better to have asserted it only eighteen times, and taken the space for the nineteenth assertion to present a little proof. A wee bit of proof from the Bible itself would have a salutary effect upon some who are inclined to dispute this nineteen-times-asserted statement. Now I will pledge myself to present a chronicle to this great Biblical scholar if he will find one place in the Bible, where it claims for itself that it is the word of God.

The fact is, ministers have had their own way in the line of unsupported assertions so long that they have grown to believe them true. Elder Jones is not by any means an isolated case; all the ministers make just such assertions. All orthodox people are compelled to believe them, or to perjure themselves. The orthodox Confession of Faith says: "The authority of the holy scriptures... dependeth... wholly upon God, the author thereof; and therefore is to be received, because it is the word of God." The word of God, therefore, are arguments whereby it doth abundantly evidence itself to be the word of God, and establish our persuasion and assurance of the infallible truth and divine authority thereof."

termed that no one who reads this shall ever, if he is conscientious, call the Bible the word of God.

If the reader will turn to I Sam. 9:27, and read it in its connection, he will learn that, after Saul had gone to Samuel to get through his menialship a clue to some asses which had strayed away from his father's farm; and after Samuel had told him what he wanted to know and kept him all night; he called Saul up before daylight the next morning and they took a walk. As they were strolling in the outskirts of the city, Samuel said to Saul: "Bid thy servant pass on before us (and he passed on), but stand thou still awhile that I may show thee the word of God."

Now Samuel did not show Saul a Bible, or anything like a Bible; but he did give Saul such tests as could not have done otherwise than convince Saul that Samuel was a seer, or medium.

See verses 9, 11, 18.

This thing here called the word of God was nothing more nor less than a series of communications found in the first twelve verses of chapter 10. He first anoints Saul as captain or king; then to prove to Saul that he was sent of Yahweh to do this work he tells him:

First—"That he will find two men at Rachel's sepulchre, who will tell him that the asses are found, and that his father is very uneasy about him."

Second—"That when he would reach the plain of Tabor he would meet three men going to Bethel; one carrying three kids; another carrying three loaves of bread, and another carrying a bottle of wine."

Third—"These three men would salute him and give him two loaves of the bread, which he told him to receive."

Fourth—"After that at the garrison of the Philistines, on the hill of God, he would meet a company of prophets with musical instruments. When they played, or prophesied with the instruments, the spirit of Yahweh should come upon him, then he should be turned into another man—that is, he should, in this entranced condition, personate a medium. He further exhorted Saul to yield to the influence, and "do as occasion serve thee."

These were predictions all of which were fulfilled that day. See verse 9. This is what is here called to be the word of God. There is hardly a place in the Bible where that term does not as definitely relate to some mediumistic operation as it does here.

In I. Chron. 12:22-24, the word of God came to King Rehoboam through the mediumship of Shemaiah. In I. Chron. 17:3, the word of God came to Nathan the prophet, or medium. This word of God was a spirit message sent to David the King.

Luke 2:25 says: "Anas and Calaphas, being the high priests, the word of God came to John the son of Zacharias in the wilderness." Surely no Bible came to John in the wilderness; but a development; an inspiration; a mediumship did come to John which caused the people to say of him as they do now of mediums, "he hath a devil." Matt. 11:18.

In Heb. 4:12, the writer says: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." That quick and powerful is in the Revised Version more correctly rendered, "living and active." The Bible surely does none of the things the word of God is said to do. It does not discern the thoughts and intents of the heart. Genuine mediumship does.

In Heb. 6:4-6, this writer says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the powers of the world to come, and shall fall away, to renew them unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Here the writer speaks of those who were once enlightened; had tasted the good word of God, and the powers of the world to come. What can that be but mediumship? Mediumship is enlightening; it imparts power from the world to come—the world to which we are hastening. Moreover, mediumship is called the Son of God. This is crucified afresh every time one turns from it. The real meaning of this text could be brought out by paraphrasing it about as follows:

"For it is not probable that those who have received the light, and have enjoyed the gifts from heaven, and have been made partakers of spirit power, and have enjoyed inspiration, and re-

ceived power from the other world, if they renounce this mediumship, to again get it, seeing they have crucified and brought disgrace upon the gifts."

A true exegesis of corresponding texts will justify every word of this explanation. In Mark 3:28, 29, Jesus tells those to whom he preaches that those who sin against the Holy Ghost shall never be forgiven, and the writer adds that he "said this because they said he had an unclean spirit."

The Pharisees and others had acknowledged Jesus' power and influence. See Luke 4:36.

In I. John 2:14, the writer says: "I have written to you young men because you are strong, and the word of God abideth in you, and you have overcome the wicked one." The Revised Version more properly renders it: "Ye have overcome evil."

These young men did not have Bibles abiding in them, but they were constantly under inspiration.

In Revelation 1:2, in speaking of himself John says: "Who bear record of the word of God, and the testimony of Jesus." In verse 9, this same writer says: "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that was called Patmos, for the word of God, and for the testimony of Jesus Christ." Surely John was not banished to this island for having a Bible; it was his mediumship that caused his banishment. He was banished for the testimony of Jesus, that no one can deny is mediumship. In Rev. 19:10, we read: "The testimony of Jesus is the spirit of prophecy."

If the reader wishes to pursue this matter further he can turn to I. Tim. 2:9, and read that though Paul was in bonds the word of God was not bound. This, his inspiration could not be confined with the chains which manacled his limbs.

In II. Cor. 2:17, Paul says: "For we are not as many which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we Christ." Here the margin reads: "We are not as many which deal deceitfully with the word of God." That is, persons who pretend to revelations when they do not have them; or who will make use of their mediumship for their own aggrandizement. Paul asserts that he was sincere; not dealing deceitfully with what is given to him. But he speaks in (of margin) Christ in sincerity. His speaking, or rather that which inspired him to speak, is what he here calls the word of God.

In Num. 24:3, we read of the words of God. The text says: "And he took up his parable, and said, Balaam, whose eyes are open, that said; he hath said, which he heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open; How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."

If the reader will look at the marginal reading he will find that Balaam had been what is familiarly called a shut-eyed medium, but that he had now developed to where he could talk in a trance with his eyes opened. The margin reads: "Who had his eyes shut, but now opened." Balaam here heard the words of God. He saw a vision. More than that, it was all done while he was in a trance.

Here I might forever leave this matter; but inasmuch as the article which calls this out and voices the opinions of the clergy, and the great majority, all call the Bible the "word of God," "word of the Lord," the "holy word," etc., I feel that I must assist the reader to further arguments in reply to that universal Christian assertion.

I will next examine a few places where the term "word of the Lord," occurs, and prove that it never means Bibles; but always means mediumship.

In the Old Testament the word of the Lord was the word that Yahweh put into the mouth of his mediums. In the case of Balaam, the record says: "And the Lord put word in Balaam's mouth." Num. 23:5. See verses 12 and 16, where the same forms of expression occur. These texts are so plain there can be no mistaking them.

In the place of such declarations how can a Jones say: "To the Bible, therefore, being the word of God, and being instruction from the Lord, belongs, by divine right, the place of first consideration in all education."

In Genesis 15:1-5, it will be found that the word of the Lord came unto Abraham in a vision, as the word of God afterward came to Balaam. Here "the word of the Lord," or spirit message, which Abraham to change his will, inasmuch as a son was yet to be born to him. The chapter contains a record of Abraham's trance or "deep sleep," during which many things were revealed to him, as things are now revealed to mediums.

In I Sam. 3:1, we read: "The word of the Lord was precious in those days, there was no open vision. This is proof that the word of the Lord was an open vision. Samuel was a small child at this time. See verse 7. "Now Samuel did not yet know the Lord, neither was the word of the Lord revealed unto him." Verse 21 rends follows: "And the Lord appeared again in Shiloh, for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." These scriptures need no comment. Everyone who will carefully read can see that the "word of the Lord" in all these places means mediumship.

Ezek. 3:16, 17, calls the message which comes from Ezekiel the word of the Lord. In Ezekiel, 33:2, the word of the Lord tells the medium of the hypocrisy of those who go to him to obtain from him the word of the Lord. This word of the Lord was not a Bible; it consisted of messages from the prophet's mouth.

In I. Kings, 13, "a man of God," or medium, came out of Judah with a message to Jeroboam concerning the altar. This message is seven times called "the word of the Lord," and the medium who brings the message is fourteen times called "a man of God." I will not take time and space to quote them; the reader is requested to read the entire chapter.

In Amos, 8:11 and 12, "Behold, the

days come saith the Lord God, that I will send a famine; in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even unto the east, they shall run to and fro to seek the word of the Lord, and shall not find it." This famine was not to be for Bibles, but for the "word of the Lord." Where the Bibles are the most plenty there the people are the most destitute of the word of the Lord.

Here I might be justified in leaving the matter, but in order that the reader may know that all Christians have been mistaken on this matter, and that the exposition I give of these scriptures is correct, I will quote a few places where "word," "his word," "my word," and "thy word" occur.

Let the reader now turn to Jer. 5:13-14, and he will read: "And the prophets shall become wind, and the word is not in them; thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, because you speak in thy mouth fire, and this people wood, and it shall devour them." Here we have "word," "this word," and "my word," and not one of these phrases refers to Bibles, or to anything else than messages from the other world.

Jer. 18:18, says: "Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words."

Here the word goes from the prophet, in the same sense that the law goes from the priests or counsel from the wise. Such texts need no comment. In Jer. 37:17, a spirit message is directly called "a word from the Lord." Jeremiah was imprisoned, not because he dealt in Bibles, but because of the communications he gave to kings and others high in authority.

The king desires to seek counsel with Jeremiah. The story reads: "Then Zedekiah the king sent, and took him out and the king asked him secretly in his house, and said, 'Is there any word from the Lord?' And Jeremiah said, 'There is'; for said he, 'thou shalt be delivered into the hand of the king of Babylon.'" Here he wanted and obtained a "word from the Lord."

In Jer. 44:16-19, we learn that the people openly denied that the word of the Lord in Jeremiah's mouth was truth. They declared their preference for the "Queen of Heaven," over Jehovah; they had fared better while carrying oblations to her than they ever did when they worshipped only Jehovah.

Luke 4:36, calls Jesus' mediumship "the word." It says: "As they were all amazed, and spoke among themselves, saying, 'What a word is this, for with authority and power he commandeth the unclean spirits, and they come out.'"

In Luke 7:7, there can be no doubt that the centurion refers to Jesus' mediumship when he says: "Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed."

In Luke 24:49, Jesus' mediumship is referred to as "deed," and "word."

Mark 16:20, says: "And they went forth and preached everywhere, and confirming the word with signs following." What can this be but confirming their mediumship?

In II. Sam. 23:1-3, the messages which came to David the Psalmist of Israel, are called "words." Deut. 30:14, says: "But the word is very nigh unto thee, in thy mouth, and in thy heart, and thou mayst do it." What is this but saying the message, or the inspiration is nigh thee, in thy mouth and in thy heart?

The term "my word," in Isaiah 55:11, refers to the same thing. The same may be said of Jer. 23:28-30, which contains direct messages, here called "my word," to dreams, and asks, "What is the chaff? (dreams) to 'the wheat' (direct communications).

Here, though I have not given more than half the evidence obtainable on this subject, I have given enough to ask what justification this Adventist minister, the Westminster Confession of Faith or Dean Burgon have for calling the Bible the Word of God? The word of the good Dean are: "The Bible is none other than the voice of him that sitteth on the throne! Every book of it, every chapter of it, every word of it, every syllable of it, every letter of it, is the direct utterance of the Most High! The Bible is none other than the Word of God; not some part of it more, some part of it less, but all alike—the utterance of him who sitteth upon the throne, absolute, faultless, unerring, supreme."

This question in the light of the scriptures quoted in the foregoing, fully illustrates the average assumption of the learned clergy. I assure the reader that there are few subjects in which the clergy are not as much at sea without chart or compass, as it has been demonstrated that they are on the subject of the Bible being the Word of God.

CAROLINE CATLIN.

The Progressive Thinker.

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for The Progressive Thinker, and also obtain a valuable acquisition to their library at the same time—Art Magic. The paper one year and Art Magic costs \$1.00. The 20 cents only a little more than prepay the postage, so that the book is almost an absolute gift; being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribe at once and get your neighbor to join with you.

"Nellie, dear," said the indulgent father to his four-year-old daughter, "if you like your new doll, you ought to come out and put your arms about my neck and give me a real nice kiss." Nellie complied, but as she did so she remarked: "Oh, papa, does that spoil you dreadfully?"

SOUL LIFE.

Spiritual Struggle and Victory.

To the Editor:—It has often been the privilege of the people of Chicago to share in the feast of spiritual food as spread before us by the guides of Mrs. Cora L. V. Richmond. But of the six hundred who filled Handel Hall on Sunday, September 11, there were but few indeed who did not feel that the discourse delivered then, was one of those especially rare treats with which we have sometimes been favored. The subject, "The Influence of Soul Life Upon Solving the Problems of the Day," was one that could not fail to be of interest to all who are upon the battle-ground of life, who, whether they wish it or not, have to meet its daily conflicts and who know that the trials of the material are but a part of that experience that works for the upbuilding of the spiritual; in fact, that the two are so interrelated that failure to conceive the true importance of the one must inevitably result in stultifying the growth and onward progress of the other. That such a conception of life must of necessity mean a constant conflict between the inner and the outer self must be apparent to all, and anything that can aid us to gain a victory here must surely be the most sacred benediction that can be given us from the angel world. Such a benediction fell upon those whose privilege it was to listen again to that peerless instrument for the time being, even the matchless eloquence, the pure and perfect diction, was forgotten, serving only as a beautiful background to the more lofty thought of soul elevation. Grandly and beautifully the problem of life, with its joys and disappointments, its conflicts and its victories, was unveiled before us, earnestly and practically we were led to self-examination, which to many of us brought the humiliating consciousness that for us only the lowest rung of the ladder had been reached in the upward climb toward that lofty ideal of the ultimate attainment of the soul. But notwithstanding these personal shadows it was a time of exaltation, a moment when the soul could almost feel the touch of the angel's hand, and hear from out of the realm of bliss the voice saying, "Child, come up higher." It was the mount of transfiguration upon which was permitted a glimpse of the great beyond, in which one could momentarily grasp the glorious possibilities of the soul, as through the victory of overcoming it ascends toward the throne of God, treading step by step the road of conflict and conquest, over which even the archangel must have trod. At such a time how easy is it to forget our own wrongs and injuries, to forgive our enemies; aye, even to the seventy times seven of the great teacher of Nazareth, how insignificant the rocks and boulders already passed, and how almost gladly we welcome the difficulties still to be overcome. And who shall say that these moments of exaltation upon the soul? It is true we can not always remain upon the mount, with the return into our lives of its daily duties, we must again come down to meet them in hand-to-hand conflict.

Perhaps our waking thoughts may be of injury, of pain, of hopes and plans dearer to us than our lives, blighted and blasted by a ruthless hand, and the thought that from which we have expected the greatest joy, had brought only utterance and shadow, making all upon which our affections had been fixed appear but as a puffball of the prairies, and again self asserts itself, and once more the clouds gather heavily around us, but out of the gloom there comes the memory of that glimpse, the touch of that angel hand, and the inner voice calling us to victory. We are led to see that just here is the battle-ground, just here we must marshal our forces and meet the enemy, and that that enemy is self. The patriots who fought for the freedom of our country were not always victorious; sometimes the battle which promised the most certain victory ended in route and defeat; still they faltered not, and the ultimate result of their many failures was freedom for their beloved land.

And shall it not be thus with the soul? We cannot tell that the new aspiration born in our souls from the sermon of Sunday will have its perfect fulfillment. We may not all be able to stand the test which may be before us, and may go down in the conflict. Still we know that triumph is possible, and still we have the assurance of the angel world that whilst they cannot live our lives for us, bear our burdens, nor fight our battles, they are ready to help the struggling soul to come up higher.

Gladly we reach out our hands for the promised aid, and strengthened by these glimpses of love within the veil, gratefully we accept the experiences of life, with all their struggles, of difficulty and shadow, knowing they are the only steps that can lead to the soul's perfect goal.

CAROLINE CATLIN.

AMENDMENTS

To Constitution of N. S. A.

All persons desiring to amend Constitution of the National Spiritualists' Association, please present said amendments to local chartered society for endorsement, and forward same to secretary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 1898, at Masonic Temple.

FRANCIS B. WOODBURY.

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MRS. RICHMOND.

An American Medium in
Newcastle.

Mrs. Cora L. V. Richmond, of Washington, U. S. A. (vice-president of the National Association of Spiritualists of America), in a brief visit to England, is making her only "manifestation" in the provinces of Newcastle, and on Sunday gave inspiration to addresses before crowded assemblies in the Northumberland Hall, which the local society has obtained for its meetings. Many volumes of the lady's addresses, poems, and prophecies have been published, both in England and America, one of the books being in the Public Library. Mrs. Richmond informed our representative that she was especially obliged to the Society of Spiritualists of Newcastle, for what would Spiritualism be to-day but for the mediums through whom the good spirits can and do come to enlighten us on a philosophy that is of vital importance. I will be glad to see the day when every Spiritualist camp will be cleansed of every fraudulent pretender to mediumship, and that the true mediums, if each camp on society of Spiritualists will see to it that all pretenders are thoroughly examined (as well as genuine), the fakes will become scarce, and the unsuspecting investigator, true mediums, and the cause of Spiritualism, be greatly benefited. As it is now, too much money that should go to the true mediums finds its way into the pockets of the fakes, which should not be, and can be very easily prevented if a little precaution is used, and no investment will bring better results. Then there would not need to be a cry for forth that we must raise funds to make an asylum for poor worn-out mediums, for if they will have an eye to their future support and lay aside something for a rainy day, let us be reasonable. I have been in the work for years, and I know whereof I speak. I know we are willing to do all we are able to do financially, for the cause that has done so much for us and is still doing for humanity.

MRS. C. C. BACON.
Lake Brady, Ohio.

OVER THE OCEAN.

English Spiritualists Speak
of Mrs. Richmond.

RESOLUTION.

To Mrs. Cora L. V. Richmond, of Washington and Chicago, U. S. A., official representative to the recent International Conference of Spiritualists held at St. James Hall, London, from the united members of the Newcastle Tyne Spiritual Evidence Society.

Beloved Sister, we beg to tender to your inspirers and yourself, at this farewell meeting, our sincere appreciation of the course of brilliant educational lectures just concluded. Whether considering the constructive and orderly logic of your ideas, your originality of method, or the soul fervor expressed throughout your efforts, all in the trend of unlimited progress, you are to be congratulated upon the results.

Our prayer therefore is, that yourself and your dear husband may reach your Western home safely and that guardian angels may still surround you both.

This resolution was moved from the platform by the chairman, Mr. W. H. Robinson, seconded by Mr. Thomas Ashton, and supported by Mr. E. Gleave, and enthusiastically carried by acclamation.

"Papa," said five-year-old Willie, "I want you to give me five cents." "What do you want it for, Willie?" asked his father. "I want to buy a toy monkey," was the answer. "Oh," said the father, "you're monkey enough; we don't need another one in the house." "Well," said the little schemer, "then give me five cents to buy the monkey some peanuts."

immortality as known and demonstrated, and it made of human life one of the steps in the great eternity of existence which was here and now. At the close of the service the audience was desired to give the medium a few topics for hypnotism poems, and "The Philosophy of Death," "Clarity," and "Love" were called out. Mrs. Richmond changed the order, and spoke first on "Clarity," following this up with the other two subjects, and concluding the interesting service with a benediction.—Newcastle (Eng.) Daily Leader.

MEDIUMS-EXPENSES

Some Reasonable Thoughts
Presented.

I read from different correspondents to your valuable paper on the various subjects regarding mediumship, which is something we are all interested in, for what would Spiritualism be to-day but for the mediums through whom the good spirits can and do come to enlighten us on a philosophy that is of vital importance. I will be glad to see the day when every Spiritualist camp will be cleansed of every fraudulent pretender to mediumship, and that the true mediums, if each camp on society of Spiritualists will see to it that all pretenders are thoroughly examined (as well as genuine), the fakes will become scarce, and the unsuspecting investigator, true mediums, and the cause of Spiritualism, be greatly benefited. As it is now, too much money that should go to the true mediums finds its way into the pockets of the fakes, which should not be, and can be very easily prevented if a little precaution is used, and no investment will bring better results. Then there would not need to be a cry for forth that we must raise funds to make an asylum for poor worn-out mediums, for if they will have an eye to their future support and lay aside something for a rainy day, let us be reasonable. I have been in the work for years, and I know whereof I speak. I know we are willing to do all we are able to do financially, for the cause that has done so much for us and is still doing for humanity.

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WILLIAM MOORE, Hon. Secy.

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SATURDAY, SEPT. 24, 1934.

THE LIKENESS OF JESUS.

Sir Wyke Bayliss, of England, has lately published a book, in which he attempts to prove that there is extant an authentic record of Christ's personal appearance. He maintains that "without such knowledge there is no evidence of the resurrection," hence his earnestness in the premises.

Dean Farrar, who published some years ago a "Life of Christ as Represented in Art," wherein he insisted that "All genuine traditions respecting the human aspect of the Lord of Glory perished eighteen centuries ago," has taken issue with Sir Bayliss, in an article over his own signature, in the August number of the "Contemporary Review." The Dean mentions the various pretended likenesses extant, such as the Veronica handkerchief; the statue of Panses; the Volto Santo at Lucca; the likeness sent by Christ himself to Abgar; that by Pilate sent to Rome; and the numerous others including those in the catacombs, all, he says, are spurious, and comparatively modern productions. He quotes from the Christian Fathers showing their descriptions of the personal appearance of Jesus did not harmonize with each other. Then, quoting the Dean's own words:

"The New Testament writers never paused for a moment to tell us how Christ looked as a man. There is not the slightest mention in early Christian literature of any relic of him of any kind. . . . Even the sacred sites came to be completely forgotten, and we are, to this day, entirely uncertain as to the exact locality of places so infinitely sacred as Golgotha, Gethsemane, and the Garden of the Sepulchre."

It is not in England only that such damaging facts as these given by Dean Farrar, are wrong from the clergy; but they who have any regard for honesty must make these admissions.

In the name of truth, why is everything connected with the early history of Christianity not only tainted with, but absolutely baptized in forgery and fraud? The Gospel writers wherein they depict Jesus as a man, there is not the slightest mention in early Christian literature of any relic of him of any kind. . . . Even the sacred sites came to be completely forgotten, and we are, to this day, entirely uncertain as to the exact locality of places so infinitely sacred as Golgotha, Gethsemane, and the Garden of the Sepulchre."

STEPPING-STONES TO CIVILIZATION.

Here is a good Christian sentence, pronounced May 27, 1910, by the French Parliament, and carried into execution a few days later, all of which is evidenced by records in the archives of the Conciergerie, the victim being Ravalliac:

"To be conducted to the Place de Greve, and there, upon a scaffold, to have his breasts, arms, thighs, and calves of his legs lacerated with red-hot pincers, his right hand . . . to be burned off in a fire of sulphur, and into all his wounds to be thrown melted lead, boiling oil, burning pitch, and wax and sulphur mingled. This done, his body to be drawn and dismembered by four horses, and afterward consumed by fire, and his ashes thrown to the winds."

This same sentence was repeated a century later upon Damien.
These heathen stepping-stones which led up to our present civilization, of which Christianity now claims all the credit. But Christianity was in its glory then, and to deny any of its cardinal teachings, particularly that relating to the god-head of Jesus, was to bring upon the offender an equally severe or a more torturing penalty.

A REVIVAL OF BUDDHISM.

Late advices from India say, a Buddhist Institute has been founded in Colombo, Ceylon, to afford students of Buddhism a thorough education in ethics and psychology. Dharmapala, who is at the head of the project, is making efforts to equip this institution with all the facilities of an American university.

A European woman has also established in Colombo a school for educating Singhalese girls, the founder being thoroughly imbued with Buddhism. The report says the Countess M. des Canavaro is reaching thousands of natives from whom the Christian missionaries are debarring the Buddhist journals are springing up all over the Orient, and a grand crusade is being made to unite the discordant elements to recover India, both from the encroachments of Brahmanism and its twin sister, so far as the godhead is concerned, Christianity.

UNEASY SAINTS.

The periodical church crusade against everything like enjoyment on Sunday, is now on at Cleveland. Retaliation is threatened in proceedings to close the churches. The Ohio law provides that no kind of labor shall be done on Sunday for hire. The mayor gives it as his opinion that preachers labor for hire, at least he never heard of one preaching for his health.

FORGED EVIDENCE.

Dionysius, the Areopagite, is often quoted as authority for the character Jesus. He is represented to have been at Heliopolis, in Egypt, at the time of the alleged crucifixion; that he witnessed the wonderful darkness that came over the earth because of that event; and he is credited with writing:

"Either God himself suffers, or sympathizes with the sufferer."

Dr. Adam Clarke, in his Commentaries on Matt. 27:45, said:

"It is enough to say of this man, [Dionysius] that all the writings attributed to him are proved to be forgeries of the fifth or sixth century."

Who is responsible for this class of forgeries? Not only those credited to Dionysius, but thousands of others, all laboring to supply evidence corroborating the Gospels, or to fill omissions they failed to furnish? Infidels, of which Celsus, Porphyry and Arius are types, denied from the beginning the genuineness of Christian history. It was the priests, then, who saw the weakness of their cause, who tried to supply the missing evidence by crime. To prevent adverse criticism, and exposure they evoked the civil power, and induced it to proclaim laws with severe penalties, prohibiting a denial of the divine origin of their fictitious history. They have been caught red-handed, notwithstanding their anathemas.

It cannot be expected all the people will be convinced of these "pious frauds" at once, for the hundred thousand ecclesiastics in the United States, and the million in other countries, are all peculiarly interested in perpetuating the great delusion. The press emancipated, and free speech tolerated, with knowledge disseminated among the masses, then adieu forever to priestly frauds and forgeries, and to Christian deceptions, and to the whole machinery the churches have built up for their own protection.

UNFOLDING RECORDS OF THE PAST.

As suggested in these columns a few weeks ago, the new impulse given to archaeology by change of ownership in the many islands of the Pacific, with a more inquiring and critical people than the Spaniards to explore them, awakens new interest regarding their past, and will give the world a better idea of the old order of things.

The Caroline Islands are a large group lying between the Ladrones and the Philippines, of which Yap is the principal. A recent official report to the State Department at Washington, says: "Yap is surrounded by a coral reef thirty-five miles long by five broad. There are hardly any rivulets, but inland are extensive swamps, carefully planted with water-taro (coccoloba). The island is full of relics of a vanished civilization—old canyons and terraces, sites of ancient cultivation, stone-paved roads; paces or ancient platforms of stone, faced with huge circular quartz wheels set up at their sides; enormous council lodges of quartz design, with bold, high and projecting gables, and lofty carved pillars. Walls of ancient fish ponds and stone weirs fill the lagoons between the reef and the shore, making navigation a difficult matter."

"There are some 8,000 natives on Yap—kind, industrious and generally peaceable folk, very dark in color, and speaking a quaint and barbarous dialect, much akin to that of the Peleus, yet with a certain family likeness to the Polynesian islanders, where the Polynesian influence appears to have been fairly strong."

All these discoveries in the Pacific are links in the mighty chain of history which, when united, will give us the true connection between the ancient civilization as visible in Peru and Central America and the Eastern continent.

LEAKAGE.

Said a literary paper of London for September:

"Why do we hear so many complaints from Christian bodies about 'leakage'? The other day it was stated that Methodism has been losing heavily of late years. Now we see from the 'Church Times' that a Roman Catholic gentleman makes the same lament. 'They heard a great deal of additions to the ranks of the church, but he feared the leakage far exceeded the gains they were making.' This Christian leakage interests us, and we shall be glad to hear more of it. We have long known that the structure was a little unsound, and the bill for repairs must be dreadfully heavy."

It is not in England only but Christianity the wide world over is experiencing the depressing effect of this "leakage."

AN ENDURING CREED.

To those Spiritualists who want a multiplicity of dogmas enunciated in their creed, we beg leave to direct their attention to Islamism, the youngest, and in many respects the most vital of all the great religions. Their creed is summed up in the declaration: "God is God, and there is no God but God, and Mahomet is his prophet." The grand object of the founder of this religion was to suppress idolatry. He labored zealously to that end, and his system of religion has become what it is in consequence. In later years heresies have sprung up, and Mohammedans have divided into some seventy-two varying sects; but the grand faith which separated them from all other religions was the unity and the indivisibility of the godhead, and this distinctive feature is still retained by all their sects as the bond of brotherhood.

AN ANCIENT FAMILY TREE.

It may not be generally known, but it is believed to be true nevertheless, that the descendants of Mohammed, who was born in 570, are all registered by authority in a book carefully kept in Mecca by the chief of the family. There seems to be no doubt of the absolute authenticity of the long line of Mohammed's descendants. Where is there another family tree with such an ancient beginning?

THE TRUTH SEEKER.

The New York Truth Seeker has just completed the 25th year of its publication, and has entered upon the second quarter century of its existence. Its founder was a Spiritualist, and its present editor does not shrink upon the new faith, but he strikes her blows at inspired error. Success to every enterprise whose object it is to demolish ignorance and its twin sister, Superstition.

A GROSS LIBEL ON WOMAN.

An English journal credits an American orator with saying: "God made the world and rested. Then he made man and rested again. Then he made woman, since which neither God nor man has rested."

FIRST PRINCIPLES.

In the midst of the prevailing epidemic of fraud in mediumship, it has become a serious question in the minds of true and honorable Spiritualists, what shall be done to strengthen the cause of genuine Spiritualism and to offset the damaging effects of the work of the unprincipled gang of "operators" that is actively and systematically engaged in palming off fraudulent tests while brazenly posing as genuine mediums.

In time of epidemics of physical disease it is customary to resort to such first principles as matters of sanitation, and have recourse to such methods as tend to create a healthful atmosphere and healthful surroundings without which conditions the prevalence of health cannot be expected. If the people of a city maintain conditions of uncleanness, of putrefaction and putrefying garbage in houses, streets and alleys, sickness must and will prevail.

Spiritualists have been too prone to allow—and in instances connive at—the garbage heaps of fraud in the name of Spiritualism. If the garbage-makers and those who willingly aid and assist them could be walled up in a city by themselves, where they could mutually perfume each other to death, it might be hailed as a blessing to the world, and save the labor of further sanitary measures.

But as long as unprincipled greed reigns in rascally hearts, and a simple-minded and glibly constituency of supporters will make the fraud-business "pay," we may expect a continuance of the nefarious work covered up by the stolen mantle of Spiritualism.

It would almost seem, indeed, that many people are so constituted mentally and morally, that they are quite willing—even anxious—to pay good money for some "wonderful test performance"—if simply it be "wonderful"—even though they know it to be fraud. It is the support given by wonder-seekers that gives the means of existence to the gang of fraudulent "test mediums" that infest the purlieus of Spiritualism.

It is unnecessary to dwell more at length upon the accused "gang" and its contemptible, immoral and accursed work.

The question that confronts true and honest Spiritualists, who believe in a true and honest Spiritualism and none other, is this:

What is best to be done, for the good of our cause?

There must be a recurrence to first principles.

In the earlier days of Modern Spiritualism, the "test" fakir, traveling from place to place over the country, displaying his wonderful wares to the gaping multitudes, was a factor unknown. Instead of the fraud gang, linked together in unholy bonds for fraudulent purposes, there was the quiet, unassuming, yet effective "family circle"—the best institution for genuine mediumistic purposes ever known.

It is to this true and pure institution of genuine Spiritualism we must in a measure return. In the "family circle" will be found the safe resource of our cause—safe from the depredations of vile fakirs and fraudulent gangsters who peddle tricks of legerdemain as "tests." O, the mountains of deception that have been piled up as "wonderful test performances," "trumpet-speaking," etc., etc.!

Spiritualists who would place the cause on a sure footing, and who would not have Spiritualism made a thing of reproach and shame, who would not have it brazenly counterfeited for the sake of pelf, must return to the earlier methods, by which means the cause will receive the help of genuine mediumship, the truth will shine in its own pure brightness, and the quiet influence will extend from heart to heart, from family to family and Spiritualism pure and undefiled will win its way, to the breaking of slavish bondage, and the joy and gladness of the world.

The "circle" in the healthful atmosphere and genial influence of the family, or where two or three are gathered together, the truth will shine in its own pure brightness, and the quiet influence will extend from heart to heart, from family to family and Spiritualism pure and undefiled will win its way, to the breaking of slavish bondage, and the joy and gladness of the world.

The little family or private circles are the true vital seed-circles of genuine Spiritualism. Let them be planted in every family, or in every neighborhood, and with hearts in genuine quest of truth, earnestly seeking for the light and the reality of spirit communion, the good angels will come with rich blessings of love and instruction, our cause will take fresh start and its growth will be healthy and rapid.

A number of sufferers from insomnia in all parts of the world formed themselves recently into a club for mutual sympathy and encouragement, says the Chicago Chronicle.

The club is known as the Guild of Night Worshipers, and at present consists of some seventy-two members. The sole qualification for membership in the new organization is that the applicant should be unable to sleep properly.

The members are drawn from all ranks in life, among them being members of nobility, the army, the navy, clergymen and students. The secretary of the guild is Lady Eardley, whose address is 4 Lancaster street, Hyde Park, London.

A singular rule of the club is that no member knows the names of the rest of the club. It has seven members living in America. The club never meets in a body, but in the lonely hours of the night as they lie awake they gather comfort from the knowledge that their fellows in insomnia are probably thinking of them.

The members of the guild have arranged a simple service of prayer and meditation with which to help pass their sleepless nights.

The club's articles of faith seem to recognize that it is a good thing to give some thought to others and an elaborate plan of prayers and leaflets has been devised. The members are known only by numbers and when one wishes to be prayed for by the other unfortunate, he number is written in the leaflet and the prayer is begun.

When ideas and words fail one of the collects as a subject of prayer and meditation is recommended as very helpful and suggestive, or else prayers for those who are in hospitals or the dying. It is also suggested that members should keep their prayer papers by their bedside and at night could read over in turn one or more of the requests contained in them.

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THE CZAR SAYS PEACE.

Most unique and paradoxical, the great war power of the North—strongest and most autocratic of nations, in whom has lingered in tensest strain the war spirit of savage man, calls a halt, and asks all conflicting powers to come together and on friendly terms adjust a treaty of peace, which shall send all the armed millions, now confronting each other on the borders, ready at a word to spring at each other's throats, home to peaceful avocations. A treaty which will relieve the tension growing unbearable, and restore to the paths of productive industry the armed myriads now feeding like moths on the lives of the nations.

From the Czar such a proposition is received with doubt and uncertainty.

The question is asked, what perfidy is concealed under this guise of peace? Would the Czar lull the nations to sleep, and then, when unsuspecting wrench the Orient and Turkey from their grasp? They who for a moment harbor such a conclusion show their utter ignorance of the trend of Russian history for the past thirty years. It cost the United States several billions of dollars and one of the most terrible wars to free the comparative few slaves; Nicholas by a stroke of his pen not only freed a vast nation of serfs, but changed the most vital organic laws of his empire relating thereto.

Why did he do this?

Because the higher classes of Russia are more directly under spiritual influence than perhaps those of any other nation. That the freedom for the serfs was recommended by the departed Czar, a spirit message is well known, but if the reigning Czar had not believed in its authenticity, and his officers prepared to receive it, it could not have been promulgated.

The proposal of peace is no more anomalous than the proclamation of freeing the serfs. It is one characteristic of the great power, conscious of its integrity and presciently knowing what must ultimately come and what is for the best. It would have made one proud of being an American, had this government, conscious of its superiority in its foundation on absolute justice and freedom, made the proposal, yet it would not have had the force that has come from the power which has been regarded as farthest removed from peace and most bent on conquest.

In the evolution of the race the age of war has passed and peace has come and must remain though the mailed hand retain her.

The utter uselessness, waste and brutality of war is seen beneath the floating banners of our recent victory. We are glad if such suffering must be that it has accomplished a worthy end, and that civilization is advanced, yet we are constrained to sadness and regret when we think of the horrible necessity, and how the wrongs might have been adjusted were nations as honorable as the best of their citizens.

It may be that it has come through commerce, and selfish instincts, that it is for the prosperity of nations to remain like brothers holding separate parcels of the domain of the world. That does not change the issue. Prosperity demands peace, and it has been taught that the harming of a neighboring nation doubly harms the transgressor. One nation cannot prosper on the ruins of others. Napoleon tried that and signally failed.

The truth is that the court of Russia has again shown itself to be the most liberal and advanced and most under the influence of being stirred with the various names of God, Providence and Spirit of the Age, but which really is that of the World Congress of exalted minds in the Supernal Sphere.

It will be well for the powers to heed this summons which comes like the glad notes of the bugle from the serried ranks of battle. It means happiness and prosperity, and fields of waving grain, instead of being strewn with the ghastly dead, and the crushed and gory dying.

Our late battles on sea and land show how terrible war has become, and what would be the appalling consequences if the battle-ships, or the trained legions with their latest improved implements of destruction met in deadly conflict. It ought to be an object lesson enforcing the efforts of the court of St. Petersburg.

It may be a long time before a like occasion again occurs, and if this be not taken, there will be such a fierce conflict as history gives no example of, and peace will come of weakness, while now it is the ensign of strength.

THE UNSEEN POWER.

Those who study the great events of history, constantly meet with instances which conflict with human calculation, and seem like interpolations of a power supreme and beyond the range of human endeavor. Not to review the past, the recent war furnishes one of the most brilliant examples, showing that above and beyond all human endeavor there is a force which wrenches all efforts after its own well-determined plan. This force has been called God, and Providence, but Spiritualism has revealed to us that it is intervention of spirit power. The illustration is the brilliant achievement of Dewey in the Philippines. He was ordered there because there was no harbor in the Pacific offering friendly shelter to his fleet. The President when he gave the order, was not aware of the consequences. No one foresaw the events to follow. The Monroe doctrine had become a national fetish, and a strong navy, and the care of distant peoples considered contrary to the government's policy. That the Philippines would become more important than Cuba itself would have been regarded as impossible, since it had been treated as a joke.

The execution of that order by Dewey, in an hour's time overturned the traditional policy of the nation and awoke it to an understanding of a new destiny which it could not avoid. Instead of being confined in the narrow bounds of two seas, it was now springing to world-wide supremacy. It was the appointed arbiter to wipe out centuries of wrong and establish right, justice and freedom over wrong, cruelty and shameless tyranny. The nation had a revelation of its dormant strength, and the vast requirements made upon it. The standard-bearer of justice and of liberty, it cannot escape obligations.

Whatever may be the "complications" of foreign relations growing out of the occupancy of the Pacific Islands, the withdrawal of the authority gained there will be more disastrous. The changes effected in our government may be lamented yet they must come, for the course of events are guided by more far-seeing minds than those who apparently stand at the helm of state.

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A PRIEST RENOUNCES CATHOLICISM.

We find in the Literary Guide, of London, the following renunciation of the Catholic priesthood, directed to the Bishop of Valencia, by Rev. Maurice Perrin, Vicar of Bourg-de-Peage, Drome, S. E. France. Does any one suppose this ex-priest is alone in the honest conviction that the dogmas of the church, whether Catholic or Protestant, are merely human inventions, born of the ignorance of the past centuries? We quote the now-heretical father, as translated into English, by a London Journalist:

"For a long time I have ceased to believe the Catholic faith. I am absolutely convinced that most of the dogmas taught by the church are mere human inventions, superstitions born of the ignorance of past centuries, and consequently unworthy of human reason and of an enlightened and unprejudiced intelligence. To teach what one does not believe, to present to the public ideas and doctrines which one rejects inwardly—what torture, sir, what anguish, for a man of any feeling who is obliged to undergo such a martyrdom! That torture and martyrdom were mine, and it is in order to endure them no longer that from this day I throw off my frock, that I begin to live in harmony with principles of the Roman church, opposed to those of the Catholic church."

"Certainly my conscience had to speak loud and strong before I could summon courage to take this decisive step. The fear of throwing desolation into the heart of my good parents held me back for a long time. I also recognized that the public—at least a certain public, burning with sacerdotal zeal—would cover me with curses, anathemas, and all the anathemas of which it has such a rich abundance."

"All I can say to this public is, in acting as I have done, I have a perfectly clear conscience, which is in no wise disturbed by all those thunders which are now quite impotent."

"Consequently I have the honor to tell you, and to commend to the government, sir, that I fear myself freed and voluntarily away from the clerical and sacerdotal yoke, and that I consider myself entirely liberated from all the iniquitous and musty obligations which the church once imposed on my youthful ignorance and inexperience."

PEACE.

Peace and now is presented a problem to this government far more difficult than that of the successful conduct of the war. That in the main was a matter of force. The strongest ships, the heaviest guns, the best trained men to use them. Now is to be consummated the purposes for which the war was declared and prosecuted to its successful end. It was for purposes of humanity; to right the wrongs of the people suffering for centuries; to enlarge the sphere of the freedom enjoyed by the people of the United States. There can be but one condition granted to the West Indian Isles, and that is, they must be abandoned by Spain. Yet that does not remove Spanish influence, for the Islanders are of Spanish origin, and essentially Spanish. Heretofore the vast swarms of people coming to our shores have been absorbed, and in a generation all are Americans. One language, one common school, a common government which makes everyone of all. In Cuba the same result must be gained if that island becomes an integral part of this country. It cannot be permanently retained if it does not.

It cannot be held as a conquered province, and the people must be allowed to govern themselves. It is questionable if any member of the Latin race is yet capable of self-government, and yet that is what the United States promised and promises. There will be heavy emigration to Cuba from the next ten years become Americanized. Then with the protection of the government of the United States, the people having been educated as to the form of government, may be able to form a partial union. Yet the chamber of commerce between states cannot be looked for, for many years, and the Spanish element will be dominant, and the cause of serious disturbance.

The situation in regard to the Philippines is intensified by the masses of people being of a savage type, and more alien to the forms of self-government, than the Spanish. If the war is a crusade against cruelty, there is no consistency in freeing the Antilles, and leaving the Philippines in the hands of the nation that has treated the people even more severely. For humanity, the United States is bound to protect the people in the largest liberty possible, and not desert them now that the chains of Spanish cruelty are so nearly broken.

TOO MUCH PRAYER.

We all know how zealously the Pope, God's viceroy on earth, labored and prayed for Spain—poor, unfortunate and humbled Spain—but the old priest's prayers did nothing. Perhaps the defeat was the more marked because of the incessant teasing of the heavenly powers. Who knows?

IMPORTANT.

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EXTORTION AND BRIBERY.

It appears from a special to the Chicago Tribune from Hazelton, Pa., that the community there is greatly worked up over the exposure of political frauds and the implication of the Reformed Church of West Hazelton, which has long had the distinction of embracing the most fashionable congregation, as well as possessing the handsomest edifice, in the locality.

The exposure came about through a split in the borough school board, which was supposed to be composed of Reformed Church members. Charges of extortion were openly made and letters produced to show that even in this branch of the local government the church took a prominent part, and that in a decidedly questionable way.

The climax came when the Rev. O. H. Herbst, pastor of the Reformed Church, was asked what he knew about it. He not only admitted his connection with the school board scandal, but confessed to having sanctioned and assisted with a system for extorting money from political candidates that has been in vogue there for years and netted the church handsome results.

When the members of the borough school board split a few days ago a local paper secured a letter signed by Director Fichter which had been sent to school desk manufacturing firm. In this letter it was stated that if the firm would help their church, the Reformed, and upon which a debt existed, he would help them. The firm's bid was higher than competitors' but it secured the contract.

When the Rev. Mr. Herbst was asked what he knew about the Fichter letter he astonished his interrogators by frankly admitting that it was inspired. He also confessed that letters were sent out to political candidates, and exhibited printed forms which had been prepared for facilitating the working of the system.

It is estimated that enough money was secured in this way to build several churches, but it has not always been applied to liquidating the alleged debt.

The Rev. Mr. Herbst in extenuation stated that about the only time the church could get any aid from politicians was when they came up for public notice. He regarded them as legitimate prey. The victims of the system include Congressmen and aspiring court judges, but the domine declined to exhibit the list of names. The names in the school department are duplicated in borough council, and a rigid investigation is now being made both by the citizens and church constituency.

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ETNA CAMP, ME.

Address of J. Frank Baxter.

Sunday was the closing day of the First Maine State Spiritualist Association camp-meeting and fully 5,000 people were present. Every train that was scheduled to stop at Etna brought a large number of the excursion train from Dover and Foxcroft brought about 250. The experience last year which passengers went through on the last named train no doubt caused a great many to either stay at home or use their teams to cover the distance. The forenoon meeting was called to order at 10 o'clock by the president, A. F. Burnham, Esq. of Ellsworth, who introduced J. Frank Baxter as speaker. Mr. Baxter read a poem entitled "Truth," by S. Walter Poes, after which he sang a song and played his own accompaniment. The subject of Mr. Baxter's address was "True Heroism versus Moral Cowardice," and he handled his subject in a most entertaining and instructive manner. He brought out forcibly the meaning of true heroism and of what it consisted and stated that true happiness was best promoted by seeking the welfare of humanity. There are those who inculcate the idea that true happiness is not about us, that only by denying ourselves of enjoyment in this world can we hope for happiness in the next, and while here we must pray unceasingly. All nature decries such teachings and the masses are rising above such thoughts, ideas and doctrines. This wonderful life is the only life that many of us know anything about. To-day spirit communion is an established fact in the minds of most Spiritualists. We say let us prepare for that future life and better the conditions of this life by making better men and better women. I am somewhat skeptical of the term "theosophy." I don't know whether theosophy is true or not. Spiritualism embraces all practical things in and out of theosophy. I notice that Theosophists and Spiritualists have ladders up which they claim man can ascend and be bettered. The theosophic ladder is hooked onto the clouds of fancy; the spiritualistic ladder is planted safely on terra firma and so I remain with the ladder of Spiritualism for I understand it better. A man is now a spirit as much as he ever will be. He has commenced to understand that the spirit world is not another world but the soul world. Beautiful it is to believe that our friends still live though in spirit life. It is something more than phenomena, stage-writing or test-giving—it is the shining of better things. The attention of the public was called to those rappings at Hydeville, N. Y., fifty years ago. Since then what a change in theology. The new thought has projected better conditions of humanity. It demonstrates that there is work for us to do for our brother man here and hereafter. No person who can shrink the responsibility of his acts upon another, not even upon Jesus, the church to the contrary notwithstanding. The sun of wisdom is rising and long blinded eyes are beginning to see. They are learning that Thomas Paine was not far from right in his definition of religion. I think that religion is justice and that the two terms are synonymous. Spiritualism favors freedom of speech, thought and action. As a religion it means justice and freedom, and meaning justice it cannot be considered anarchy. It is not needful for Spiritualism to defend itself. It is firmly established and from its stronghold hurls its thoughts far and near. What means these combinations, unions of trade, society and government? It means that liberalism is marching on and voicing its thoughts. Do you look for the coming of Christ—the millennium? Lo! Christ is the truth you forsook for a personal savior—Jesus the man who portrayed man to man, and the world is now shaken like a reed by the mighty waves of intellectual force working for the betterment of mankind.

Prophecies Fulfilled.

Under the head of "England," written May 27, I said: "There will be trouble between England and Russia." The heading of a most dispatch from London dated August 6, reads: "England and Russia look horns—War may eventually over the open door—One or the other of the powers must back down—Mobilizing their fleet," etc.

Also I said, under same date (May 27), "One steamboat disaster will occur, which will be very severe, with many lives lost. This will take place near London, for we feel London's influence." This was fulfilled in the disaster which occurred at Blackwell, a seaport of London, in which about fifty lives were lost, on June 21.

Under the heading, "The War," written July 1, I said: "The war will practically end in August, but will not be diplomatically settled for some time." This was verified by Spain's acceptance of our terms of peace, on August 12, and peace commissioners have been appointed by both powers to settle it diplomatically.

DR. M. MUELENBRUCH.

THE GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine, the must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Allice R. A. Kibbe writes: "I wish to add my testimonial to that of Brother J. R. Buchanan endorsing C. W. Linn, of San Jose, whose advertisement I noticed in The Progressive Thinker. I received long, loving messages from my dear ones, the most satisfactory of any I ever received in writing. Mrs. Grenanmyer I found equally good in a personal sitting."

Mrs. Mary E. Sellen writes: "I have been frequently confronted by skeptics with regard to the Fox Sisters and their exposure of modern Spiritualism, but I am always ready to give my experience with the last of that family, which proved beyond all doubt that the Rochester rappings had not diminished, and the force behind them was just as strong when Margaret lay perfectly helpless on a bed of sickness, unable to move hand or foot. I was the one called to her bedside, and I wish to tender them our heartfelt thanks for their assistance, and we hope to have the pleasure of seeing and welcoming them to our new house. The weather permitting, we hope to see a big crowd at our last group meeting. We welcome all."

Thos. J. Haynes writes from Grand Rapids, Mich.: "Our summer meetings of the Fraternal Endeavor Society have come to an end. They have been a success. We have had a very honest, but I think Grand Rapids has mediums who equal any on the rostrum. We are proud of them. I wish to take this opportunity of publicly thanking all who have so kindly assisted in making our meetings so interesting and beneficial. We intend continuing the work during the winter months in some convenient place. I have had a letter from a contemplation is the loss of our faithful and excellent worker, Mrs. Harriet L. Barton, who moves soon to Muncie, Pa., where her husband is employed. The Progressive Thinker comes weekly and is much appreciated. Especially interesting was the article entitled 'Your Soul,' of last week."

Indian pow-wow and harvest moon picnic, to be given by the members of the Progressive Spiritual Church, G. V. Cordingley, pastor in honor of Chief Red Jacket, at Reissig Grove, Riverside, Wednesday, September 28. A special program has been arranged by special speakers and test mediums. Pow-wow circles will be held at 11 a. m. and 7 p. m. All mediums are invited to attend and take part in all sessions. The Grove can be reached by Lake Street, I. Road, connecting with electric Lake Grand cars at Fifty-second street. Fare 15 cents. Admission to grounds, 25 cents; children, 15 cents. Positively no liquors will be sold, and no unfavorable influences will be tolerated. By order of committee.

L. Woods writes from German, Ohio, concerning Mr. W. E. Hart: "I think him worthy of the notice of all Spiritualists who are desirous of a good understanding of the spiritual world. He has held over a hundred lectures in his house, and through the undeniable proofs of spirit return manifested in his sessions, there are now over a hundred converts to the cause of Spiritualism here. Mr. Hart is a young man, and an earnest worker for the cause; he is honest, and has no bad habits, as I can truthfully testify."

Wm. E. Bonney writes from Blair, Neb.: "In your General Survey of September 10th issue, a correspondent writes from Blair, Neb., complaining of the presence of one N. G. Buckley in that city, who professes to expose Spiritualism. I would like to ask the correspondent and others who are troubled with like complaints, who is to blame? Church members and occasionally Spiritualists will spend 25 cents to hear and see the tomfoolery and idiosyncrasy of so-called exposers, but how many Spiritualists will spend 25 cents to hear a lecturer who will explain to the people what Spiritualism really is for ever one or a course of lectures. The best antidote for such complaints is earnest, united effort by all Spiritualists to keep the philosophy and genuine phenomena of Spiritualism before the people. Too many towns and cities are entirely devoid of any active working Spiritualists. We want to have a series of night lectures, lectures for our children, liberal patronage of the Spiritual press and plenty of home circles, and we can then soon stop the 'exposers' career. Many Spiritualists and mediums spend too much time in trying to upset somebody's work, instead of helping it along by friendly co-operation."

Lyman C. Howe is engaged for October 1st to Toronto, Canada, and in Pittsburgh, Pa. For November, he is free to answer calls after November.

Mrs. H. M. Wallis, of England, is now at the home of Prof. W. Yates, in Englewood, Ill., and will be pleased to make engagements with societies in Chicago and vicinity, for Sundays and week nights, to lecture and give tests. Mrs. Wallis is a competent worker, an interesting lecturer and a fine medium, and should be kept to work constantly during her stay in America. Address her in care of Prof. W. Yates, Stewart avenue, Englewood, Ill.

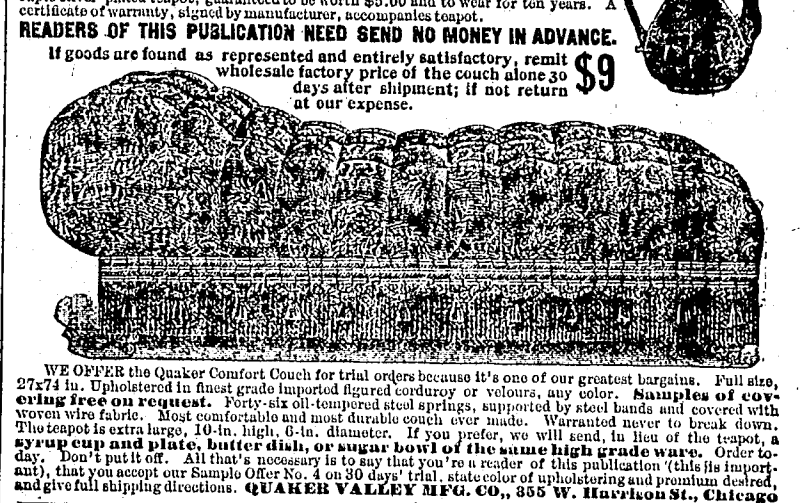
Mrs. M. E. Kratz will lecture and give tests at Lakeside Hall, corner Indiana avenue and Thirty-first street, Sunday, September 25, at 7:30 p. m. Friends and the public invited.

Dr. H. C. Andrews may be addressed at Delphi, Ind., box 76, for the present time. He serves his society at Lafayette during September. He can be secured for week evenings, anywhere in Indiana or Illinois, for the months of October and November.

We are sorry to learn that Mr. E. N. Wallis, of England, cannot make his friends in Chicago a visit now, but he has been called to points in Canada, and is booked for Norwich, Conn., for October, and for Berkeley Hall, Boston, November. The friends of his excellent wife will well understand his, however, and will doubtless endeavor to keep her busy. Neither of these noble workers need further recommendations to introduce them to the American public.

Mrs. Emily P. Beebe will answer calls to lecture, attend funerals and officiate at weddings. She has received

OUR \$5 GIFT



WE OFFER the Quaker Comfort Couch for trial orders because it's one of our greatest bargains. Full size, 27 1/2" high. Upholstered in finest grade imported figured velvet or velveteen, any color. Backrest of carved, carved free on request. Forty-six oil-tempered steel springs, supported by steel bands and covered with a durable fabric. Most durable construction. Warranted never to break down. Price, \$5.00. If you prefer, we will send, in lieu of the couch, a \$5.00 gift. Most of the public are so satisfied with the quality of the product, that they order it. (Order to-day, and you will receive your \$5.00 gift, a beautiful, useful, and comfortable piece of furniture, and give full shipping charges. QUAKER VALLEY MFG. CO., 355 W. Harrison St., Chicago

some countries would poll an overwhelming majority. Buddhism counts to-day far more heads than can be claimed for Christianity.

NO ONE REVELATION

to the whole race universally admitted to be the revealed command of "God." As for the Bible, the large majority of the world's inhabitants do not now accept it; the largest proportion of the human family have never accepted it, and even of the minority who nominally accept it the Christians think the Old Testament very important as a moral guide, whilst the Jews reject the New.

CONSCIENCE, SO-CALLED,

varies in the same individual at different periods of his life, and under different conditions of health. Three centuries ago it was moral in England to believe in witches, and it was moral to kill a witch. To-day it is held immoral to believe in witchcraft; to kill a witch would now be at law a criminal act. One hundred years ago it was moral to own slaves, and to breed slaves.

TO TRADE IN SLAVES,

to own slaves, and to breed slaves. Very recently it was moral to own and breed slaves in America. Why for centuries did Christians trade in slaves if morally it is dependent on the immutable judgments of a God-ordained conscience? Why, if slavery was defensible by supernatural moralists only a few years ago, has it now become utterly indefensible?

UNION ARE BASTARDS,

and in the event of an intestacy are excluded from sharing the property of either of the parents. In Canada and in Australia it is moral to marry your deceased wife's sister, and the children are respected as legitimate. The Secularist asks, How is this explicable from the supernatural standpoint?

From Light, London, Eng.

A SALVATION THAT SAVES.

Here is a mental treatment that is guaranteed to cure every ill that flesh is heir to: Sit for half an hour every night at nine o'clock and

MENTALLY FORGIVE EVERY ONE

against whom you have any ill-will or antipathy. If you fear or are prejudiced against even an animal, mentally ask forgiveness for it and send it thoughts of love. If you have accused persons of injustice, or talked about their unkindness or criticism, or gossiped about them, withdraw your words by asking them in the silence to forgive you. If you have had a falling out with friends or relatives, are at law or engaged in contention with any one, write

LETTERS OF FORGIVENESS

and withdraw all proceedings that will tend to prolong the separation. See everybody and everything as they really are, Pure Spirit, and send them your strongest thoughts of love. Do not go to bed at night feeling that you have an enemy in the world.

BE CAREFUL NOT TO

THINK A SINGLE THOUGHT

or say a word that will offend. Be patient, loving and kind, under all circumstances. You can do this if you are faithful to the Silent Hour, because there you will be helped to overcome the selfishness of the carnal sense. There is an immutable law lying back of this. God is Love, and love is manifested in God. God is thus manifested in and

THROUGH ALL HIS CREATIONS,

and if we do ought to cut off the love of any person we are cutting off the love of God, hence the life that flows through all. When we, by withdrawing from our fellows in any way, cut the cords of love that bind us together as men and women, we at the same time sever the arteries and veins through which the Universal Life flows. We then cut ourselves up into bundles of sustained nerves, trembling and shaking with fear and weakness, and finally dying for lack of God's love. But the omnipresent Spirit ever seeks to flow into and stimulate us in every faculty. We must, however, by our words and acts, acknowledge this all-powerful Presence as the moving factor, because we each have inherent free will which welcomes or rejects all things—God even not being excepted.

STRENGTHENING OUR WEAKNESSES

by daily exercise, by personal effort, by self-sacrifice, and by determination to conquer ourselves. "For greater is he who conquers himself than he who taketh a city." We have no choice in the matter; we must do it ourselves. "There is no royal road to learning."

TAEDIUM VITAE.

Weariness of Life? Ah, wherefore live If Age and Suffering rack the frame, If Pleasure hold no gain to give, If Honors pall, and with them Fame? If Riches fly, and Love be gone, If Nor ray of sunshine gild the gloom, Why linger miserably on? Why longer cheat the open tomb?

But Pain may cease, and Time bring Health,

And rising Hope expel Despair, Again the golden glow of wealth May rout the gathered clouds of care. Not these have power to breed disgust Of living; but the ingratitude Of child or friend, the shattered trust, The links once severed, ne'er renewed;

The Faiths once living drowned and dead,

Too long on Life's dark tempests tost The glory dimmed, the vision fled, The inner voices mute and lost;

These leave us lonely, desolate,

Bankrupt of hope and love and friend, With nothing from the wreck of Fate But one dull longing for the End. —Lewis Morris in Literature.

"From Soul to Soul," By Emma Rod

Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where, to sweeten hours of leisure and enjoyment, Eric

\$1.00. For sale at this office.

"The World Beautiful," By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1.00 per volume. For sale at this office.

"Wedding Chimes," By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

"Arcana of Nature; or, the History and Laws of Creation," By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"The Rational Objection" is that the commands of "deity" must be expanded either to individuals or to the whole race. In the first case the skeptic asks, How is it to be determined when any individual is reliable who professes to be the recipient and interpreter of "God's" commands? In the second case one asks, Is it conceivable that any such command should have been given to the whole human race, without its most complete recognition on the part of the recipients? The Mahdi

CLAIMED TO BE GOD-SENT; Joseph Smith declared himself charged with a special revelation; so did; Mahomet; so did Jesus. How, in each case, is to be determined whether the prophet is sane and truthful? Is it to be decided by the numbers who accept or rejected the prophet? and if yes, at what date or within what limits does the numerical strength become material? There are more Mormons now than there were Christians within a like period. Mohammedanism in

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
(Address him at Berlin Heights, Ohio.)

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

G. G. England: Q. In my lecture work I am expected to give an invocation before my address. When I read your views in *The Progressive Thinker*, I may say I was convinced, for I did not know who or what to invoke. The result was that when I attempted an invocation, which every speaker is expected to give, I broke down, but was able to follow with an address which gave great satisfaction. Can you advise me how to get over the difficulty of giving invocations?

A. Be honest and true to your convictions. Audiences demanding invocations should secure speakers yet enthralled by superstition, or not troubled with conscientious scruples. Perhaps a form something like the following might be found acceptable, as it would meet the demand and satisfy conscientious scruples:

Oh thou, eternal, supreme and ubiquitous Father and Mother, great I am, and spirit eternal, we address thee because it is demanded by this congregation. We ask thee to be near and bless us, though we know as an infinite essence we cannot get away from thy presence. If thy decree and purpose is opposed to ours, we pray thee to change, knowing that thou never changest. We don't expect you to deviate, and it is a waste of breath to ask you, but it's the fad to pose in prayer. It is good form, and gives a church-air and pleases those who have just escaped church influence. We know you don't care about our praise, and you must feel ashamed of your work when you hear what sinful creatures some of the most pretentious applicants are, according to their own confession, yet the congregation have heard you praised so many years, I am expected to continue in the old line. This audience does not believe that my prayer will be answered, or that it appeals to a personal being; I want you to distinctly understand that I do not. They wish me to believe they do, and I wish to be acceptable to them, and hence it is a mutual deception at which I wonder they do not laugh each other in the face. See that we keep properly sober and respectfully dignified; at least we will endeavor to do so. We will endeavor to ape church forms, and cater to the timid, until we gain self-respect and ability to be true to our own convictions. In humanity's name, amen!

The earnest prayer, from one who sincerely believes, and pours out his heart with intensity of devotion is to be respected. It may not reach God, nor be answered, but it will reach and strengthen the maker. How few such prayers! How different those offered in the pulpit as a part of the service given for the salary? And yet more despicable those offered up as sops to public favor by Liberalists and Spiritualists!

There is another way, which may bring the best results. That is silent prayer. Let the speaker say to the audience: "We will now have a short season for silent prayer, and each one will concentrate his thoughts on the great and solemn questions of existence." The hush and silence sure to follow, will harmonize the congregation and prepare it for the reception of the address to follow, far more than the stilted phrases and meaningless grandiloquence in praise and flattery, to an unknown power.

Mrs. A. D. Taylor. Q. I learn you have answered Hudson's assertions made in his book, "Law of Psychic Phenomena." Where can I obtain it?

(2) In the "Dream Child," a Theosophical book, the spirit-lover comes back and takes his soul-mate to the spirit-world every night for years, finally taking her to stay. Can this be true? What is the difference between murder and such an act?

A. (1) The only reply I have made to Hudson, has been in the columns of *The Progressive Thinker*. When that author does something more than assert and build on assertions, it will be time to make an exhaustive review.

(2) The story of the Dream Child is a pretty fancy, and well it is that it is nothing more. The same laws that would permit one spirit to be taken away from its physical body would permit another, and place in the hands of every spirit the power over those on earth, of life or death! To thus dispossess a spirit of its physical body, we call murder, and it would be exactly the same if committed by a spirit as by a man. Spiritualism has a herculean task to free itself from the drift and garbage that has gathered on its tide. It is often difficult to distinguish between the fancy the conjecture of speculation, and the real. It is often discouraging, yet the most firmly based science has wide borderslands of conjecture, and the first attempt to state principles has been by the rude guess of hypothesis.

Mrs. M. Thorn. Q. Is there a life of D. D. Home published?

A. There are several books relating to the life and mediumship of D. D. Home. His "Lights and Shadows of Spiritualism," met with severe criticism, as it dealt harshly with the phases which have since been shown to be unreliable. "Incidents in My Life" is an autobiography especially referring to his wonderful psychic powers. After his death his devoted and noble wife, Madam Douglas Home, compiled a souvenir volume, "The Gifts of D. D. Home," which is a beautiful tribute to one of the most devoted and marvelous mediums.

Mrs. C. B. Q. How many members ought to sit in a circle for materialization?

A. Numbers is not essential. The power or "gift" of "materialization" is rare, and it will not be profitable to hold seances with that object especially in view. Better await whatever phase may come, and patiently allow development in the direction indicated.

J. P. Q. There is a man here who receives automatic writing, but he can put no dependence on any message. He hears spirits talking almost as clear as mortals, but can depend on nothing he hears. What would you advise him to do to get truthful communications?

A. To become a medium, which he evidently is not.

When the collection was taken up in a North Side church recently and the plate reached the pew occupied by a lady, her grown-up daughter and little five-year-old son, the ladies found themselves without money. The little fellow, however, reached over and gravely deposited a penny on the plate, and, turning to his sister, said in a loud whisper: "There; I just saved our family from being disgraced!"

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

BONDAGE OF CREEDS.

The Use of Spiritualism in Freeing Men.

Man is a conscious human entity. He does not lose memory and the power of reflection at death of the body. He is far more apt to find every faculty of his quickened when he becomes freed from the flesh. It being true that a vital, active and sentient existence opens to man at death, and that he finds himself in a world of duty and of activity, a world of labor and of experience, and that he has to look over his past life and sum up its deeds and misdeeds for himself, finding no atonement for his wrong-doing in the blood or sacrifice of any other entity—human or supreme, it is also true that he then learns that former ideas of special divinity, atonement, salvation through Christ, and all the creeds and dogmas of the Church to which he, perchance, subscribed, were but false assumptions and based upon erroneous theories. As this intelligent human entity gradually emerges from the fogs and mists of mental misconceptions, and realizes more and more of the glory of life, the freedom and grandeur of Truth, and perceives how he has been for years shackled in mental slavery, deprived of spiritual liberty and soul growth by the false teachings of theology, as he finds that he has lost years of valuable time that he might have spent in exploring spiritual realms of thought and communion, and how he has misjudged his fellow-men, by relegating all who did not accept churchly teachings to the realms of torment and darkness, as he understands how narrow his theological belief made him, and how he misinterpreted the Supreme goodness, he is not happy in spirit-life. The sensible and sensitive man knowing that he has blindly subscribed to a theological creed, instead of using his reason and power of thinking, who knows, too, that he has held others in bondage by perpetuating the tenets and creeds of a false philosophy, regrets that he did not seek for light on earth, he finds himself trammelled by the chains he forged for himself and the fetters he placed upon others, and he cannot save himself from woe and pain. He has learned to depend upon Christ to bear his burdens for him, and the man in the spirit cries out in protest when the shock of discovery comes upon him that he must bear the consequences of his own sins, and reap the harvest from the seed he has sown. Had he learned fully the lesson that true Spiritualism teaches, namely, that man must work out his own salvation, and that every human being must reap what he has sown, be it tares or wheat, he would have been prepared to meet the truth when it burst upon him. As it is, even if he has been tolerant of his fellow-beings, and allowed to freely accept any or no creed that they desired, he finds life in the spirit so contrary to all his expectations, and himself so trammelled by old opinions and creeds, that for months, perhaps for years, he is an unhappy soul, passing through painful discipline while slowly emerging from the caterpillar state of mental ignorance and acquired superstition, into the more etherealized existence of spiritual understanding.

The testimony of millions of human entities who were creed-bound in the church on earth, proves that suffering is entailed upon all who shut their eyes to the light, their ears to the truth, and remain willing to accept dogma and creed without question, perhaps, while doing so, personally becoming dogmatic and harsh in judgment, dictatorial and severe in assumption and refusing to tolerate the honest opinions of those who differ from them upon articles of faith and formulas of creed.

Many who come from spirit life, who were once bound by the dogmas of the church, do claim to have gained happiness and freedom, and tell of the homes of beauty and light they have found beyond the veil. Nor are they dishonest in their statements, for such beautiful homes and conditions await every soul that aspires upward and seeks for truth. But it may have taken years of hard work and study and preparation for them to arise to the higher estate. Some will throw off the shackles of error more quickly than others, but none are immediately freed from them on entering the spirit world. Such as have arisen to the better state may, or may not, on return to Earth into communication with mortals relate something of their experience. If they desire to warn mortals against the errors of theological assumption and creed, they will do so; if not, they may refrain from telling how they suffered and toiled in outgrowing old forms. Therefore it is better to become freed from credal institutions before death, than to trammel the spirit and impede its progress until the earthly sloughs away. Better is it to seek for the truth and proclaim it, than pretend to subscribe to creeds that are proven hollow and a sham, and to profess a denominational belief that one cannot accept. The latter is to become a dyed-in-the-wool hypocrite.

To love the truth and speak it is to be an honest man. True Spiritualism calls for honest men, it has no use or place for hypocrites. The soul of a martyr and a hero looks forth from the face of a true Spiritualist who has given up society and public favor to espouse the truth. The soul of a craven is stamped upon the countenance of the man who remains in the church when he knows its teachings are false.

ZORABA.

TO A FRIEND.

The river of change sweeps ever onward,
And we on its restless waters glide
Out towards life's eternal ocean,
Where our loved ones rest on its bosom wide.
When we end our voyage on the changing river,
And launch our boat on the ocean's tide,
Loved ones will safely pilot us over
To their homes of peace on the other side.

There we shall find each brook and grotto
That, while on earth, we loved so well
So beautified and spiritualized
They will seem to us like some fairy dell.

Our Father's love will give us justice,
What here we've sown, o'er there we'll reap;
If we have earned, we'll have our treasures
To hold in love and ever keep.

On through never-ending changes,
Nearer the Soul of Life Divine,
We shall be drawn by God's law of progress,
And acts of kindness will our souls refine.

While purity like a silvery halo
Will help to light our onward way,
With love for each other God's love will unfold us,
Our souls shine in splendor through eternal day.
Georgetown, N. Y. E. L. MINER.

Crystal Reading.

Crystal reading or gazing is nothing more nor less than using a crystal, or a glass of water, or a ten cent paper weight (any of these are just as good as a \$15,000 crystal that a Jap has taken a life-time to polish) for the purpose of concentrating the mind, and when in this concentrated condition the mind being blank like a new sheet of paper, visions from the spirit side of life can be seen by the sitter; all because there is nothing between the mind and the spirit world. Harmony and concentration being the two conditions best adapted for mediumship.

J. W. DENNIS.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychical science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

THE REALM ABOVE.

The Greatest Field of Research.

ONE WHO WAS IN TOUCH WITH SPIRITS THROUGH PRAYER AND ACCOMPLISHED A GREAT WORK—FACTS SET FORTH BY THE VICTORIA DAILY COLONIST.

The president of the American Society of Psychical Research, after eight years' devoted scientific investigation of spiritistic evidence, has made public a written declaration of his conviction that the dead can communicate with the living. Most people will say he has been humbugged, but he himself does not admit that there is slightest possibility of that. He claims that in his experiments, all the precautions necessary to prevent fraud and collusion have been observed, and that he has demonstrated what he asserts, quite as unanswerably as other facts of an unusual character are demonstrated. He claims to have examined into and exhausted every other hypothesis which can be advanced as an explanation of the phenomena of spiritism, and hence finds himself compelled to accept the conclusion given above. Seeing that the society referred to was specially formed for the purpose of investigating the alleged phenomena, some weight must be given to the conversion of its president, who, it is alleged, was not predisposed to accept the explanation which he now gives.

Looking at the subject from the standpoint of independent criticism, and having regard to the scores of authenticated events inexplicable by any known laws, while we may very properly hesitate in accepting the spiritistic explanation, we must at least admit that mankind live on the borderland of a realm of which they know very little indeed. In the lately published memoirs of Mrs. M. L. Leeson (N. Y.) and her husband, the founder of the Bristol orphanage, are given accounts of how he obtained money in ways that are, to all intents and purposes, miraculous. For example, he knew that the tax collector would call for a comparatively large sum of money during a certain day, and he had nothing to give him. He prayed, and during the day an anonymous person sent him the money required. He tells that he used the money sent in for any purpose for which it was needed, never thinking about providing for the next need, but that when he wanted more he always got it. He would, in the early days of his work, frequently place upon the table for the orphans the last morsel of food in the house, never thinking of putting them in short allowance, and that there was always something sent in time for the next meal. There is no doubt about Muller's work. He received in all over £15,000,000, and never asked an individual for a penny. Explain this how we may, we cannot get away from the fact that Muller was in touch with agencies not ordinarily employed by man.

The experience of perhaps the majority of people contains some instances which seem to be inexplicable by any known laws. It is usually considered a mark of weak intellect to seek an explanation of them. We all shrug our shoulders just a little when someone tells us that he has had an experience which he cannot explain, or that he has seen something which he cannot explain. We act very much as our grandfathers would, if they should drop in on us, and should discover us talking with someone twenty or fifty miles away. To them the explanation of the telephone would be as incomprehensible as Muller's explanation that he accomplished what he wanted by prayer, or the Psychical Research Society's explanation that certain things are due to the active interposition of the dead.

Not to push these speculations too far, we think one may be stated without fear of contradiction, namely that the domain of the unknown is vastly greater than that of the known. We may also claim that there has been a great prejudice against any investigation of this kind, and that the domain of knowledge where the unknown is vast, or the test tube cannot be used. The church, we have said "hands off" to those who ventured to look within the veil. Material science has laughed at the idea of any real phenomena outside of its domain. Yet we are conscious that there is something more of us than mere flesh and blood. We feel that when death comes it will touch all there is of us. The evidence of the senses for tens of thousands of years has been telling me that death ends all; yet men refuse to believe it. It is idle to say that this is the result of education. There is no educator so universal and so remorseless as death. Every nation and kindred and people and tongue has been taught its lessons. It has spoken to every generation. Surely no human teacher, however convincing, no school of philosophy, however learned, could hope to counteract the lesson which death seems to teach. Yet as universal as this teaching of death, is the belief that there is something beyond it, something over which it has no power. This is really the most tremendous thought which man can conceive. If mankind could be brought to shape it, and shape their course according to it, the world would pass from darkness into light. Hence we ought not hastily to repudiate those who claim to have learned something about the unknown ocean of existence which surrounds us. We suppose that a subscription of hundreds of millions of dollars could be got together for the purpose of supposing that, by its expenditure, we could learn if people lived on Mars and communicate with them. Yet it is infinitely more important to know if those whom death has carried within the veil, are clothed with a new life, and if we can hope to feel even so little as

"... the touch of a banished hand
And the sound of a voice that is still."

Mrs. Lease a Spiritualist.

A special to the Times-Herald of this city, from Anderson, Ind., says: "J. A. Wertz, director, announces tonight that the Indiana Association of Spiritualists has closed a contract with Mrs. Mary Ellen Lease, the Kansas suffragist, to appear at the Indiana meeting as a lecturer for Spiritualism."

"It is claimed she is a late convert and has decided to lend it what assistance she is capable of by taking the platform. This is her initial engagement."

"Spiritualists announce her conversion with delight, and she will at once be given a place as one of the bright and shining lights of the doctrine."

It has been known for some time among Spiritualists that Mrs. Lease had been convinced of the truth of the Spiritual philosophy, and now we are doubly pleased to learn that she is going to take the rostrum, and that the directors of the Indiana meeting have contracted with her for the next campaign at Anderson.

VISIONS.

The Shakers and Mother Ann Lee.

PREDICTIONS IN REFERENCE TO THE SHAKERS THAT HAVE BEEN REALIZED.

In the time of that great Spiritual outpouring amongst the Shakers (1837 to 1844), Mother Ann, predicted through one of her mediums, that there would be a cessation of the same, and they would realize, as it were, a spiritual famine; that a falling away in numbers would occur, and in other ways much of affliction fall to their lot; that they must be wise and treasure up what they had received against a time of scarcity. She said she was going to leave them for a time, and go out into the broader fields of life, to work for the enlightenment of those yet in darkness as to life beyond the grave, and the power of spirits to return and hold communion with those yet in the mortal; but after a time she should return to her own, with a great increase of love, strength, and spirit power; that many would be gathered in from outside, and a general replenishing take place in their midst. She said her work was a progressive one, and they must be ever up and doing, and keep pace with its increasing demands.

The manifestations in a great measure subsided. The falling off in membership has ever since been going on. The tribulation in various ways has been amply realized, but the "gathering in" and further unfolding of real spirit power in their midst, has not as yet been made manifest.

Years ago a medium in outside life said he saw the spirit of Ann Lee three nights in succession, being surrounded by a halo of beautiful golden light, and she said to him: "I want you to go to my people in Mt. Lebanon (N. Y.) and hold a series of circles with them for the purpose of unfolding in their midst a further phase of spirit power. I will be there and instruct as to forming the circles in the most proper manner to bring about favorable results."

He told her he was about to be married and did not wish to leave his intended just then. She said: "Take her along. She may be in the work which I want to perform amongst them."

He wrote, asking permission to visit them, and the reply was: "You are welcome to come and hold circles, but we shall be our own managers of the same, and if anything of a matrimonial character is introduced we shall not accept though Mother Ann herself advises us so."

It is needless to say the visit did not materialize, and that nothing further was heard on the subject.

The above was reported in the *Religio Philosophical Journal*, published at the time in Chicago.

Several years since, I heard a Shaker medium say that she saw Ann Lee outside their dwelling in a remarkably sorrowful state of mind. She said: "According to my promise in the past, I return to my own, but my own receive me not, nor are they ready for me; neither for the increase which I have for them." Then she sadly vanished from view.

JULIA H. JOHNSON.

Why Does It Diminish?

A few weeks ago a correspondent asked the question why spirit communication may be good for a period, and then diminish. The question is remarkably answered. Unless we reject the commonly understood philosophy of Spiritualism, the question is not difficult. Baron von Reichenbach proved by experiment that each individual is surrounded by a species of nerve aura; that this aura undergoes various changes dependent on the physical condition of the person. The existence of this aura has been repeatedly recognized by men of scientific repute.

Our investigations touching the laws of mediumship all point to peculiarities of this aura. Postulating the foregoing we reach at once the essence of the point under discussion. A man and wife commence sittings. They are blessed with the proper aura, and the spirit communication is found to be unimpeded. But if that is the explanation, why is it sometimes the case that the force will remain but the communications simply become unreliable. I have been interested in this question for forty years and have observed it, giving it my best analysis. Wherever sittings have been kept up with moderation and with the same mediums, I have never known these unfortunate results to follow. I conclude therefore that the disordered condition of the personal aura is conducive to the attraction of spirits on a lower plane. The best remedy is a long rest and recuperation of energies.

PSYCHIC INQUIRER.

WILLIAM CULLEN BRYANT.

Where friends gather, spirits of loved ones convene,
Inspiring some, perchance, although unconscious,
Letting the light of heaven come from above,
Lifting them to a higher altitude;
Impressing if they may, what they would say,
And strive to help each one now, and always;
Mindful ever of those tarrying on earth.

Consciousness soon be fully awakened,
Until it senses the blessings bestowed;
Looking aright, as Nature doth unfold,
Life shall grow more grand, for the young and old;
Earthly living, may then at times appear
Near unto that of the heavenly sphere.
Blessed be the hands that pen words of cheer,
Right, truth and justice thus boldly appear;
Yearning to assist all those who sorrow,
And proclaim that all mankind are brothers—
Nation to nation, then be more friendly,
"Thanatopsis" thoughts, may well fill each soul.

FRANCIS S. HARRINGTON.

Needham, Mass.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

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

BRAINS OF MEDIUMS.

Quality More Essential than Development.

I read on the 7th page of *The Progressive Thinker* of August 6, an article by Alfred Mintun Cooper, in which he says, "It is an undisputed fact that a spirit cannot communicate greater knowledge or diviner truth through a medium than the medium can express of him or her own self." It is utterly impossible for great knowledge to be transmitted through an undeveloped brain."

Now these statements may be true with Mr. Cooper's experience, but they are not true with my experience, and I presume with many others; so it is not good logic to give "for the benefit of the credulous and investigators." I have no doubt that I have heard over fifty different platform lecturers on Spiritualism, that talked under spiritual influence with great wisdom and were very instructive. But I remember some of these lecturers when in their normal condition were quite deficient in education, general knowledge and brain power and made no pretension in teaching the philosophy of anything. I will here state a case that I was well acquainted with that will knock all the sense out of Mr. Cooper's theory.

In 1870 I lived in Philadelphia. A woman from Boston brought a blind man there to lecture in the Spiritualists' Hall. The man was some 25 or 30 years old. He was put into a poorhouse in Vermont, when an infant and an orphan, and while there was taken with some disease that settled in his eyes and destroyed them entirely. This occurred when he was an infant, he lost his eyes before he was old enough to learn the alphabet, consequently never learned to read. He remained in that poor-house until he was a man grown, without much care, and without any one to take an interest in him to learn him anything. One day he was missed and could not be found about the premises, but in two or three days he was found in the woods acting and living like an Indian, and apparently could see as well as any one, and

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PLEASANT LETTERS

That Dr. Watkins Has to Read.

Cambridgeport, Mass., Sept. 8.
Dear Doctor:—I am glad to say that I am very well. I have had no trouble with my stomach since you wrote me. I feel like another being altogether. Mrs. Fairbanks is also very well; and I hope you are well. Yours truly,
MARY WHITE.

23 Norfolk street.

LETTER FROM AN OLD EX-PATRIOT.

Dr. C. E. Watkins:—Dear Sir:—Pleased to hear from you. Yes, I can tell you that my health has been very excellent this summer. I am coming some time just to see your beautiful and delightful Health Home, that I hear so much about, etc. Your friend,
T. C. LADD.
Reading, Mass., Box 202.

Milford, Ill., July 26.
Dr. C. E. Watkins:—My kind Doctor:—I have been feeling so well that I have felt I must write you not to send any more medicine. I feel proud to think I have got along so well, etc.
I remain yours in faith,
ALVINA WHITESELL.

Williamsport, Ind., Aug. 12.
Dr. C. E. Watkins:—Dear Doctor:—Received your box of medicine O. K. I think my wife must be better. I can hardly get enough for her to eat. She seems stronger, and less pain in her limbs, sleeps well, and hope she will soon be all right. Yours respectfully,
HENRY TUTTLE.

Dear Sir:—I have been away from home a few days. I am greatly improved and feel quite different to what I did when I first began taking your medicine, and I suppose I look better as several of my friends have concluded to take treatment from you.
Yours truly,
Palmyra, N. J. EMILY D. TEES.

After coming to see Dr. Watkins one week later, Mr. W. S. Tees, of same place writes thus: Dear Doctor:—I thought it time to report. I have had no new ulcers since I saw you. The old one on the lip is about healed, and the bad one in the throat is healing. I can see it now with the aid of a mirror, and as there is but little irritation I know it must be smaller. I am feeling generally better. Respectfully yours,
Sept. 8. W. S. TEES.

Reading, Vt., Sept. 5.
Kind Doctor and Friend:—I enclose money for another month's treatment, which I hope will be all I need. I don't feel much like the same girl who wrote you a short time ago; no aches and pains as then. You have proved a physician good and true. I shall ever be grateful to you. I have always been glad you tried of your western home and came back east to live. I said when you went west, Dr. Watkins would stay there long. We need you in the east.
MISS MAY T. FAY.

Wichita, Kans., Aug. 18.
Dr. C. E. Watkins:—Dear Sir:—I have been attending card and neglected to write. I am improving rapidly under your treatment. I believe I will be entirely cured. Many thanks.
J. E. RIFE.

A CANCER CASE.
—Olean, N. Y., Aug. 20.
My Dear Doctor:—I am happy to inform you of the improvement of my case, and hope the same may continue until a cure is completed. Words can not express my feelings of gratitude to an all-wise Providence in guiding me to your wonderful power of healing. May God ever bless and prosper you in this blessed work for humanity, is my most prayer and desire.
MRS. M. E. PITTS.

Mrs. Florence Nickerson writes again: Amesbury, Mass., August 16.
Dear Doctor:—My ears do not trouble me at all now. Just think what a relief that also is to me. I feel that I must thank you for your star again and again for helping me out of my diseased condition.
Atlantic avenue.

Peterboro, N. H., Sept. 6.
Dear Doctor:—Had I only the time to do so, I would gladly tell you of Mr. May's improved condition, but time forbids. I will only say he steadily improves under your care.
Cordially yours,
MRS. CARRIE M. NAY.

Pleasant letters! Yes, indeed. Our hope is that they may continue to come. After a hard day's work, how pleasant it is to know that we are doing some good. Hundreds of such letters weekly offsets the anonymous letter writer.
If others are being cured, why not you?

DR. C. E. WATKINS.
AYER, MASS.

GENERAL SURVEY.
(Continued from page 6)

her ordination papers from the State Association. Address her at Spring Arbor, Mich.

Frank Thomas represented the First Spiritual Society of Horton, at the State Convention, held at Lansing, Mich., and reports a good attendance and an enthusiastic meeting, with a desire to eliminate the fair element.

E. W. Sprague and wife are serving the First Society of Spiritualists of Lansing, Mich., for the months of September and October. Their services can be secured for week evening meetings, at nearby towns. They have some open time for the coming lecture season. Address 129 River street, Lansing, Mich., until November 1. Home address, 900 East Second street, Jamestown, N. Y.

Lyman C. Howe is booked for October in Toronto, Canada; November in Pittsburgh, Pa. He is free for winter months. Permanent address, Fredonia, N. Y.

W. S. Eldridge has removed from Portland, Maine, to Saginaw (W. S.) Michigan, and will answer calls for platform work, and attend funerals.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to literary work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it. 4371

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

A Rosy View of the Shakers.

In The Progressive Thinker there is an article in relation to the Shakers, which I or any spiritual person of the highest order can't endorse. The writer says: "The Shakers have stood so long on the old plane of celibacy they have become nearly extinct as to numbers, and will never again flourish unless they reorganize, and on a more natural plan. Their present manner of life is contrary to the laws of nature, and to the laws of true progress, and should be changed for the benefit of all concerned."

The church of Christ established by himself was a church of celibacy; it commenced in the spirit and ended in the flesh, and what has been the result of that ending? A power that has been the most cruel and damnable that this world ever produced.

The Shakers are not going to follow Julia H. Johnson's advice and progress backward into the wilderness and be lost—become a pig's tail to the Catholic church. No, no, no, see, see, see, and better future for the Shakers. Let them be true to the cause they espouse and in due time when the harvest is fully ripe, thousands will gather to them in a day. I see no reason for their being discouraged because it looks rather dark now for them. It is always the darkest time just before day. Although the wicked flourish as green bay trees, the righteous ought never to look into Sodomy to find a refuge and a hiding place. There have been many ways devised by man to get into heaven without bearing a daily cross against all evil. If persons sow to the flesh they will surely reap the same. If they sow to the spirit they will reap eternal life, which brings peace, joy and true happiness which constitutes heaven in its fullness. This I know by experience. Let no one who has put hands to the plough look back to the flesh pots of Egypt. They who endure to the end have the promise of being saved.
SIMON EMERY.

Bangor, Me.

A Word of Warning.

To whom it may concern: There is a man, John Dew, alias George W. Gerhardt, alias "Kelpha," who, together with Professor B. F. Pratt of Painesville, Ohio, are going about teaching psychic work and fraudulently giving the first three degrees of the Order of the Builders, and so on, and so on. Segundo de Ovies is the founder and representative in this country and Canada. The term Kelpha is that of steward of the order, now held by election of an established court by Dr. C. W. Burrows, 132 Michigan street, Detroit, Mich. His term of office for two years expires in March. "Brother James," a traveling missionary, and B. F. Smith, traveling agent, are the only authorized teachers. The private life of John Dew deals with several families. This history we refrain from giving publicly, but it can be obtained from hundreds of people in London, Ont.; Cleveland, O., and Detroit, Mich.

If his teachings and habits are not understood by the general public, no doubt, the pupils will be losers, and hence this warning is given. B. F. Pratt was given the right by me to establish a court at Cleveland, and also given the names of my pupils. He wrote me he had failed after spending \$10, and to answer by return mail, which I did not do. It was understood I was to go there and give degrees. The authority did not extend to the breaking of any oath by himself, or George W. Gerhardt, who, together with his wife, worked for me as my business manager and secretary four months at London, Ont., and Detroit, Mich., last winter and spring of 1897. I discharged him for conduct unbecoming a psychic.

The charts he uses have no bearing whatever on the Bhagavat-Gita or the Order of Builders, Egypt, The secret teachings, if true, as given by the pupils, stamp the man as anything but a teacher of spiritual unfoldment. Addresses of reputable pupils can be given to those desiring information as to the extent of John Dew's work.

JULIAN SIGUNDO DE OVIES, Representative B. G. Order and Brotherhood of 80, 20 Bagley avenue, Detroit, Mich.

—Light of Truth.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

On Saturday, August 27, at 8 a. m., at his residence in St. Paul, passed to his spirit, Mr. Peter Ryder, his age, 73 years. Brother Ryder was a veteran, outspoken, consistent Spiritualist, and no one having the pleasure of his acquaintance, was ignorant of his religious principles. He had been in feeble health for the past two years, and with a presentiment that life in the physical was drawing towards its close expressed to the veteran platform speaker, Mrs. T. M. J. de la Cruz, an orthodox minister should officiate at the funeral of his remains. And yet the family, being Unitarians, and no minister of that sect within reach, and claiming there was not at hand a Spiritualist speaker they desired, secured an orthodox of the most approved faith. A somewhat lengthy notice of Mr. Ryder's long business career in St. Paul, by the Pioneer press, a leading daily, whose editor has long known of Mr. Ryder's devotion to Spiritualism, makes no mention of this fact, but in closing makes the statement that he was a member of the Unitarian church, a deliberate falsehood.
St. Paul. M. T. C. FLOWER.

Passed to the higher life, September 12, 1898, at her home in Farmington, Mich., Mrs. Mabel Babcock, aged 39 years. She leaves a husband and five children and a host of friends to mourn her loss. The Macabre order, of which she was an honorary member, turned out in full to pay the last sad tribute of respect to the arisen sister. The family did not mourn as those without hope, as she was a consistent Spiritualist, and exemplified in her daily life true spirituality. The guides took for their subject, "The Stone Rolled Away from the Sepulchre," which brought peace and consolation to the bereaved ones. Services conducted by Nellie S. Baade, of Detroit, Mich.

John Henry Brown.

On Sunday morning, August 23, 1898, in the hall of the First Spiritual Society of this city, I delivered the memorial address in commemoration of the spiritual birth of our departed Brother J. Henry Brown, a former president of the society above mentioned.

It had long been his request that in case of his departure into spirit that I should officiate at the funeral service, but he believed that from the city, and other matters making it inconvenient, it was deemed best to postpone the service until the date mentioned in this communication.

Mrs. Westlake and Mrs. Campbell kindly assisted in the singing. At the close of my discourse, Capt. McMillen, D. H. Hendee, Col. Reed, Mrs. Westlake and Brother Garretson, president of the society, followed with words that

told of the many good qualities of our departed brother.

There was also a gentleman present, a member of the Typographical Union, of which Brother Brown was a member, who paid tribute to the memory of our departed brother, and told us how the Union had passed a resolution, several years back, by which Brother Brown could enter into contact with printing firms by which he might work for the amount that he could actually earn, as he was not able to do a full day's work.

Mrs. Brown has twice been an inmate of the insane asylum, and a few days after his funeral was again committed to the asylum.
G. C. LOVE,
Portland, Ore.

Sunday Spiritualist Meetings in Chicago.

Indiana avenue and Thirty-first street, at 3 and 8 p. m. Lecture and tests by good mediums.

West Side Spiritual Society meets at No. 48 South 4th street at 8 p. m.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Church of the Soul will hold services during the month of September at Handel Hall, No. 40 Randolph street, every Sunday morning at 10:30. Mrs. Cora L. V. Richmond, pastor.

Spiritual Advancement Society, 274 Warren avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasenclever lectures and gives spirit messages.

The Englewood Spiritual Society meets every Sunday in Hopkins hall, 528 W. 33rd street, at 2:30 and 7:30 p. m.

The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

Conference meeting at 77 Thirty-first street, at 2:30 and 7:30 p. m. every Sunday.

New Era Church will hold services every Sunday at 8 o'clock, at Masonic Home Temple, Forest avenue and Thirty-first street. Mabel A. Jackman, pastor.

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

NOTICE TO THE SICK.

Dr. Watkins will on October 15, move to his new Boston office, 496 Massachusetts avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins' offices. Kindly remember the street and number, 400 Massachusetts avenue. Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass.

Healing, Causes and Effects.

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

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

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

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

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office. 455 tr.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reads this offer, his neighbor will soon advance ahead of him, and he will speak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should be visited every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:—Dear Sir:—Your Malted Pepple Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully,
MRS. J. A. PERKINS.

Easthampton, Mass.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.

Clinton, Iowa. B. F. POOLE.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, if you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

"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 Arts, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Oonger. Excellent for every family. Cloth, \$1.50.

DRS. PEEBLES & BURROUGHS.

Their Psychic Treatment Accomplishes Wonders.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I am well and will need no more medicine. The psychic treatment has helped me very much. Wishing you much happiness and prosperity, I remain ever your friend,
July 12, 1898. CARL SHUMWAY, Manhattan, Kans.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I have great faith in your psychic treatment. I feel like a battery. I enjoy it and know it helps me. Yours truly,
June 24, 1898. FRANK VOYDZAK, Perryville, Pa.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—When sitting for the psychic treatment it seems as though there is a battery turned on me. I feel like a battery. I enjoy it and know it helps me. Yours truly,
June 26, 1898. High Park, Colo.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—While sitting I could feel the presence of the invisible powers. Respectfully,
Sept. 2, 1898. Mrs. C. G. WILSON, Ashland City, Wis.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Sirs:—While sitting for the psychic treatment I felt the influence very plainly. Very truly,
Sept. 2, 1898. MARY McKEEVER, Escanaba, Mich.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—When I sit with you on Tuesday evening for the psychic treatment, I feel as though a battery was turned on me. Sincerely yours,
MARY McKEEVER, Escanaba, Mich.

These lines are written especially for the chronic sufferers who are seeking relief from any source. It is advertising their virtue is their truthfulness. The statements made are correct in every respect. A person suffering from a chronic lesion, seeking relief, wishes to employ the physician who can effect a cure.

A correct diagnosis gives satisfaction and inspires confidence—it is no proof that the person who gives it can effect a cure of the diseases or lesions he has observed. You may see a house, weathered, with the roof decayed, seemingly ready to fall to pieces—your seeing this house is not proof that you can remedy the defects seen. A physician may be ever so competent, yet if he does not understand your case, cannot diagnose it, his treatment must be wrong because based upon a wrong supposition.

Again, a physician may correctly diagnose your case, he may be competent, and yet his medicines be entirely unsuited to your organization.

Success in the Treatment of Chronic Diseases

requires many things and the claims of those offering their services should be carefully scrutinized—their success and their efforts should be carefully considered. Of old it was said that,

"By their fruits ye shall know them."

It is the one positive evidence of success. Upon it we base our claims to your consideration. The following are but a few of the voluntary statements received from grateful patients whose cases we have treated with success:

Dr. Peebles & Burroughs, Battle Creek, Mich.
My Dear Doctors:—I am feeling well. When I look back I think I have not needed much medicine. I can see a great difference and I feel very grateful to you for it. I can truly say that you have saved my life. Very respectfully,
Sept. 6, 1898. W. WESTERLY, Westboro, N. Y.

(This lady was given up to die of consumption.)
Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I feel like a new man. I feel stronger and better in every way. I have not felt so well in years as I do now. Yours respectfully,
Sept. 5, 1898. MRS. N. L. LEWIS, Vicksburg, Mich.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I write to tell you of my wonderful improvement. I am gaining one pound a day. I feel ever so grateful for the good you have done me. Your grateful patient,
Sept. 1, 1898. NANNIE CURTIS, Glendale, Ky.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I write to tell you that I can state that I have been taking your treatment but three days and I am feeling much better. I am sure I will improve right soon. Most respectfully,
Sept. 1, 1898. T. J. MILLER, Medicine Bow, Wyo.

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I am pleased to say that I am better and will not need any more treatment. I thank you very much and recommend you to my friends. Yours truly,
Aug. 20, 1898. L. A. COXWELL, Manning, W. Va.

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

VOL. 18

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NO. 462

WHO IS OUR SAVIOR?

An Interesting Narrative of Spiritual Experience.

After nearly half a century's experience of earth life, and after an earnest seeker of truth, I have given all my spare time to study on this question. Not alone have I perused the writings and works of man, but have appealed to a higher source—the study of natural laws. Our theological brothers tell us Jesus is our only savior, to save us from our transgressions against God. Now let us reason together upon this subject, for God made everything and saw it was good. We all have reasoning faculties, let us use them as best we can, for the high and holy purpose of discerning more of God's will through natural law. Is Jesus a full-fledged savior? Does he save us from all penalty for breaking God's laws, or only in part? Does he annul the penalty if we meet with a physical injury? No, nor does God. And I am glad of this.

What a chaotic condition we would be in if the law of retribution were repealed. I claim this world has had many saviors in times past and at the present also—men who were born teachers and leaders of reform and who were inspired by higher intelligences; but because of this, God has repealed none of his laws. They remain in force as far as I have seen, both in the physical and spiritual world. It must be ever thus, or we would (many of us) sin if the law of compensation were not in force. This, I claim, is one of Spiritualism's greatest truths. We have no license to sin or do wrong. Every one who breaks God's eternal laws has to pay the penalty, both in a physical and moral sense, and our experience has proved this many times.

I think it an injustice for the world of mankind to sin and permit a Jesus to bear it all and let the guilty escape. If Jesus died to save each one, as is stated in so-called holy writ, and lived a good life, and healed the sick, and preached according to his highest light, he was our savior, so far as his life and example have tended to uplift humanity, and no more. If the human family had followed the example of Jesus from his death, the physical world would have been depopulated a very few years ago, and God had wished the race to continue, he would, I suppose, have resorted to another Garden of Eden episode. But to me evolution and progression eternal are grand truths; and my guides (thanks to them) have been the means of assisting me to a height of perceiving this. Perhaps a little of my past life in print may help some spirits rest in the body, and help others to put themselves in a condition of progression in spiritual truth. If only one is benefited, this will not be in vain.

My father was a Methodist minister, and my mother a very devout woman, both living near to the commands of their faith and their highest light. The Bible, of course, was their God's infallible word and their only guide. My parents were so strict they would not allow coffee to be parched or ground on Sunday. At the age of five years I began to see clairvoyantly and had often a beautiful little spirit girl as a playmate, and being clairaudient I talked with her, but I found this never happened unless I was quiet and had no brothers and sisters. This led me to wish to be away from them, and as I grew older I was censured for this and called odd, but I told my parents and others I had talked with the little girl that came to me, and for this I was whipped and was told I was bewitched and bedeviled. I also described a man who often came and talked to me, and who, I have since learned is my chief control, Dr. Holmes, who was once a physician on earth, and lived in the city of Philadelphia.

At one time my mother was in agony from the gathering of a felon on her forehead. The man came to me while playing and told me to go to my mother and hold her finger between my hands, and it would get well. I ran to her and told her what I had heard, and as she had been praying for relief, needless to say, it was in a few minutes better, and a few treatments completely cured her.

Again, at the age of eight years, my mother had a severe pain in her ear, and it gradually grew worse. My doctor again appeared to me, telling me it was a cancer coming, and go to her and hold the forefinger of each hand in each ear for five minutes every day, and she would soon be well. I did so as directed, and his prediction was fulfilled. My mother believed this was Jesus, and I supposed it true for a long time, as he came to me in a cloud of light, with a bright halo about his head. I seemed to live more in the spirit than in the physical, and was never so happy as when in their power. As I grew older conditions of course were constantly changing, and for a time the voices and spirit sight were rarely opened. When I had reached the age of twenty-three years, I had taken a companion for life, and had settled again, my father sickened and passed to where physical pain is no more. I being the youngest girl and my father's pet, my sorrow for a time knew no bounds. Just a few hours before my father's spirit took its flight, he called my mother to his bedside and I heard him say: "Mother—he always called her mother—when you see I am going, sing for me. O sing to me of heaven, when I am called to die." This was a very trying moment to me. I saw he was going, and I asked him, "Father, what are you looking at?" A smile came over his face, and my mother said he saw "Jesus." He took me by the hand and said, "No, but I see my angel mother." Then another smile came and he was gone. Then my thoughts were drawn to him, where was he gone to? and praying he might make himself known to me, as Jesus did in my childhood days. About two weeks after this, one evening at dusk, my prayer was answered. As I passed down the grape arbor at the rear of the house in which he had lived, I saw, at

REORGANIZATION.

The Rehabilitation of Shaker Homes.

I am strongly impressed, and have been for a long time, that some important change, and of a radical kind, awaits the Shaker Institution—and that higher powers than belong to earth endeavor to bring about the same. I have not the least doubt, and that they will in good time accomplish their purpose I firmly believe.

I also believe that the ones more immediately engaged in behalf of the order are Mother Ann Lee and those who were her co-workers while in the earth life.

The platform upon which they now stand is the same as at the time of their first organizing, over a hundred years ago.

I believe their present call is to reorganize, and in a way to bring about better results in the new century (soon to dawn) than they have ever yet realized.

Fifty to sixty years ago they stood at their highest, as to membership, since which they have been steadily on the decline, and at present are only a small remnant of what they were in the early forties.

It seems to me that reorganization, and of a more natural basis, is the work they are now called to do, and that if they do not enter into it, their hopes as to an upbuilding will never be realized. Why not commence and build anew, more in harmony with nature's divine plan, giving opportunity for both old and young to lead freer, truer and happier lives—enjoying in a perfectly proper way all the good which Mother Nature has so bountifully bestowed?

The strict observance of all her established laws, in every department of human existence, seems to me now (although not in accordance with my early training and belief) just the right course to pursue in order to a full rounding out of earth life, and proper preparation for the future one.

Suppression of the love nature and desire for mates in the young (through arbitrary rule of any society) seems to me wrong, and even cruel, and has the tendency to much of ill health, impurity, and unhappiness generally.

The school of experience, be it either sad or glad, seems to me the only way to properly educate and fits the mind for higher stages of wisdom and true knowledge.

I spent forty-two years in the Shaker Society, and at different times, where over seventy people composed the home circle, many of them being of the youthful class of both sexes, mostly brought up in the Order, and have in mind at this moment many sad experiences in connection with them, and all on account of the rigid rules in regard to sexual affection, and relationship, but which I cannot at this writing rehearse.

I have known many to leave their homes voluntarily because they would not sacrifice their natural loves, and yet others who were excommunicated, and sent bitter against their wishes, because of violation of this self-same rigid rule, when otherwise they were worthy members and universally beloved.

Is enforced celibacy right, or is it wrong? In the name of all that is sacred, we ask the question, and from the depths of our own inner life, comes the response, wrong! Just as much so as enforced matrimony is wrong. All are not modeled after the same method, and what is good for one is decidedly bad for another.

There are many, too, from certain reasons of their own, who prefer the single rather than married life—but as a rule, young people are inclined to the latter, and it is perfectly in accord with nature's divine law the wide world over. This we all know.

I heard some with whom I lived in the Shaker home say that if they could only be allowed the natural companionship of their first chosen love, they would gladly remain for they loved their home, their friends, pleasant surroundings, and especially the co-operative system of Shaker life, but they were out in the broad, and the parents of beautiful offspring, both an honor to themselves and the author of their existence.

If the society would in some way make provisions right at home for the lawful love and marriage of those who are of suitable age and conditions (and I incline)—blessing the community with progeny of its own, without being under the necessity of drawing on the outside world for additions, as has heretofore been the case, their ranks would soon be filled to overflowing with true and worthy membership (according to former predictions), and their homes again flourish as in the long ago.

I believe it to be the privilege, also the duty of every one, young and old, to enter upon reformatory principles, changing their lives in whatsoever aspect they find themselves violating the laws of their own individual being, and that such a course should be conscientiously and earnestly entered upon (regardless of any outside criticism) in the spirit of true progress, for the purpose of more elevated conditions here, and better preparation for the great and glorious hereafter.

Co-operation seems to be the work of the age in which we now live, and many there are ripe and ready for such a system, if they could only know how, where and with whom to cast in their lot. The Shaker homes are already well established in this line, and with a partial change in their religious practices (so-called) would be a most favorable and acceptable starting point to great numbers of these ripe and waiting ones in the outside world.

Many of these homes are in mountainous sections, with a constant supply of the clearest and coldest of waters—are large, clean and airy, wholesome and healthy, with many modern conveniences inside, and without of doors all the happy arrangements necessary

THE FOREIGN PRESS.

Some Cullings Therefrom by Ernest S. Green.

PHYSIOGNOMY THE MIRROR OF THE SOUL.

No one can hide his true character, from the shape of his face.

Draw two lines across the face, one under the eyes and one under the nose, dividing the face into three parts.

We will first consider the upper section of the face—forehead and eyes, i. e., Intelligence and Knowledge.

If the lower part of the forehead is prominent, so as to shade the eyes, it denotes keen observation and practical business ability.

If the top of the forehead is high, or prominent in the middle, it denotes ability to compare or classify things or ideas; to criticize and render judgment upon things that are past.

A broad forehead shows wide idealism; a narrow forehead, the reverse.

A high forehead shows keen observation and intuition; a low forehead, the reverse.

A large forehead and deep-set eyes denote a childish and coarse personality.

Stiff eyebrows denote regular habits and good methods.

Bent and raised eyebrows show a taste for colors and the arrangement of colors, as light and shade; whereas separated brows show judgment in weights.

If the brows close in together over the nose, it shows a character who will not forgive nor forget—he will long remember to "get even."

If the eyebrows are straight, it denotes honesty and square dealing, but if crossed, staring up from the nose, it shows a sly, fox or thieving nature.

Full, convex eyes indicate good speech.

Large eyes show sympathy, fantastic taste and love of the opposite sex.

Eyes far separated indicate good memory.

The color of the eyes shows the temper, but this is not positive.

There is no better indicator of character than the nose.

A large nose indicates nothing, but a raised upper portion shows a good character.

A Roman nose indicates a love of power.

A Grecian straight nose denotes art and love of peace.

A turned-up nose shows liveliness; a bent nose, smartness, reflection, melancholy.

A pointed nose shows a desire to win. A full red upper lip denotes sociability. A full lower lip shows a love of home and home life.

Thick lips show a love for the pleasures of life. Thin lips show the reverse.

A good center line on both lips indicates human feeling, love and sympathy for others.

A turned-up lip shows wit and good nature; turned down, the reverse.

A large space between nose and upper lip shows—if the latter is stiff and unchangeable—self-confidence and reliance on the individual's own ideas, as well as pride. If the space is short and concave, looking from a side view, so that it shows the imprint of the teeth, it indicates a desire to learn and to be taught by others.

The chin, if projecting down and forward, denotes an unyielding character. A short, set-back chin shows a sulky, careless character.

A broad, double chin is an indication of duty, sense and honor. —Dr. Geo. von Langsdorff, in Zeitschrift für Spiritismus, Leipzig, Germany.

CLUBS CLUBS!

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. 10 yearly subscribers, 10 Art Magics, \$10.

INDIAN SPIRITUALISM.

Why the Ottawa Indians Migrated.

There is a tradition among the Ottawa branch of the great Algonquin family, believed to this day, that, centuries ago, their first parents migrated westward from the sea coast, near the mouth of the St. Lawrence river, and settled in the valley of the Ottawa river in Canada, where they lived for untold centuries, and that their main village was at a place they named Keetch-nubis-sing, which name it still bears. There a daughter of the chief of the village went down to the lake to bathe one morning; leaving her infant boy tied to a flat piece of wood, as was the custom. On returning to the spot where she had left the child, he could nowhere be found. Distracted she ran back to the village, and there she learned that her child had been stolen. The villagers turned out and searched long and well; but not a trace of the child could be found.

A few days after this two young lovers sat on a mound near the spot where the child had been lost, and while they were kissing and making love, they were startled by hearing, deep in the ground beneath them, an infant crying and sobbing as if its heart would break. They ran in great haste to the village and reported what they had heard. All the inhabitants believed that it was the lost child which had been crying underground. The old chief called together all the magicians—as is the custom to this day, where the Indians are not under the influence of Christianity—to hold a seance for communion with the unseen spirits, to divine what had become of the child. I will here briefly describe the manner in which Indians proceed to receive communications from the spirit world, as I have myself witnessed.

Poles ten to twelve feet high are set in the ground, in the form of a circle, from six to eight feet in diameter. The top of the lodge is left open. The sides are tightly covered with birch bark on the skins of animals. A fire is built close to the lodge for the purpose of enabling the spectators to light their pipes, as they generally smoke during the strange performance. All being ready, a low, tinkling sound is heard, like several small bells at a distance. With a faint, low, humming sound, the performer, carrying a magician's little rattles, somewhat like a tambourine, tells his audience how he can call up spirits of the dead, as well as of those yet living in the world, and that any present can ask them questions and receive answers thereto. He next sings a peculiar song, which he scarcely is understood. He then either goes into the lodge by crawling under, or sits outside with the audience, throwing his blanket or some other clothing over the top of it. Immediately the lodge begins to shake, like a creature of life with an ague chill. Then is heard in the lodge a sound like that of a distant, strong wind sweeping through leafless trees, and intermingled with strange voices. When questions are asked by any one present, they are always answered in an unknown tongue; but, luckily, among the spirits there is always a special interpreter to explain what the spirits say.

According to the tradition above referred to, when the performance closed a party was sent to the lake to dig near where the lost child was left by its mother. They did so; and, as deep down in the ground as they were tall, they found the remains of the child in a cavern, from which fled, through an underground channel into the lake, a spirit monster. The magicians then declared that the country was ruled by Mau-tchi-Man-to, the evil one, who was an enemy seeking to do them all the harm possible; that all the misfortunes which had befallen them came from that source alone; and that their only means of safety was to seek a new land toward the setting sun. Thus it was that those tribes of the great valley of the Ottawa moved westward along the northern limits of Lake Huron and Lake Michigan and all about Otchip-we-ki-tchi-gami (Lake Superior), where many of them remain to this day.—Forum.

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World: Being a description of Localities, Employ-
ta, Surroundings, and Conditions in the Sphere.

100

BLIND TOM, THE GREATEST OF MUSICAL MEDIUMS

An Interesting Account of a Very Remarkable Character.

THIS REMARKABLE MEDIUM SPILL LIVES, AND HAS LOST NONE OF HIS REMARKABLE POWERS—IMPRESSIVE INCIDENTS IN CONNECTION WITH HIS LIFE.

To the Editor:—The following in regard to Blind Tom, from the Ladies' Home Journal, will be read with special interest.

After the Johnstown flood a colored man who was one of the victims, was identified by a woman as Thomas Wiggins, and was buried as such. That the writer spent the day with Thomas



Wiggins a few weeks ago is proof that the inscription on the Pennsylvania tombstone is singularly incorrect.

The name Thomas Wiggins means nothing to the majority of readers. But Thomas Wiggins is "Blind Tom," a name familiar to hundreds of thousands in this country and abroad, who have heard the piano played by this wonderful negro. The impression that he is dead is a pretty general one. As a matter of fact, Blind Tom has never been in a day in his life, and is now enjoying an existence more full of comforts and happiness than fall to the lot of most mortals.

On the banks of the Shrewsbury River, in a domain of over two hundred acres of woodland, stands a picturesque two-and-a-half-story wooden house with a broad veranda. Here Blind Tom is at home.

The day the writer called the negro pianist was expecting a tuner, who could correct a faulty A in his concert grand. When I reached the house and pressed the annunciator button the door was flung open by Blind Tom himself.

For a moment he stood there, a big, burly fellow of nearly fifty, his black broadcloth trousers bunched up high on his capacious girth, over a white button shirt with a narrow pink stripe. His head raised, his large dark eyes uplifted, he yelled till I announced myself as a visitor who had an appointment with Mr. A. J. Lerche, his guardian.

My voice told him I was not the tuner. With a childlike droop of disappointment he shut the door in my face. He will always be a child, and his actions are sometimes saved from rudeness only by his simplicity.

Mr. Lerche appeared. He suggested that it might have a pacifying influence if I would hear Tom's explanation of the piano's shortcomings, and promise to let the tuner know about them, so that he would come promptly to remedy them. This I accordingly did.

"The A is wrong," said Tom, pressing his finger on the note, "and then this high A is a little out, and then another, two or three octaves above the first. He put his finger on each note without any hesitation. He spoke in a rich, full voice and with much simple dignity. There was a respectfulness in his air and pose, however, which recalled the fact that he had been a slave for nearly twenty years.

Then at Mr. Lerche's request he seated himself, and for the first time I heard Blind Tom play. It was indeed a wonderful exhibition. His hands are not at all "plano hands." In place of the slender, long-fingered hands, which one so often sees in great pianists, Tom's hands are small and plump, with the thumbs and tapering fingers quite short. They seemed too small to do octaves effectively. Later it was proven that they were not so by any means. His technique is good. He executes runs with perfect ease and fluency. Whether the composition is difficult or simple he sees no difference in it. He plays everything with the same absence of effort.

Tom's head and face are not wholly unattractive. He has often been described as a repulsive imbecile except during his moments at the piano. This is not so. His head is small but well shaped. His features are of a strong African type, with low forehead, large eyes, nose and mouth, and a general heaviness rather than weakness. His skin is not perfectly black. In his appearance and in his manner of speaking when addressed—and during the whole day he made no remark to any one actually present except when addressed—he shows intelligence and dignity, with quite a pride of his own at times.

While playing he moves his body very little; his head is at an angle of forty-five degrees, the eyes upturned, the nose lower lip pendulous, and there is a sense of utter absorption in the music. He has an odd way of bringing this lower lip up and letting it fall at short intervals, as a fish wags its mouth while breathing. He uses only one foot in pedalling—his right—and nearly always it was the loud pedal that he pressed. When the passage called for no pedal he stuck the front of his foot under the pedal. This was unobtrusive. After finishing his piece he stood up and his right hand habitually went up to his face.

Tom played one of his own compositions next, "something that the birds and wind told him." It was a simple, fresh, melodious thing, with a good dash of the sprightliness which colored people are so fond of in music. "When did you compose that?" asked Mr. Lerche.

"That, sir, I composed when I was seven years of age," replied Tom with the same impressive gravity.

"Do you play anything of Schubert's?" I inquired.

"I play Schubert's melody in F," he replied, and then, as usual, began at once to play it. His technique, expression and correctness were perfect, but in nothing that he played was there evidence of any interpretation of his own of the piece. But it was marvelous enough without that. One need not exaggerate the wonders of this simple negro's mastery of the piano. They are miraculous enough in a weak-minded man who knows theoretically nothing of his art.

Tom never drinks, swears, nor shows any vicious inclinations. He is scrupulously neat, and most regular and methodical in his habits. He rises at seven, has breakfast at nine, dinner at

half past one, and supper at six. He goes to bed at a little after nine. He has an attendant who looks after him at mealtime, as he has to have his meat cut for him. He finds his napkin and tucks that around his neck himself. He has a good appetite, although by no means is he a heavy eater. He is fond of fruit—watermelons preferred—likes all kinds of pie except mince, and is very fond of sugar. He never drinks coffee. He is sensitive to cold. Sometimes when he feels a strong breeze blowing on him he will say: "Tom's in a draught. He may catch cold and die. Wouldn't that be terrible?" He has this artless fear of death, yet he has composed a funeral march for himself, in which there is to be a beautiful pathetic march. This march was played at the funeral of his master, John G. Bethune, who was killed in a railway accident in 1883.

He has the habit of turning his eyes up when he plays, or when he walks about mumbling to himself. He likes to let the sunlight fall directly on his eyeballs. When he talks to himself he will repeat a word or phrase several times, either to emphasize it, or through pleasure in the sound, or else because he is filling in time until some other idea shall come to his mind. For instance, he went on in this way for some time as he strolled up and down with his rolling gait on the veranda: "Wagner. Yes, Wagner. Mr. Wagner. Richard Wagner. Wagner. Mr. Wagner is dead. Yes, He is dead. Dead. His last opera. Yes, His opera. His last opera was 'Parsifal.' 'Parsifal.' His last opera."

When I rose to go he shook hands and bade me good-by, and as the carriage bore me off I heard him again a few beloved piano, the unwearied sound of the weak-minded negro, and the breath of the honey-suckle was wafted in upon the blind child of nature as he sat there in the dim apartment alone, yet accompanied as few mortals are.

The strongest impression I bore away was that of the sweet, contented life the poor, blind negro is leading. There was pathos in it. I had expected to find a woe, the piano and I, did, for his untutored mastery of the instrument is marvelous and admits of no explanation. It is a gift of nature pure and simple. From the time when the Bethune family left the dinner table to see who could be playing on the piano, and discovered the slightest pickaninny four years perched on the stool, his little hands playing uncanny melody from the keyboard, from that time until now he has had an unvarying devotion to the instrument whose music is his life.

He has made fortunes, first for Col. Bethune, who bought his mother, Charity Wiggins, when the blind baby was "thrown in," then for John S. Bethune, and lastly for the widow of John Bethune, who is now the wife of the lawyer, Albert J. Lerche, at whose residence I saw the wonderful negro.

Blind Tom has all that he wants. Of how few of us can as much be said? There is even dignity, pathos and sweetness about this big, fleshy negro, now in his forty-eighth year. His old mother is still alive, a withered, wrinkled "mammy," eighty-five years old.

Only estimate that can be put on Blind Tom, he was a natural musical medium.

New York City.

A MODEL CREED.

Very Brief, but Inclusive and Expressive.

The Spiritualist Creed, as enunciated by Hudson Tuttle, Esq., as given in the columns of The Progressive Thinker, meets my hearty approval. It is right to the point, without any waste words. It designates the distinguishing characteristics of Spiritualism, without lumbering the subject with superfluous or discordant elements.

Creed-makers, like political platform-builders, are liable to lug in too much, too many issues, producing division of opinion, and thus weakening the strength. Better write on essentials, and allow non-essentials to shift for themselves.

There are Christian Spiritualists and anti-Christian Spiritualists. There may be Spiritualists who want to punish the sinful eternally, for aught we know to the contrary; and possibly, there may be some who are still looking for that great and notable day when the Lord shall appear in the clouds, and all the holy angels with him, and will announce: "Time was, time is, but time shall be no longer." If so let them entertain their own views without molestation; for our bond of harmony, as Brother Tuttle well puts it, is:

1. Man is an immortal spirit;
2. Which passes out of the physical body at death, unchanged in its development and faculties;
3. And a spirit, under favorable conditions, can communicate with those in mortal life.

On this platform all can stand. We must be tolerant of those who believe more. Some believe in the materialization of spirits; others reject this phenomenon in toto. Let us not contend over these matters, but allow each to be persuaded in his own mind.

All these matters are subjects on which the wise may differ, or may vacillate, accepting to-day and rejecting to-morrow.

There are millions of Spiritualists still clinging to the churches, many believing in a God-man. They have seen enough to convince them that spirits can communicate with mortals under favorable conditions, but they are reluctant to go out from the church and incur its hate. It would be a pleasure to have these co-operate with us. We believe they would rejoice in their own liberation from the mental slavery the church imposes on its members; but we will not insist on this, knowing it is only a matter of time when the enthralled mind will break away from its bondage.

Looking back over the fifty years which have fled, and forward in imagination through the thoughtful, bustling future through a like period, and we believe that the character of our time at least—will have modified their creed so as to agree, substantially, with ours as herein enunciated. The narrow conception of the soul-sleepers, and the resurrection of the material body at some far-off Judgment day, is doomed to pass away, as did the ancient Egyptian in whose country the idea had birth.

"Thomas Faine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

THE COMING CRISIS.

A New Departure Demanded by Progressive Spiritualists.

The signs of the times as we see them looming up before our mental vision in connection with the great Spiritualist movement commonly known by the name of Spiritualism, which to our mind means "The Science of Spirit," all point to an approaching crisis in its history, and a new departure is unquestionably soon to be held in Washington will be (or at least should be) a representative gathering of Spiritualists, we feel this crisis will be in evidence there and will demand the attention of all those fortunate enough to be present. We say "fortunate" because we feel it is a great opportunity to our cause to have a National Convention and it must be a source of much pleasure to those able to attend.

But we feel there is a great deal of room for improvement; it is an injustice to all except a few eastern friends to hold all annual conventions in Washington, or even anywhere in the East. If the conventions are to be national in character, let them be made movable. Every section of the country should have a chance to attend, without having an unfair expense to meet. The progressive Western slope needs it once in a while, the sluggish South needs it very badly sometimes, the earnest Northern people would like to take a turn, while the Middle States need its reviving influence as much as any. Give us a movable convention and we will soon have a stronger N. S. A.

"Then we want another new departure—we want and must have a declaration of self-evident principles—we do not want a creed, no progressive individual wants a creed, but we want a declaration of principles, a platform of some kind to stand upon. The battle-cry of the aggressive and progressive members of our ranks is for strengthening our organization, for honest, earnest, united effort against all that is every form of error, social, moral, political or religious. The great question of the hour is, Shall we organize thoroughly, and adopt a declaration of platform of principles? or shall we remain a disorganized, scattered army, working at cross purposes without any specific object in view?"

We want a national organization strong enough to stand up to our workers. If a man or woman is devoted to his or her time entirely to the work of lecturing on our grand and glorious philosophy, and furnishes the necessary conditions required by the Passenger Associations, we demand that their rights are secured by the N. S. A.

If laws are made by any state inimical to clairvoyants, magnetic healers, or any other purely spiritual employment, we demand that those laws shall be contested by the N. S. A., or better still, slipped in the bud and not allowed to become law.

We want a National Association that will secure to all honest workers, equal and exact justice before the law. When the workers all see they have this kind of an association, it will prosper.

We demand so that more missionary work shall be done in the West and South. We have plenty of efficient workers, but very few employers. It is the duty of the N. S. A. to utilize resident workers in the different states at mass meetings, instead of bringing speakers long distances at an immense expense for railroad rates. The railroads are reaping the greatest benefit from our presence, and we are remaining in the West and South.

We need missionary work, but we can not afford to pay such large salaries. Plenty of good speakers in the United States are working for less than five dollars per week. Let them be utilized for missionary work in their own states and much good can be accomplished.

We need organizers, but no speaker can afford to spend the requisite amount of energy and time to organize societies without a better guarantee than he can usually get from the local supporters. We need these organizers, sent out by the N. S. A., to work up societies. These must be backed by N. S. A. funds.

An organizer needs a declaration of principles to show what the organization is expected to do.

If Spiritualism is as we are said to be "The Science of Spirit," then everything which pertains to the welfare of the spirit, whether in a material or spiritual body, is necessarily a part of its work. The fact that spirit survives the separation from the body is the foundation stone upon which we must build our superstructure. The spiritual philosophy and phenomena being grounded upon facts and demonstrable truths, solves for all time to come the question of a continued existence after death (so-called). Here we have one declaration:

The manifestations of spirit power and presence having convinced us of the continuity of life, we feel justified in the belief that life is eternal.

Second—Having found by investigation that spirits retain their individuality, character and propensities to a very large extent till they outgrow them, we find in the philosophy and phenomena of Spiritualism a wide field for the scientist and humanitarian in determining the origin of insanity, vice, crime and morbid superstitions and we therefore advocate a closer investigation of these matters by all scientific bodies who are in quest of truth as a duty incumbent upon them.

Third—Having found in our investigations that all spirits exert an influence for good or ill, no matter whether occupying a material or spiritual body, and having learned also that as we leave this plane of life we enter upon the next, we consider it a crime against nature and our spiritual unfoldment as a race, to send human beings into spirit life in a better condition than they are opposed to war, capital punishment, murder, suicide, infanticide, starvation from insufficient nourishment, from a lack of wholesome food or pure air or any causes which may tend to shorten life on the earth-plane.

Fourth—Realizing that "prevention is better than cure," we as a body of progressive people recommend the study of sexual science as an imperative necessity to a better understanding of the cause of many evils now afflicting society. The human body being the wonderful mechanism through which the "creative life forces of the universe" are used for the propagation of the species, it is time: How best to increase a healthy, harmonious race and decrease crime and vice? We further demand a free press, so that a scientific and rational education along all lines pertaining to love, marriage and divorce may be acquired by the masses of the people.

Fifth—We advocate arbitration in the settlement of all disputes between nations or individuals.

Sixth—We declare ourselves in favor of individual liberty (provided we do not trample on the rights of others), considering that each individual must work out his own salvation. But we stand opposed to all forms of monopolistic oppression, be it by a religious hierarchy, a commercial trust or a media-

cal trust monopoly.

With a declaration of self-evident principles similar to the above we would have something to work for, something to hope for, and we would be putting to a practical use the knowledge we have gained from the spirit-world.

Let us be up and doing, and not let the liberal churches which are springing up all over the land, absorb all our best workers, taking all our energy and their protecting care, and gather in the crop which belongs to the spiritual workers who have suffered privation, persecution and social ostracism. The crisis is coming; let us meet it with a determined effort to organize, agitate and educate the masses.

Blair, Neb. W. E. BONNEY.

LAKESIDE PARK CAMP.

Southwestern Missouri Association.

The Southwest Missouri Spiritual Association opened their second annual meeting at this beautiful park under most propitious circumstances, for the weather was concerned, last Tuesday afternoon. They had made arrangements to open the Saturday before, but the tents were not ready until that afternoon, and that evening it set in to rain and kept it up steadily until Monday afternoon, part of the time with some force. I never saw it rain so long.

Mr. W. J. Black, treasurer of the society, made the welcome address, and was responded to by Mrs. Sara C. Scovell. They had to give way in the pavilion to the Ladies' Methodist Missionary Society for the balance of the afternoon. Wednesday they started in at 10 a. m., with conference, and lecture at 2:30 p. m., by Mrs. Isa Wilson Kayner, following the "five test."

In the evening, Brother D. W. Hull gave a lecture, and was followed with tests by Mrs. Josie Folsom. Her tests are nearly all given while her eyes are bandaged, and the friends are anxious at each session to get into the chair. The attendance was not very large until Sunday. There was a conference in the afternoon, lecture and tests in the evening by Mrs. Folsom. In the evening Mrs. Kayner gave the "five test" for the benefit of the association, following with some very marked psychometric readings. There was one man who came to the meeting, and in gathering up articles he gave an article that

chanced to be the first one read. She described the spirit-form of a lady standing by him, and he did not seem to understand it, and with a sneer said he never had such a woman around him, and of course the audience laughed. But she immediately left the platform and going directly to him she went back and took the statement up scriptural, and he acknowledged all she told him. In describing the spirit form again, he spoke out in meeting and said, "Why that was my mother!" Then the audience cheered, again demonstrating the truth of the statement, he laughs best who laughs last. (She then told him of a small box filled with trinkets that no one beside himself in the form knew that he had. She described some of them, and told him the end of the old trunk where they were placed under some clothing. She also described another spirit, his side and told of raising the head of the corpse and cutting off two long ringlets, and pointed to the place from which they were cut. He then asked for the color of the hair, and she said it was a golden chestnut, when he cried out, "My God! that was my first wife!" She gave him a few other tests, and he then went home convinced of the truth of the service he had done to his friends in his own place. We have since learned that he was a member of the Baptist church, and had never been in any kind of a Spiritualist meeting before, and came to this one to break it up, as he knew that we were all fakes and humbugs, and that we were deceiving the people and taking from them their money, and that he would be doing the Lord a service if he could break up our meeting and drive us away. When he met one, like the one of old, who could tell him all he ever did, and so perfectly described his loved ones, the tears trickled down his cheeks, and now his desire is to help the good work along, instead of trying to disturb. And so, by clear and truthful giving of the spirit message, much good has been done.

The fire test was one of the most successful yet given, and to-day in a sitting with Mr. Wells Anderson, the aged spirit artist, we were pleasantly surprised with a portrait of Ashka, the Chaldean, who so ably proves the power of spirit understanding the laws of nature as to successfully handle fire without harm to anything, and he may handle, even to the flesh of mortal beings. It is a beautiful piece of work, done with an ordinary lead pencil in about fourteen minutes. He certainly is a remarkable instrument in the hands of the spirit world. He is well along in years, with white hair, and is now living at Carthage, Mo.

Charley and I have to yield the ground to the colored people who are going to celebrate their emancipation day, and the campers will rest from spiritual labor and watch the festivities, even if they do not participate in them.

The camp association will hold their annual election to-morrow, and they are hoping to elect some active, energetic Spiritualist that will be able to conduct the affairs of the association to a grand success this coming year. If the weather continues against them there will be very little money in the treasury at the close of the camp next Monday night, and the incoming officers will have some work to do to overcome conditions and put it where it belongs as a spiritual organization.

After the close of camp we may stay in this vicinity for a few days, as there is some talk of being able to do some good work in Joplin and Carthage, Mo., and Galena, Kansas.

T. D. KAXNER.

GRANDMOTHER'S HANDS.

Gripped and bent and marked with toll. Grandmother's hands are busy all day.

They go on the buttons and patch up the holes.

They take up the toys and put them away.

They smooth the pillow for Johnnie's head.

They find a cure for his every pain; They cover his kite and mend his sled, And they tie the string to his railroad train.

They find the sweets that make him glad; They sprinkle with sunshine all of his cares; They spank him, too, when Johnnie is bad.

Then dry again his bitter tears. In years to come, when Johnnie's feet Tread cheerless paths of other lands, Deep in his manly heart he'll bless Both spans and gifts of those dear old hands. —Atlanta Journal.

God the Father, and the Man the image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

A NEGATIVE CREED.

Shall We Have a Creed? Is Considered.

The question of the necessity of adopting some kind of a creed is still agitating the minds of Spiritualists. It seems almost impossible for many to leave the church without taking away with them something exclusively and peculiarly orthodox, to be introduced into the way of the new garment they propose to wear. This is all right so long as it refers to the good and true. But the creed of Christendom constitutes the very weakest part of Christianity, and should by no means be imitated by Spiritualism or Spiritualists.

In order to arrive at a true diagnosis of the character of a case under its professional cure, the physician is often obliged to make use of the process of exclusion, or to determine what the case is not, until he arrives at the positive conclusion of what it is.

Now, it seems to me that this creed question can be treated similarly. Instead of proclaiming to the world what we believe, let us make bold to announce that which we do not believe as hitherto taught by the orthodox pulpits. Let us formulate that which we do not believe, and then that which we do believe will manifest itself by natural inference. In short, "Truth" may be stated as the creed of Spiritualism. As stated by Miss Abby Judson: Whatever is true is rational.

The negative creed of the Spiritualist, or that which he does not believe, might be formulated as follows:

I do not believe in the doctrine of eternal punishment, nor in that of a fixed state after death.

I do not believe that Christians possess an exclusively divine revelation, or that their Scriptures are perfect, complete, infallible.

I do not believe in the dogma of the resurrection of the dead or of the physical, natural body.

I do not believe that Jesus Christ was God or Deity.

I do not believe in the doctrine of the vicarious atonement.

I do not believe the Bible story of the fall of man.

I do not believe in the doctrine of special creation.

I do not believe in a complete, local, exclusive, or infallible revelation.

I do not believe what my reason rejects.

I do not believe that Judas hung himself before or after he fell headlong and dismembered himself.

I do not believe that God Almighty ever "spoke," and that "bodily" ever "descended" from "heaven," "ate veal and cakes with another," got "angry," "jealous," commanded cruelty and exhibited almost every passion and imperfection of man.

I do not believe that infinite wisdom could make a mistake that would lead him to "repent that he had made man."

I do not believe that a snake ever talked to Eve, or that Jonah swallowed the whale.

I do not believe that the great fact in nature called "death," is the result of sin, or the expression of God's vengeance upon man for Adam and Eve's disobedience.

I do not believe there is the least atom of ordinary common sense in the whole story of the "fall of man."

I do not believe that one-fourth of the ministers and priests of America believe what they preach.

I do not believe that the sun stood still at the command of Joshua, or that a star directed the wise men of the East to their destination.

I do not believe that Samson killed so many people in one day with the jawbone of an ass.

I do not believe that Balaam's ass talked.

But I might go on indefinitely telling what Spiritualists do not believe, that Christians do believe or profess to believe. But what's the use? Who are the "cranks?" H. V. SWERINGEN.

Reciprocity.

The Progressive Thinker grows in interest with seekers for truth and light. The able writers with their various views is provocative of thought, the mastery of mental wonders, motor power, and producer. Although there is gain of mind with a diversity of thought and expression, yet discord, strife and division is not a desirable condition. For many years Spiritualists claimed to be a source of harmony in union with friends for right and truth, both in the earthly body and out.

The contention over a "creed" and "God idea" need not be a "stumbling block" of offence. When it is true everybody has a creed, even an "Agnostic" who disclaims "knowing anything" has to believe, or credit others' statements.

Now it is a question if there's more than one person of each ten thousand Spiritualists who desire a "creed," of another's making—to be tethered as a calf, dog or horse, "thus far shalt thou go, and no further." But desiring to not offend even one person who may desire a creed, or who asks us, "What are Spiritualists agreed in?" An "infallible and correct answer may be, for the present: First—Freedom. To prove all things, hold to the good or right. To know the truth, which makes free. Education by education, progression, toleration, justice and unity with all friends in or out of earth body. In regard to the God query, why attempt to define, to limit the infinite infinity, indefinable and uncremated, except as "God spirit," or "all are parts of one stupendous whole, whose body Nature is, and God the soul?"

For the accommodation of those people who desire a "short creed," we would refer them to the answer of one of Nature's noblemen, the honest philosopher, "Confucius." A favorite dictum, "Meaning—'Equal rights mutually granted and enjoyed'—The Golden Rule."

Wedding Bells.

Married, September 11, at the home of the bride, 2218 Western avenue, Seattle, Washington, Mr. W. B. Berglund, of Everett, Wash., to Miss Amanda Grant, of Seattle, by the writer. It was one of the most pleasant occasions in my life history to assist in the union by marriage, of so true and finely adapted lives, such refined and truly spiritual souls as the above. The loving band of friends did all in their power to make the occasion one long to be remembered. Edmonds, Wash. P. C. MILLS.

"After Her Death. The Story of a Summer." By Lilla Whiting. No mind that had been thinking thought can fall to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

A Monopolistic Fiasco.

About the middle of last July the attorney for the Illinois State Board of Health, Mr. Barker, acting under orders from the secretary of the board, Dr. J. A. Egan, started 23 suits against Chicago physicians of the physio-medical school, most of whom are professors in or graduates of the Independent Medical College, and all members of the People's Medical Liberty League.

At a regular meeting of the League, held on the evening of the 19th of the month in the lecture hall of the People's Medical Liberty League, Mr. Wm. T. Blair, reported that 20 of these suits have been dismissed at the cost of the prosecution. Two have been continued on motion of the attorney for the prosecution in the same way, and one man, Dr. J. G. Haley, had been found guilty of curbing two patients who had been given up as incurable by regular doctors who hold licenses from the State Board of Health, and fined \$100 with the alternative of going to jail or paying the fine and costs.

Dr. Haley did not take either horn of the dilemma, but under advice of the attorney, Mr. Blair, and the financial backing of the League, he took an appeal to the Superior court of Cook county where the case is still pending. It is the intention of the League to make this a test case, and it is the opinion of other able lawyers beside Mr. Blair that if the Board should not dismiss the suit, he permits it to be tried, the medical practice act will be declared unconstitutional and void. The results so far, of the efforts of the State medical trust to enrich themselves at the expense of the physicians who are not in the trust, and crush medical freedom in Chicago, have not been successful, nor is the outlook for the future very hopeful for them, indeed the State Board of Health is found in the People's Medical Liberty League a foe worthy of its steel.

Since the above was handed to the printer another case has been dismissed, so there now remains but one case on the docket.—Medical Liberty News.

Excellent Test.

To the Editor:—The following may prove as interesting to your readers as it is to the narrator. It is well known in Spiritualistic circles here that my wife, although not a professional medium, is at times clairvoyant and clairaudient, and has given some remarkable tests.

On last Sunday evening as you have no doubt learned from the secular press, Consul General Chevalier M. de Proskowetz von Proskow, while on his way from Chicago to Bridgeport, Conn., was killed in Port Wayne. The dining car, which is the custom on the Pennsylvania road, was detached at this place, and the train was backing it for the side track. Consul Proskowetz, who had been walking to and fro from one car to the other for exercise, did not notice the detachment of the rear car and fell to the track, the wheels of one truck passing over his body before he was extricated. Strange to say, he was perfectly conscious, not considering himself fatally hurt, although almost literally ground to pieces. He was taken to the St. Joseph hospital in this city, where he died in about an hour after the accident.

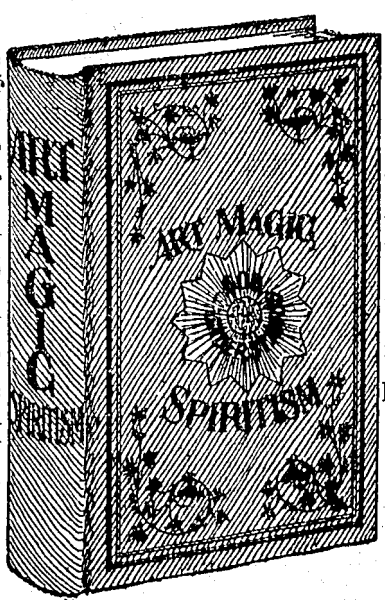
On Tuesday evening Mr. L. O. Hull called at my house and handing my wife some papers wrapped in a small paper, asked her to see if she could see or hear anything concerning it. She said: "This makes me feel terribly. I feel as if I was all crushed to pieces under wheels. I must be under the cars. I never experienced such a horrible feeling."

"What will do," said Mr. Hull, "I don't wish to prolong your feeling of distress any longer for you; now open the paper." The paper was unwrapped, but simply a button was disclosed, but that button was found at the site of the accident and had on it the name of the city Vienna, the home of Consul General Chevalier M. de Proskowetz von Proskow. These are the simple facts in the case whatever their interpretation may be. H. V. SWERINGEN.

CERTIFICATE RATES

HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover of the book that is a premium for and most in Spiritualist published in. This cut is the third of the book printed on paper and pages in all, but as a pre-



be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his beliefs, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

J. M. White writes: "My address until October 1, will be 519 Pearl street, Joplin, Mo., in care of C. S. Tisdale. In addition to my regular test work, I have recently developed the fire test, and would like to make dates with societies this winter for giving it, as well as lectures and parlor seances."

D. C. writes from Washington, D. C.: "John Slater, the celebrated psychic, is conducting a spiritual revival in Washington. Although the weather has been very warm, his meetings have been largely attended, and his excellent work appreciated. Washington people insist that he shall remain for some days yet."

The Goshits Social Union, of Chicago, some twenty-five in number, a spiritual organization, met at the residence of Mr. and Mrs. T. A. Brookins, in honor of Mrs. Brookins' birthday, last week, Wednesday, September 7. The Spiritualists of Wheaton were present, making a large gathering. After a beautiful dinner, which all did justice to, the friends spent the remainder of the evening in songs and speeches. The ladies left on the five o'clock train, with a merry wish for many returns of this most happy day. A jollier lot of people would be hard to find, and the Spiritual fraternity of Wheaton hope they with many others will soon repeat their visit. —The Wheaton Illinoian.

Societies wishing F. Corden White as lecturer and test medium, can address him at 283 Seventh street, Buffalo, N. Y.

Dr. C. H. Fugers writes: "Friday morning I went down to Lake Brady, the beautiful. Words are inadequate to paint the beauties of that chosen home of Spiritualism. In spite of all rumors to the contrary, Lake Brady will remain in the hands of Spiritualists who love our beautiful philosophy not less than life and liberty. That business is the following true men and women were elected to serve as directors for 1899: Messrs. A. Butler, A. Kellogg, C. Wilkerson, N. Merrill, A. K. Skeels, and Mesdames Nancy Clark, C. B. Bacon, M. Mower, Lena Deboldt. The election of president, vice-president and secretary and treasurer will occur later on. With such material to select from it will be an easy matter to have good officers who will rule wisely and well. Long may our snow-white banner of love float in the breeze at Lake Brady the beautiful."

The Wheaton Illinoian says: "Mr. G. H. Brooks, who has just returned from Lily Dale, N. Y., where he served as chairman for one country, held a parlor meeting at his residence last Sunday afternoon at 3 o'clock. There was a goodly number present, and another meeting will be held at his residence on President street next Sunday at the same hour. Any person desirous of meeting with the friends at that hour, is most cordially invited."

J. S. Weigelmesser writes: "I received 'Art Magic with my Progressive Thinker,' and am real pleased with the book. I take a lot of comfort in reading your paper."

Brother Scott writes from Weir City, Kans.: "Mrs. Vestal visited our city for only three days, holding three seances, but during her short stay here, she created more comment than a Wild West show. Some of the colored population visited her seances, and when they found that their departed friends could talk to them through the trumpet, they were overjoyed and gave vent to their feelings in old-time camp-meeting

shouts, which were answered by their friends through the trumpet."

W. J. Erwood writes from Carberry, Manitoba, Canada: "As you probably know our philosophy does not flourish here, but I think the harvest will soon be ready for the reapers. I met a gentleman a short time ago, to whom I was impelled by the guides, to disclose what I had discerned about him. After having conversed with him a few moments, he exclaimed: 'If you tell me any more I will think you are a devil.' I would like to hear from any society wishing a speaker or test medium after the first of January, 1899. Will soon be on my way to Chicago and would like to stop in St. Paul, Minn., and intermediate cities. I can be addressed for a few weeks at 105 Water street, Winnipeg, Manitoba."

W. W. Wheeland writes from Edgar, Neb.: "The Progressive Thinker is an instructor in mediumship as well as other truths. I have gained much knowledge from its columns. Every Spiritualist and seeker of truth should read it. We have a family circle and are getting along nicely. I have given some very convincing tests. A few evenings ago I was impressed to get pencil and paper; did so, and was controlled to write, and received several messages from departed friends, with names signed in full. This is the first time I have been able to communicate with departed friends. I see them around me when I sit for development. I hope to continue in my development, that I may do good to my fellowmen and better prepare myself for the life to come."

The Sunlight Center Band will commence its meetings September 29, at 8 p. m., at No. 1 South Hoyne avenue. All teachers and students are invited to attend. Sarah E. Brown, president.

Inquiry is made from Harrisonville, Mo., in reference to one N. G. Buckley, who is traveling around "exposing" Spiritualism. We know nothing in reference to him. These "exposers" will find a profitable field just so long as Spiritualists will patronize them. Keep away from them, and these enemies of our cause will soon starve.

D. L. Haines and four others of Franklin, Neb., endorse J. Madison Allen as among the very best representatives of Spiritualism as a musician, speaker and psychometrist."

The second annual conference convenes at Dallas, Texas, October 8 to 16, 1898, at the First Spiritualist church. There will be a large number of speakers and mediums present, and all public work will be free. Board and lodging can be engaged in advance. Address all communications to the secretary, Rev. R. C. Travers, Dallas, Tex.

C. H. Here in Victoria we have a free and incorporated society of many years' standing. Not only in this city do we have a society and many co-religionists, but the same may be said of other cities in the province, of which there is a goodly number. The cause of our silence is our not being visited by any medium from the outside; true it is that we have good mediums amongst us who kindly give their services. In bygone years we have had visits from quite a number of good mediums, such as George P. Colby, Charles Dabnars, Mrs. Mayo Steers and several others. By the way, a few months ago, the controls of one of our mediums told us that we would have a visit from Geo. P. Colby. I see by a late number of your paper that you had a visit from him and that he was on his way to this coast. Mr. Colby has a great many friends here who will be glad to meet him again. At present and for five or six weeks we have had the Brockway family, who by their "what-ifs" tests the Spiritualists in this city, as well as non-Spiritualists. A lady friend of mine in this city had an excellent test from them by slate-writing. She took two slates firmly bound together. While she held them in her hand she had a message from her father. On one slate, she got a scroll with a beautiful red rose drawn on it, between the slates. Several others of my acquaintance had excellent tests."

Mrs. Grimes writes from Nunda, Ill.: "We have a little band here, scarcely a half-dozen, yet we are working for the best in Spiritualism; not anxious for evidence in a phenomenal way, but rather spiritual uplifting, growth of the soul, and we are advancing rapidly. Our work has scarcely begun, yet we note with eagerness the rapid progress made, and know full well our spirit friends guide and help us along the way."

The Alliance (Ohio) Review has the following over the signature of Mrs. S. S. Rockhill: "Whenever we have a really good thing we desire to pass it

around, that all our friends may enjoy it with us. This was our feeling upon the advent of that winsome little lady, Mrs. Anna L. Robinson, of Port Huron, Mich., who so satisfactorily ministered to the audience at the Independent Church Sunday morning and evening. She has never before spoken for our church society but is the pastor of the First Spiritual Society of Port Huron. Words of loving sympathy and wisdom fall from her lips to thrill and uplift the hearts of hearers. She is an evangelist of the truths of the higher Spiritualism, ever led by a companioned by ministering spirits, and it is written: 'O shall give his angels charge concerning thee.' How gladly would we secure her continued ministrations were it possible, but she will be with us over another Sunday at least, and will also give a benefit for our church."

Mrs. M. J. Crilly, platform test medium, can be addressed for engagements at 24 Balkans street, Allegheny, Pa.

Secretary writes: "The Lake View Spiritual Union have held their meetings during the summer months in a grove near Irving Park Boulevard. The attendance has been good at all meetings. We have been aided by many mediums of different phases, which contributed to the pleasure of all present. We have purchased cane chairs and lawn before another season to be still better equipped to enjoy these outdoor meetings. Next Sunday (the 26th) will be the last meeting held in the grove, as we have rented Wells Hall, No. 1029 North Clark street, corner of Fletcher street, where members and friends will be glad to receive all who will come. Services begin at 7:45 p. m., October 2, and thereafter at the same time and place each Sunday evening. Services will be conducted by Mr. Carl A. Wickland and wife, assisted by other speakers and mediums."

Mrs. C. H. Horne writes: "Mrs. Georgia Gladys Cooley, after a most interesting camp season, will resume her pastoral duties at 77 Thirty-first street for the First North Side Spiritual Society, Sunday, October 2, next, at 2:30 and 7:30 p. m. We welcome our returning pastor with success for the coming year. All are cordially invited. Lectures, poems, and messages with names."

Will C. Hodge has returned from a visit with Wisconsin friends, and is located at 98 Ogden avenue. He is open for engagements in any locality and on reasonable terms. Will attend funerals.

Dr. D. Winegard, formerly of Grand Rapids, Mich., may now be addressed at Pierce, Middle county, N. Y.

Mrs. Hamilton Hill, platform test medium, has now returned to her residence, 11 Bishop court, where she will be pleased to see her friends. Mrs. Hill enjoyed her visit to Chesterfield camp meeting, there many old friends who knew her in the earlier days of her mediumship. The usual circle will be held every Thursday at 8 p. m.

Dr. C. C. Henderson has arrived from the East, and will be found at his old address, 406 Main street, New York.

J. Madison Allen writes: "Among the workers at the late camp at Franklin, Neb., was Mrs. Clara Ferris, of Omaha, who has achieved a wide reputation as a demonstrator of the fact of spirit return. Her rostrum work in the line of test readings was most excellent. One day this lady was summoned to the bedside of a three-months-old child, who had been given up by the physician to die. She asked the father and mother to leave the room, and then, kneeling, she placed her hands on the child's forehead. In silent invocation to the higher powers the desire for restoration to health went forth. Presently the patient ceased to gasp for breath, and soon recovered. The parents were both overjoyed and asplendored, and in the fullness of their hearts could not find words to adequately express their gratitude."

Mrs. India Hill, inspirational speaker, is now open for engagements in any city where there is work to do to promote the truths of Spiritualism. Terms reasonable. She will answer calls for funerals. Address her at 1205 North Church street, Decatur, Ill.

D. A. Richardson writes: "The Spiritualists of Paulding and Paline, Ohio, held their first reunion September 18, with a good day and a big crowd; fully 3,000 people were on the ground. We were entertained by good music and such speakers as Fred Dunakin and Nellie Bryan, of Cleveland. They are good speakers."

Mrs. Ida P. A. Whitlock has a few open dates which she would like to fill. Societies desiring her services may address her at 27 Atlantic avenue, Providence, R. I.

C. S. Tisdale writes: "The second annual election of officers for the Southwestern Missouri Spiritualists' Association was held at camp, on September 21, and the following officers elected for the coming year: President, B. C. Sweet, Empire, Kan.; vice-president, Capt. S. C. Mills, Monet, Mo.; treasurer, Mrs. E. J. Stiles, Joplin, Mo.; secretary, Mrs. E. J. Wallace, Joplin, Mo.; corresponding secretary, C. S. Tisdale, D. M., Joplin, Mo. The above named officers, together with Mrs. Jossie Folsom of Springfield, and J. B. Davis of Webb City, Mo., compose the executive board. An effort will be made to secure better grounds for another year, and several bad features shall be removed. A cordial invitation is given to all Spiritualists of the State to become members of this association, which is slowly gaining ground and doing a much-needed work."

Local Societies Attention!

The officers and members of all local societies, especially those connected with the National Association, should take pride in seeing to it that business-like reports of the progress of their societies are sent in to the National Convention in Washington. Hitherto less than one-third of all societies connected with the National body have responded to the request to make these reports. It is a pitiable confession of weakness, and every Spiritualist should interest himself in this matter. By so doing these business-like reports of the progress and standing of these respective local societies can be published to the world. Let every society endeavor to send in the best possible report. Now is the time to act. Let every society speak.

HARRISON D. BARRETT, President National Spiritualists' Ass'n.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in making her father, a Baptist, turn to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harnessing their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

From Borderland, London, England.

COLONEL OLCOTT AND THE MAHATMAS.

Colonel Olcott is one of the few persons whose faith in the Mahatmas is founded upon sight. He has seen them, and talked with them, not once but many times, and in his "Old Diary Leaves," which is published in The Theosophist, he gives us a record of his personal experiences in dealing with these august beings.

THE MAHATMA AT LAHORE.

In the July number he gives a description of one of the Mahatmas, whom he describes as a master who came into his tent and woke him up, making him believe at first that his life was threatened by an assassin. He was speedily undeceived, especially when his illustrious visitor precipitated in his hand a letter which predicted the death of two of his opponents, who were then most active, and gave him much good counsel besides.

Colonel Olcott says: "The whole of the interview could not have been longer than ten minutes. The touch of his hand drew me out of the depths of the oblivion of dreamless sleep. I had had a fatiguing day, the tent was very cold, heated only by some embers in a great earthen pot, and I had covered myself to the ears in the sheet-clothes. I can touch, I wake with a start, I clutch the arms of my visitor, possibly my would-be assassin; THE SWEET, KIND VOICE BREAKS the last stupor of slumber; he is there, standing beside my bed, his face aglow with a smile; I see in the chiaroscuro of the back-light. Then the magical creature of the silk-unwrapped letter in my hand, a few words, a farewell salute, he walks past the lamp on the box, his noble form lingers an instant in the tent-door, he gives a last friendly glance at me, and is gone. It is not much as to time, but its memory will last my life through."

SECOND VISIT.

This interview took place at Lahore, while he was traveling with Mr. Brown and Damodar on the Maharajah of Kashmir. But this was not the only experience which he was destined to have at Lahore that November. On the night of the 20th, as Colonel Olcott and his two friends were sitting in chairs at the back of the tent, at ten o'clock, the Master came again, but he was preceded on this occasion by a disbeliever.

"After some waiting we heard and saw a tall Hindu approaching from the side of the open plain. He came to within a few yards of us and beckoned Damodar to come to him, which he did. He told him that the Master would appear within a few minutes, and that he was a pupil of Master K. H. Presently we saw the latter coming from the same direction, pass his pupil—who had withdrawn to a little distance—and stop in front of our group, now standing and saluting in the Indian fashion, some yards away. Brown and I kept our places, and Damodar went and conversed for a few minutes with the Teacher, after which he returned to us.

AND THE KING-LIKE VISITOR.

walked away. I heard his footsteps on the ground, so it was no wrath, but the man in his external body.

"Still further proof was given me before retiring, when I was writing my diary, a pupil lifted the portiere, beckoned to me and pointed to the figure of his Master, waiting for me out on the plain in the star-light. I went to him, we walked off to a safe place at some distance, where intruders need not be expected, and then for about a half hour he told me what I had to know, and what does not concern third parties since that chapter of T. S. his circle was long since closed. Needless to say I slept very little that night, and two nights. The august visitor told me, however, that he had not come to me of his own motive entirely, although glad to come to me in person, but had been sent by the authority higher than himself, who was satisfied with my fidelity and wished me to never lose confidence."

Colonel Olcott is quite sure that this august visitor was the one he was called to meet.

THE VANISHING OF DAMODAR.

When he arrived at the capital of Kashmir, Colonel Olcott was consoled by the sudden vanishing of Damodar. His young companion had left the bungalow alone at daybreak, leaving no message. Colonel Olcott went out of the room to seek him, and returned almost immediately. When he reached his room, from which he had not been absent more than a minute or two, he found lying on the table a note from the Master, begging him not to worry about the matter, as he was under his protection. The note was in the "K. H." writing, and enclosed in the familiar Chinese envelope. His first instinct, upon which he acted, was to take Damodar's luggage, his trunk and his bedding, and put it away under his own cot. Colonel Olcott then sent off a telegram to Madame Blavatsky announcing the disappearance, and saying that he had no idea when he would return.

A MAHATMA DISGUISED AS A TELEGRAPH BOY.

That evening there arrived a mysterious telegram messenger bearing a telegram from Madame Blavatsky, who was in Madras, and told her that Damodar would return, and that I must not let his luggage, especially his bedding, be touched by any third party. Colonel Olcott had no sooner opened the telegram, and glanced at its contents, when the telegraphic messenger vanished, and Colonel Olcott knew, by the psychic disturbance which he felt, that he had been in the presence of one of the Brotherhood. His theory of how the vanishing Brother had come into possession of the mysterious telegram, and had personated an ordinary telegraphic messenger; is, he says, one easily comprehensible to every advanced mesmerist, but to those who are not advanced in mesmerism, it is quite incomprehensible.

THE VANISHING ONE TRANSFORMED.

Damodar came back sure enough, having undergone a strange transformation.

"It was on the 25th of November, at daylight, that Damodar left us, and returned in the evening of the 27th—after an absence of some sixty hours, but how changed! He left, a delicate-framed, pale, student-like young man, frail, timid, deferential; he returned with his olive face bronzed several shades darker, seemingly robust, tough, and vigorous by which miles away, he could scarcely realize that he was the same person. He had been at the Master's retreat (ashram), undergoing certain training. He brought me a message from another Master, well known to me, and, to prove its genuineness, whispered in my ear a certain agreed password by which I could recognize him. He was authenticated to me, and which is

still valid; a fact which certain transatlantic persons might profitably take note of."

MAHATMAS AS BANKERS.

This seems to have been the last manifestation of the Mahatmas at Kashmir, but when Colonel Olcott got back to Adyar, at the headquarters, in December, the manifestations from the Mahatmas increased and multiplied, and on one occasion at least the Masters precipitated something more valuable than letters of advice in Chinese envelopes. Colonel Olcott tells the story as follows:

"Daily phenomena OCCURRED IN THE SHRINE." six and even seven persons got notes, in English and Indian vernaculars simultaneously, answering questions put to them just before. On the morning of the 25th, out on the lawn, before the openings of Convention, I told H. P. B. how sorry I was that the other Madras members had allowed Judge Sreenivas Iyengar to spend so large a sum as Rs. 500 out of his own pocket towards the cost of the Convention, as I was sure he could not afford to be so generous. She reflected a moment and then called Damodar to her from a group with whom he was talking a little way off. "Go," she said, "to the shrine and bring me a packet you will find there." He went, and within less than five minutes came hurrying back with a closed letter in his hand addressed on the cover to "Sreenivas Row." The judge, being called to us, was given the packet and bidden to open it. He did so, and the expression of amazement on his face was indescribable when he drew forth a very kind and affectionate letter to himself from Master K. H., thanking him for his zealous services and giving him the notes enclosed as a help towards the Convention's expenses. The enclosure was in Government

PROMISSORY NOTES to the aggregate value of Rs. 500, and on the back of each were written the initials "K. H." in blue pencil. I have given the facts exactly as they occurred, and one of the notes—R. 10—I have kept as a souvenir, by the Judge's kind permission. "The points to keep in mind are: that I myself had heard but a moment before repeating it to H. P. B., about the Judge's unstinted generosity; that Damodar had gone to the shrine and returned with the money within the next five minutes; that each note bore the familiar 'K. H.' initials; neither H. P. B. or Damodar had then between them one hundred, let alone five hundred rupees, and that the gift was at once reported to all the delegates clustered over the lawn. That it was not 'fairly gold' is evident from the fact of having one of the very notes now at Adyar after a lapse of nearly fourteen years."

Such manifestations are rare, and perhaps wisely so. There would be a great run upon Mahatmas if they could be relied upon to produce 500 rupees whenever the faithful had need.

COLONEL OLCOTT'S TESTIMONY.

In the course of these papers Colonel Olcott mentions that he has never been left without communications from the Brotherhood. He says:

"Twenty-odd years of this experience has begotten a constant calm and an abiding trust in my heart, as it did in that of H. P. B. I have been able to get a glimpse of a personage, sometimes an audible voice, sometimes a clear forecast of events, sometimes a message through third parties; like that which Mme. Mongruel, the gifted Seeress, gave me in her somnambulic sleep last year at Paris, and which foretold the immediate future of the Society, the duration of my own life and the aspect of things towards the end of it."

A PARALLEL FROM THE NEW WORLD.

The Hypnotic Magazine for August publishes a letter from a correspondent. J. E. Hill, dated from 1357 Broadway, Denver, June 30. Mr. Hill's story is interesting as a pendant to Colonel Olcott's account of his own experience furnished him by invisible friends. Mr. Hill says:

"Sixteen or seventeen years ago we removed from London to Torquay, shipped our furniture by rail. When we went to get our furniture we found we had not sufficient money to pay the payment of storage by nine pounds. We went back to our room discouraged. But after a while we came back right then moved as if writing. I knew what that meant, and placed a pencil in her hand and paper on the table; it then wrote, 'Don't worry, we will try and help you. Sit still. (Signed) Help.' We sat still, perhaps two or three minutes, when I heard a jingling and movement behind me on the mantel-shelf. Then the hand wrote, 'We are glad to help you; go to the cupboard mantel-shelf. Help.' I went, and to my astonishment there were

NINE GOLD SOVEREIGNS.

Yet hardly to my astonishment, because they had brought money and other things before. Can you explain this? Fraud and delusion won't do. The railway company took the gold. Again, shortly after this, one morning in bed, my wife passed under the control of an influence and said, 'You ought to have been with us last night; we brought lots of fruit and other things.' I said I was sorry, but I could not help being absent. She then said, 'Never mind. We will try and bring you some now.' Her hands were then placed together in a rigid condition. Presently one hand was raised, and in the other I saw a nebulous form of a pear, which slowly narrowed into a plain, every-day pear. I ate it. Can you explain? These two instances will suffice to show the relation of many more of fruit, flowers, birds, men, women, come and go in broad daylight; no fraud, no collusion, no mortals but our two selves, often."

AMENDMENTS

To Constitution of N. S. A.

All persons desiring to amend Constitution of the National Spiritualists' Association, please present said amendments to local chartered society for endorsement, and forward same to secretary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 21, 1898, at Masonic Temple.

FRANCIS B. WOODBURY.

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

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

"Religion as Revealed by the Material and Spiritual Universes." By E. D. Babbitt, M. D., LL.D. A complete and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

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HUDSON TUTTLE, Berlin Heights, Ohio.



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QUAKER VALLEY MFG. CO., 355 West Harrison St., Chicago.

NOTE.—Genuine Quaker Valley furniture is never sold through retailers—always direct from factory to trade. The teapot represents the retailer's profit on the cabinet.

From Harbinger of Light, Melbourne, Australia.

DIVES IN HADES.

Mr. George N. Shattuck, of Medina, in the State of New York, who was very intimate with the late G. M. Pullman, of palace-car celebrity, and formerly a resident in the same place (writes La Revue Spirituelle), has received, through an unpaid medium, a communication from the deceased millionaire, which, at his request, he has sent to the New York papers. There seems to be very little doubt of the authenticity of the message; and when warnings of this kind from muckrakers become—as there is no doubt they will do—much more frequent, they may be expected to

EXERCISE A MARKED INFLUENCE upon those who are now so eager for the acquisition and accumulation of wealth, and so forgetful of the responsibilities entailed by its possession. Such communications are much more frequently received at present than people have any idea of, but they are withheld from publication by their recipients because—as is the case with the present writer—they are unwilling to give pain to the surviving relatives of the departed. The following is Mr. Pullman's message in a condensed form:

"The change called

DEATH IS NOT A HAPPY ONE for everybody. My friends will no doubt be surprised to learn that I am not among the blessed. They tell me here that many men who quitted the earth a long time ago, are still in an apathetic condition. For me, the book was opened immediately; and the acts of my life, inscribed upon it, do not place me in an enviable position. They have shown me my true character, and there is nothing in the sight of it that can make me joyful. Not restrained while upon the earth by any kind of creed, I am now very much restrained; and I suppose I must attribute it to my worldly prosperity. It was no great good

TO POSSESS MUCH WEALTH, for it prevents you making any moral progress. I understand this, and now I very much regret having committed many acts in my earthly life, which were contrary to the spirit of justice. Yes, I fancied I was just to everybody, and particularly to my workmen; but I see that I was a selfish withhold of the rights and of the products of the labor of a great number of people whose share ought to have been equal to my own, according to an equitable proportion. I have assumed a great responsibility; for I have now to make that of my earthly career. I thank you, my friend, for this act of involuntary kindness; you can scarcely doubt that your evocation was necessary for my future welfare. I experience a certain satisfaction in having

DISINHERITED MY TWO SONS; nor should I regret if I had acted in the same way with respect to my daughters. Pleased with this very opportune God-send of communicating with you, I beg you to believe me your greatly obliged, George F. Pullman."

THE IMPRESS OF HIS STYLE.

He only left his sons 4000 a year each, and like most other rich men, on reaching the other world, he perceives that the bequest of a fortune to each of his daughters was a mistake, because it exempted them from the necessity and advantage of earning their own livelihood, as every human being should do. It is an impressive sign of the times that an influential newspaper like the New York Journal devotes a leading article

TO MR. PULLMAN'S MESSAGE.

In the course of which the writer remarks: "It is a pity that the communication from the shade of Pullman cannot be verified; as a great ethical and social good might result from it. If one could, with a safe conscience and with a positive conviction, say to Rockefeller, Havemeyer, Frick, the proprietors of the workshops at New Bedford, and the mines at Attitash, and Spring Valley, and to a great number of hard exploiters possessed with a mania for money grabbing, 'Look at Pullman! when he lived upon earth he was a hard and unfeeling master to his white slaves, a consciousness mammon-worshipper, an adorer of the almighty dollar, an accumulator of money and hatred; and being now in a world where nothing can be hidden,

HE IS REPENTANT; therefore do you also repent before it is too late."

Let us hope the proprietors of the New York Journal are not earning high dividends by grinding the faces of its contributors, reporters, compositors, clerks and pressmen.

THE PRESENCES.

The night is filled with voices. There are the windings in the hall; And on the winding staircase, They gently, gently fall.

Soft echoes answers echo, From ceiling, pane and floor; And hands long, long forgotten, Come tapping at my door.

Sweet whispers from the children Who passed from Earth away, And in the clime of sunshine Still laugh amid their play.

Kind counsels from the aged, And tender words from those Whose love is the immortal, A watchful presence shows.

How blest we are in knowing That death's an open way, Through which our loved departed Can visit us each day.

How sweet, when silent shadows Intrude upon the light, To hear the many voices That hail us through the night.

EDSON B. RUSSELL, Minneapolis, Minn.

"Religion as Revealed by the Material and Spiritual Universes." By E. D. Babbitt, M. D., LL.D. A complete and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

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A man in Florida threatens to sue us for alienating his wife's affections. He says she thinks more of her Quaker Kitchen Cabinet than she does of him. Two sizes—\$5 and \$6.80. Pay if you're pleased after 30 days' trial; if not, return at our expense. A \$5 silver-plated teapot, warranted 10 years, free with every Cabinet. Send for descriptive circular No. 14.

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MAKES KITCHEN WORK EASY

HUMAN CULTURE & CURE

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Osiris: Q. What is Osteopathy?

A. A new practice of the healing art, put forth by Dr. A. T. Still, of Baldwin, Kans. It is a presentation of well-known facts in new phrases, with an assumption that they were previously unknown. According to its founder, Osteopathy is that science which consists of such exact, exhaustive and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological and psychological, including the chemistry and physics of its known elements, as has made discoverable certain organic laws and remedial resources within the body itself, by which nature under the scientific treatment peculiar to Osteopathic practice, apart from all ordinary methods of extraneous artificial or medicinal stimulation, and in harmonious accord with its own mechanical principles, molecular activities and metabolic processes, may recover from displacements, disorganizations, derangements and consequent disease, and regain its normal equilibrium of form and function in health and strength.

This is a long sentence and does not give the least distinct idea, and would be as applicable to allopathy or homeopathy as to the new fad.

The "discovery" claimed is that the bones may be used as levers to relieve the congestion of the veins and pressure on the nerves, and as this pressure and congestion is said to be the cause of disease, cure is effected thereby. Wonderful recoveries are recorded and as usual the last charlatan draws the crowd. People seem to delight in being humbugged by doctors, and are ready to believe that miraculous cures can be wrought at the bidding of the most arrogant pretender.

The process of examination employed by the Osteopaths is that of hypnotism or magnetism, and the cures they effect are the result of the influence of the mind over the body, and of magnetic healing. We have had the barefoot cure, the faith cure, and now comes the bone cure. What next?

Jno. T. Fletcher: Q. In your answer to J. G. Reed, in The Progressive Thinker of August 6, you say: "Now that we know that creation was evolved and is sustained by law, and that there is no personal God to placate or appease by prayer and sacrifice, no such God or Gods as taught by the religion of the world," etc., will you kindly inform me how you know or what reasonable evidence you possess in support of that—to you—apparent fact, that there is no personal God?

A. The burden of proof rests with those who make the claim of personality. We cannot conceive of a God unlike our own personality. A personal being must have limitation. We cannot comprehend a being unless that being is a likeness to ourselves. We may say of God, he has infinite wisdom and intelligence, yet in the nature of things he cannot reason as we reason, for reason presupposes the co-ordination of cause and effect, but infinite knowledge goes by all causes to the effect by a prescience. He cannot think, for thinking is a succession of thoughts, while with an infinite intelligence all thoughts must be ever present. He cannot plan, because all conclusions are reached without effort. A personal being must be organic and outlined, which cannot be of an infinite being. The conception of a personal God originated among savages and blended with religious dogmatism has come down to this age, and holds itself against the demonstrations of science and the logic of reason.

A personal being, such as the mind of man is able to conceive, would be little more than an exalted man, and less capable of the government of creation than a Hottentot would be of being president of the United States.

Ada Schmidt: Q. Should young people sit in the same circle with old, and is it necessary for them to have a medium in their seances?

A. A diversity of ages in the members of the circle is preferable. Decrepit age or illness should debar from a circle. Such may receive great benefit from the circle, and act as sponges absorbing the magnetism, so that the conditions for spirit control are destroyed.

C. S.: Q. When the spirit becomes perfect and its cycle is complete will it not be swallowed up in the infinite source of spirit?

A. Infinite time is before every immortal spirit, and infinite perfection can never be obtained. Hence "its cycle" can never be completed, or the individual spirit swallowed up in its source.

Hamilton DeGraw: Q. (1) What year did Savonarola suffer martyrdom, and where?

(2) What year was the edict of Nantes promulgated, granting liberty of conscience to Protestants in France?

(3) When was it revoked?

A. (1) Girolamo Savonarola was condemned by the influence of the holy Catholics, May 22, 1498, and the next day hanged and burned. The "infalible" church now fully receives as without error the writings for which he was then condemned to ignominy and death.

(2) The edict of Nantes was signed by Henry IV., April 13, 1598.

J. S. Leith: Q. Has the volume on the Philosophy of History, promised in your work on "The Origin and Antiquity of Man," ever been published?

A. Only in part. So much practical matter has pressed upon me that it seems those who had this work in charge have deferred its completion. I have constantly entertained the hope that I would reach a point of more leisure, when I could give the time required for the completion of many half-finished projects of my spirit instructors. The years are, however, swiftly passing, and perhaps this may never be.

Q. Is it not the truth, that the highly developed spirit-angels have been and are right along leading our United States army and navy on to victory, for the cause of humanity?

A. As has already been pointed out in this column, the course of events show that a strong and wise power guides the affairs of men. Many events of the recent war shows this most strongly. Statesmen do not forget their country and are swift to assist when they find opportunity afforded by the impossibility of those in office.

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

A STANDARD.

A Declaration of Principles, Not a Creed.

To the Editor:—"Consistency is a jewel and a jewel is always worthy of possession." Will Spiritualists ever learn to be consistent is the question at issue, not creed or no creed. Webster says a creed is a summary of articles of faith. A principle is a settled or right rule of conduct; fundamental truth. Where is the consistency of calling a declaration of principles a creed? Would it not be wiser to bury the word creed with the other remains of theology in the orthodox bone-yard and set about informing ourselves what the principles of true Spiritualism are before we fill the press with columns of protests against adopting a few standard principles of Spiritualism?

After fifty years of investigation and consultation with spirits, we ought to be able to make some statements of truths and right rules of conduct applicable to both spirits and mortals. This is without doubt the most important work for Spiritualists to engage in, if Spiritualism is to become permanently organized and accomplish the great reforms that it should. To protest against this advance movement is as silly as it would be for electricians to forever insist that the only way to use or investigate electrical phenomena and power is by the thunderbolt, kite, string and bottle, exactly as Benjamin Franklin performed the first experiment. We do not need to be told what electricity has done and is doing; we know that since it has been mechanically applied it has stupendous power and gives almost miraculous results.

If Spiritualists were as wide awake to future possibilities as scientists are, our cause would very soon leap into a great reform movement and popularity. There is no subject so often brought up in the Spiritualist press as that regarding frauds, fakes and various disreputable characters and how to rid the ranks of them. Why is this a perpetual problem? Because we have never stated a definite principle or established a code of morals which people should honor, respect and live up to. There can be no permanent organization until this is done.

What kind of an organization is that which will allow a pretender like Dr. Coonley to go unpunished. He one week advertised to produce the true phenomena of independent slate-writing, spirit pictures, and other phases of physical mediumship, and the next blossomed out with blazing yellow circulars into a great exposé of Spiritualism, challenging every medium on the Coast to produce any phase of phenomena that he could not duplicate. Deliberately he goes to exposing his own rascally tricks right in his old field of work and in the very presence of the State Association.

There are hundreds of people here as witnesses, who have given him money for producing physical phenomena; and yet the State officers have made no effort to arrest and convict him for obtaining money under false pretenses, as a punishment for dragging an honest cause in the mire.

What protection does this Association afford to the honesty and integrity of true mediumship, and of what practical benefit is it to mediums?

Has Spiritualism established or proven no principle true except the one declaration that the spirit is immortal and can communicate with mortals? If it has not, then spiritism covers the whole platform, and it may mean progression or retrogression, just as the individual desires. It means something or nothing, because spirit existence is only a natural law common to all of the human race. It can be demonstrated by disreputable spirits through disreputable characters as mediums just as clearly as it can by the most exalted spirits through the highest moral characters.

One correspondent who signs under the nom-de-plume of Sargis, says that spirit phenomena demonstrates the fact that we do live after death; and just here the mission of Spiritualism ends. Whether Tom, Dick or Harry are respectable or off color makes no difference in fact. As long as people are born in low, degraded conditions, spirits will return in the same condition. Spirit phenomena is all we need to be concerned about—then winds up his article with the astonishing confession that we should be sensible, reasonable, just, tell the truth, behave ourselves and respect the public law! Truly this is hitching the cart before the horse. What is the basis for good behavior and the public law? What fundamental principles have you for making these last statements?

Why, almost the first message from spirit realms practically destroyed the laws of the Christian Bible, by which people had fashioned most of the laws, in the declaration that there existed no personal God and Devil, no orthodox heaven or hell. To our chagrin and mortification this message has been taken as a license to live outside of law and order as much as possible, by characters who were kept in the bounds of decency by the supposed power of a personal God and Devil, and this class has developed in the ranks like smut in a wheat-field, until we do not know in what direction to look for relief from the baneful influence. To our mind this fact brings out the great weakness of Spiritualism. It has torn down the old structures and has failed to build a solid foundation for a new and grander one.

The declared principles of Spiritualism should deal sparingly, if at all, with the old bones of contention, such as defining God, re-incarnation theories, double and triple consciousness, and the many other subjects upon which people disagree. These mysteries should not concern Spiritualism as a reform movement any deeper than would the discovery of the life principle or power which nature employs to push a hill of beans to the surface of the ground when they first germinate.

The great mission of Spiritualism is:

First, to prove the immortality of the soul or spirit.

Second, to teach us how to live our present life so as to accomplish all the good possible in the world and to develop the highest spiritual unfoldment we can while in the mortal form.

Third, to teach the world that death is the gateway to spirit life; also what comes just after death, to thus dispel the fearful dread and gloom that has made people call this inevitable change the king of terrors.

Spiritualism is here to save the mortal bodies of the race as well as the spiritual bodies; here to lift the world out of low, degrading conditions—out of spiritual darkness, superstition and ignorance; here to dispel mental clouds, sweeten the incessant toil of the masses; to de-throne misery, to educate and through education reform the race and establish the reign of peace, contentment, harmony, love—heaven! It grieves us

"To the soul
To see how man submits to man's control;
How overpowered and shackled minds are led
In vulgar tracks, and to submission bred."

The great search-light of The Progressive Thinker: "Science supplemented by an exalted morality the Bible of the future," is magnificently illuminating the approach of the proposed Declaration of Principles. Let our philosophers declare the scientific truths of Spiritualism, together with some short, concise rules of conduct that will lead investigators and the great mass of Spiritualists who are not philosophers, to an exalted moral state. Light, more light is what we need; some of those powerful, penetrating X-rays which will show us our deformities and shortcomings and set us to work repairing them.

MRS. M. E. VAN LUVEN.
Oakland, Cal.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

A CLUB OF TEN!

Lyman Saunders, of Bloomfield, Ill., sends in a club of Ten Subscribers. Each subscriber gets an Art Magic, which alone is worth more than the one dollar paid, saying nothing of the fifty-two weekly visits of The Progressive Thinker. The one who gets up the club receives the book and paper free. Anyone can easily get up a club. No trouble whatever. Try it.

DO SPIRITS RETURN?

An Endeavor to Prove They Do Not.

Do spirits return to communicate with their friends? Have departed from their friends? These are questions of much importance, and are widely agitated to-day by people all over the globe, and has been an open question for centuries, but this late day and age there are millions of people who contend that this question is settled, and in the claim to prove that communication between the two worlds is possible. I must honestly admit that at one time I believed the very same thing. I know I have heard the thly raps, and I have seen the table tip, I have seen independent slate-writing, I have heard trances speaking, I have seen sheets of writing paper enter in between two closed slates, with no visible means of assistance, when it was as light as day and the slates and mediums were at my side.

I am not going to try to prove that it was not spirit manifestation, for I know that it was. I have simply mentored a few of the phases of mediumship that I have seen to let you know that I am acquainted with what Spiritualists contend to be the manifestations of spirits who once inhabited the house of flesh and passed through the change called death. I have seen and heard other things, but suffice it to say, that what I have seen and heard came from mediums who are mediums, and there was no magic or sleight-of-hand about it.

Alas, I cannot say that spirits do return, as once I believed they did. As positive as I am that it was not magic, I am as positive as I am that it was not spirit return. I do not differ with the Spiritualists simply to be contrary, but because I am a lover of truth, and I believe I have more of the truth than the Spiritualists. And I will express my thought in these columns, and I am a thousand times thankful that I am living in a day and age when a person is allowed to express his own thoughts without being certified or cast into prison for being insane, although there are thousands of "people-to-day who would not hesitate to end the existence of a man, woman or child here on earth, for giving utterance to thoughts which are not in harmony with their own ignorant thoughts." Ignorance is the cause of it all. Let us not show our ignorance by turning our ears or noses to the new thoughts, that we may remain ignorant, rather let us acknowledge it and give an open ear to all new thoughts, that we may become wise, since no man has ever known the whole truth, but each man a part of the whole, by exchanging thoughts with each other freely we may gain the whole truth individually, but not until we as individuals have become wise in all and all in one. I will not attempt to say how long it would take to reach this point, but I know that each exchange of thought is another step towards the truth, it matters not whether that thought is in the right or wrong. "It is better to do wrong than to do nothing, for good comes from wrongdoing." This is the motto of the thinking, and out of those others the truth will be brought closer to our knowledge.

Now, my thought is this: We are immortal beings, we are spirits now as much as we ever will be. I find that we are capable of protecting ourselves from the body any distance and seeing, hearing and knowing what is going on in a distant place, and that we are capable of reading each others minds. I find that we never forget that which we received through our physical or spiritual senses. I find that we have the power to tip tables, rap, write on slates or paper, or do or move anything we will subjectively. I find that the subjective mind is obedient to the objective mind, and this is where the delusion is. Right here is the question, and it arises: Has man two minds? Yes, man has two minds; not only two minds, but two of all his senses, the sense of sight, smell, taste, touch and sound are dual, physical and spiritual, objective and subjective. The mind is not exempt from the duality. All of the physical or objective senses are limited, while all of the spiritual or subjective senses are not limited. Man can see but a short distance with the objective eye, but with the subjective eye space is annihilated. This is termed clairvoyance.

The same with the ear; we can hear but a short distance with the objective ear, but with the subjective ear we can hear from one end of the earth to the other. The same with all of our senses; they are dual, we have two of each, physical and spiritual, objective and subjective. Therefore I say we have two minds, objective and subjective. The objective mind forgets, because it is limited; while the subjective mind never forgets, it is not limited. (For proof that this is true, ask the spirit who has visited a fortune-teller, life-reader, medium or hypnotist.) The subjective mind obeys the positive suggestions of the objective or subjective minds; it obeys first the objective mind that it is related to, if there are no objections raised by the objective mind, the subjective mind will obey and carry out the positive suggestions of the objective or subjective mind. The communication between two subjective minds is termed telepathy. And it is by suggestions the subjective mind or spirit control gets its name, then it says, "that is what they call me in the spirit world." This is true, it is in the spirit world, the same as all of our spiritual senses are always in the spirit world, and we never forget they ever will be. Our subjective mind travels by night and by day and visits our friends, relations and strangers, it sees what they are doing, it hears what they are saying, it knows their most secret thoughts and actions. There are no secrets in spirit life.

Omaha, Neb. G. W. BARNELL.

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A CREED

Which Will Provide for Expansion of Knowledge.

As the creed question is before the house, it seems to me that suggestions made are for the most part just and proper. There is another, perhaps, implied by all; I propose that it be added to whatever is enacted, namely: "These articles express our present belief and are according to the light as we now see it; but we believe that in the advance of science and the discovery of truth we will in future years see the necessity of revising and adding other articles to these, and it shall always be in order, whenever a majority of Spiritualists shall feel the necessity of such to call a convention and consider the same." I think no creed should be adopted without at least a two-thirds majority.

We ought not to be slow to believe that progress will be much more rapid in the future than in the past. The churches can't maintain their war against science; nature moves right on. If change in the churches for the next twenty years shall only equal the past twenty years, the principal Protestant churches will be wiser the Spiritualists now are. Nothing could tend to prove it more than the developments in connection with the Anti-Spiritualist movement. Whom the gods intend to destroy they first make mad. The falling strength of the churches in holding the scholarly element of their congregations has driven them to desperation. Something had to be done, and that quickly.

The slaughter of millions by the Turks called forth no such movement. The bloody class between Protestant and Catholic could be easily crossed over, and the cordial hand of Pope and heretic could be clasped in tenderest affection to crush Spiritualism. Talmage has been looked up to as a leader and flattered by the secular press, but since his assertion he would not prove it, that every medium is a fraud, every candid thinker must know, and does know, that what he asserted then and there was what he could not and did not know to be true, and must have been dictated in malice and falsehood. There are hundreds of those who always took pains to purchase his sermons because of the beauty of word painting, who now would not read them. This shattered confidence, constituting as it does the malady of admiration, is gone.

If Mr. Talmage had been able to show by any legitimate argument the truth of his assertion, he would not have ventured the gist of the argument on naked and unsupported assertion. His church-members will not be affected by it; with them the wish is father to the thought, but he has had quite a following outside of the church.

F. A. CHENOWETH.

PROGRESSION.

The Creed of Spiritualism Is Progressive as Thought.

To the Editor:—As some are laboring under the misapprehension that Spiritualists have no declaration of principles and are afraid or ashamed to define their belief, will you kindly publish the following extract from the officially adopted proceedings of the first N. S. A. convention in 1898, and have it re-adapted by the second National Convention at Washington in 1894:

"There is an infinite and eternal energy and wisdom manifested in nature, wherein man is the highest organized intelligence, subject to the law of progressive development.

"We affirm a belief in the continuity of all life, and in operation in accordance with intelligent law, and affirm a knowledge of conscious individuality after transition, with the power of communicating under proper conditions, and in accordance with natural law, with spirits incarnate; and we affirm a belief that spirit assumes its new relations in matter after transition; and we affirm a belief that the laws of spirit progress and evolution, manifest in this life, are not interrupted or suppressed by dissolution of the physical body, and that advancement comes only by and through individual efforts."

The fourth convention of the N. S. A. also further declared:

"That the love and guidance of our dear ones who have passed to the Summerland, is the strongest bond of human kind, and that the instructions of the highly developed spirits lead us to the exalted planes of intellectual illumination and moral purity; we declare that the teachings of the brightest spirit intelligences are incompatible with bigotry and tyranny, but are in consonance with the wisest liberty of the mind."

This leaves our "faith" precisely as it should be; to be sustained and developed by communications with the spirit world.

No doubt our progress will develop in future conventions other well grounded affirmations, as it has already in the spiritual press. But there is no strain vital to the cause calling for new declarations, additions or restrictions of Spiritualism at present. We have no power, more than any other "ism," to put a patent right on the laws of nature. No do we dare to make a creed. The world is getting tired of creeds. If a few Spiritualists attempt it, they will only form a minority faction; leaving the great body of us out—but still united on all the important claims of Spiritualism, to go on and perfect a Spiritual Science.

We still have a great deal to do in the discovery and application of the laws of nature; perfecting our lives by our philosophy, and our philosophy by accepting the divine plan of reciprocal altruism, giving less care to faith and more to knowledge, until our beautiful faith of knowledge, with its universal brotherhood, shall merge into the sphere of wisdom. All this is dependent upon no written creed, and must have "the wisest liberty of the mind," as our accepted declarations already teach.

J. MARION GALE.

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

VOL. 18

CHICAGO, ILL., SATURDAY, OCT. 8, 1898.

NO. 463

MUSIC IS INSPIRATION.

The Rhythmical Melodies of Nature and Art.

Music is a valuable accessory to the soul. It brings that interior harmony or a state of blessedness creating that profound sensation of love and peace, and infuses the soul with a light sublime. 'Tis the potent good of the universe. It speaks to us like some great celestial being imploring us to follow her. Onward! first she cries in loud strains. Next she beckons you to follow. Lastly she implores you in sobbing notes to love the beautiful and mingle with it. Often she beats a heart that's breaking—breaking because it can't stand a tear—bringing solace to the weary soul.

But first I will speak of the music around us, not made by the hand of man; the gentle breezes, sighing thro' the trees, the rippling waters, the fierce thunder. Those are the voices of Nature. The feathered songster that raises his head to sing his praises to the heavens. The tiny whispering grasses and insects hum, the tiny birds of springtime that come in whistles low. The human voice. This is all of Nature's music.

Next comes the music the composition of man, the grand old masters' work that lives throughout the ages.

First the soul must hear the delicious notes of the voices of Nature, and the beautiful or lowly environments must be impressed upon his mind. The artist draws his picture upon some tangible material, painting the sublime beauty in bright array. Or if the picture deals with the lower states, it must be of darker shades. But the artist that expresses his thoughts sets them to some beautiful or pathetic melody. Each strain of music vibrates with certain chords in our natures. Each is acted upon differently, and as the senses are affected by different strains, it leaves its impression. The composition of the religious strain with uplifting thro's leaves it light within our hearts. Thus we sit in raptures listening to its sublime melodious tones, and we feel as though something within us that fluttered like a bird rose and wanted to soar away. This is the grandest of all sensations. The soul kindles, the tender chord in our natures and makes us sigh for happier days, casting a gloomy sensation over us.

The mazy waltz only speaks of admiration and glory, a waving sensation that soon wears away. Thus the lighter ditties only belong to earth.

The dirge, the dreariest of all, only speaks of death, while the loftier strains carry us with them to higher spheres. Thus we catch a glimpse of the beautiful beyond.

Music is inspiration. It inspires us with good or saddened thoughts. It can inspire us to live a noble life, or to dwell in idle melancholy, or to live only for this life. Each strain has its music. Each tells of the condition the composer's mind was in at the time it was written. For the master will always paint the picture to correspond to his nature. I consider everything that is beautiful is music. If it does not produce a sound, it produces a profound earnestness on the soul. Nature is music. Heaven is music. Music leads us on to victory. A good soul is the sweetest music; a dark soul is a funeral dirge. BLANCHE MARGUERITE GROELI.

PRAYER OR WORK.

[Inspired by the poem in The Progressive Thinker, August 20, entitled "Pray Much," by Ella Wheeler Wilcox.]

'Tis not the weak, dependent man
That leads the useful life,
Nor woman built upon that plan
That makes the model wife.

These humble prayers, if God there be
Above Dame Nature's head,
Are begging words for things that lie
Has made—"Our daily bread."

If we have wronged our fellow-man
We know it very well;
If God can pardon, so he can,
And help those wrongs dispel.

If we have slandered or maligned
A neighbor, we must know
That neighbor feels somewhat inclined
To come and tell us so.

Let's go to her or him and pray
For pardon for the sin,
And let the Father rest one day
From our continued din.

Let's look within for fault to find
Before we look without
And clear the archives of our mind
Of every boarded doubt.

If God there be, He must be grand
And great, and good and kind;
He must quite independent stand
Above this finite mind.

He must know all there is to know,
And order things to be
As he would have them thus and so—
Throughout eternity.

I feel to say no God will curse
The man who stands erect,
A part of this grand universe,
And strives to be correct.

I love the man who tries to do
For others all he can,
And my God loves the man that's true
Unto his fellow man.

If those who pray are made by prayer
To feel improved at heart
It is no more than right and fair
That they should pray that part.

No fault to find should others have
Who think it wasting time;
Let each one furnish healing salve
To suit himself and crime.

Though I would work while you would pray,
Each one must do his best
For humankind each passing day,
If he would be progressed.

Pray on! Pray on! Sweet spirit, pray!
To whom? 'Tis left to you.
Our work—my work—no God will stay
When duty bids us do.

DR. T. WILKINS.

HONESTY IS THE BEST SPIRITUALIZER

It is also the Best Beautifier, According to a Certain Occult Society, of Chicago.

AN INCENTIVE TO HONESTY PORTRAYED IN VIVID COLORS—ITS GRANDEUR POINTED OUT—EVERY ONE SHOULD BE STRICTLY HONEST IN ALL THINGS, AND THEREBY CONTINUALLY RISE TO A HIGHER SPIRITUAL PLANE

That "honesty is the best policy" we have long been told, says the Chicago Times-Herald. With the idea of honesty as a specialist in character-building we have all been acquainted ever since Adam and Eve were children. That the ultra-honest man or woman is said to be exceedingly lonesome upon occasions we have most of us heard. But the idea of honesty as a complexion beautifier will probably be new to a great number of people.

"This is the idea, however, which a certain so-called occult society of Chicago is gravely advancing.

"Be honest, enough, and for long enough, and your complexion will gradually, assume the delicate, flawless whiteness of finest marble, the purity and transparency of a perfect pearl, and the lasting qualities of a piece of ancient parchment."

This is the statement which is just now inducing large numbers of Chicago citizens to forego even the disputed "white lies" so long considered by many people as absolutely necessary for the proper greasing of society and business wheels. To fit at all, even in a good cause, is just as innocent to the longest for purity and whiteness of the facial epidermis as to tell a "whopper." The man who insists that he doesn't belong to the N. T. C. Club, merely because he desires to be civil to an old friend, while all the while he is burning conscious of the club button which he has hastily concealed in an inner pocket, will never be noted for his perfect complexion. The woman who invariably polishes about not being at all busy when the caller, who is hindering the work which is fairly crying to be done, asks the momentous question, might just as well fabricate an entire romance, so far as her complexion is concerned. Even the time-honored fibs concerning the size of the fish caught during the summer vacation or the number of times a woman on earth "ever really uses"—although she does "just dab a little on her nose now and then"—must go. You must be "honest enough" and "long enough," too, if you wish for beautifying results. In these qualifications lies at once the safeguard of the people, who are now presenting a course of strict honesty for dermatological reasons, and the despair of the people who are taking the course.

SWEET SCENTED TRUTH TELLERS.

When the famous sister of an equally famous beauty specialist and woman improver in general solemnly assured her readers, some three years ago, that "the really and perfectly truthful person exhaled a delicate perfume, as beautiful and evanescent as the odor of a blossoming violet," and also promised the truth keepers of the earth that they would specially attain to great physical beauty, the condition which no woman on earth "ever really uses"—although she does "just dab a little on her nose now and then"—must go. You must be "honest enough" and "long enough," too, if you wish for beautifying results. In these qualifications lies at once the safeguard of the people, who are now presenting a course of strict honesty for dermatological reasons, and the despair of the people who are taking the course.

DOCTRINE OF THE CULT.

The reasons given as those underlying the truth-and-complexion-beauty idea are as follows: "Every fib a man or woman tells, every insincere thought or action even, helps to rob him of the perfect purity and whiteness of the skin, the wide and open glaze of the eyes, noticeable in a little child," is the explanation one Chicago truth teller, who was made so because of her intense desire for a spotless complexion, gives. "The matter," "It does this because insincerity, wrongdoing of any kind, poisons the secretions of the system, spoils the work of the stomach and digestive organs, and produces a tendency toward biliousness, which, as we all know, disfigures in its effects upon the skin. Persisted in, trying and falsifying will bring the shifty glaze, the yellow or reddened skin and loose mouth noticeable in the professional thief or liar. For lying, even the slightest prevarication, spoils every part of the physical development alike. No liar ever stands up as straight as the truly honest man: no fibbing woman ever has as sweet and tender a mouth as her truthful sister. The complexion merely fades first because it happens to be entirely dependent upon the interior condition of the body. With the poor digestion and unwholesome breath resulting upon the constant telling of lies or indulging in insincerity of thought or action the wretched or darkened complexion must necessarily and inevitably result. Let the victim of this condition go back to the truthfulness natural to an innocent child and the complexion will, in course of time, renew its childlike purity. The really truthful woman, for instance, will possess a complexion like a baby's for softness of touch and coloring, and her breath will be as pure and sweet as that of a little child."

IT'S SO HARD TO BE TRUTHFUL. Already, it is whispered, some serious complications have come about as the result of sudden and unexpected truthfulness upon the part of some one heretofore only as venacious as the rest of mankind.

"I had an awful experience the first day I tried to be utterly and completely truthful," wailed a clever little Chicago woman not long ago. "You know the woman who told me about telling the truth for the sake of a good complexion also told me that I must be absolutely and perfectly honest if I wanted to earn real success in business and in facial beauty; it was in trying to obey her directions that I came to grief."

"Honesty attracts honesty," she insisted. "If you keep on telling the truth, although it may be hard and your experiences trying at first, you'll gradually get so truthful that you can't help being honest. Then you'll be just as successful as you could wish, no one will cheat or try to cheat you, not even your dressmaker or the policeman, and your skin will be perfect."—But you must tell the truth about the whole truth, and nothing but the truth from the outset if you want to attain these delightful results.

BUT DON'T TELL ALL THE TRUTH. "The remembrance of that day is a perfect nightmare to me," the narrator continued, with tears in her voice, if not in her eyes, "for I really told people what I thought of them for once, and some of them haven't spoken to me since. Those who have are exceedingly chilly to me these days, and the only friend I have in the world, to be sure of, outside of my husband and baby, is a girl to whom I told the simple truth, though she thought I was a little clever and pretty. Even then I didn't tell her the whole truth, for I never said how much prettier I thought she'd be if her nose wasn't so awfully shiny. The only comfort left me in life is the fact that my complexion is decidedly improving. And since I began to tell the truth always," she finished joyously, "I simply can't keep my tan no matter how much I'm exposed to the hot sunshine."

In addition to the complexion-beautifying virtues of truth-telling its devotees are promised that every friend lost will be presently restored to them with thousandfold interest, and that so perfect will be their physical and spiritual "atmosphere" that they will be positively irresistible both in business and society.

"And," adds the woman who has been largely instrumental in getting up the truth fad in Chicago, "it's really a good way to induce people to stop lying, no matter how you do it. If the hope of securing a perfect complexion—and it's a hope founded on honest facts, too—will persuade 'em to do so, all the better for their morals and facial beauty. Stop telling untruths and thinking them, and your skin will be white and lovely enough for anything!"

While all that is promised in the above may not be obtained at once, yet all must recognize the beauty and grandeur of honesty. Let every one carefully read and re-read the above. Then lay it aside and ever afterwards read it monthly during the whole of the natural life. I shall do so.

CHICAGO, ILL. TRUTH TELLER.

Two Workers United. On Saturday, September 17, two good honest workers for the Spiritualistic cause, Mrs. Annie Wagner and Mr. Paul Gillette, of Omaha, Neb., were united in marriage at the home of the undersigned. Two kindred souls thus officially made husband and wife, have affinities which indeed make the twain become one in spirit as well as in flesh. May the spirit world, whose advocates and very able instruments they are, guide them safely through all the difficulties of this earthly life, bless their work and efforts, to bring the true light to humanity. Mrs. Annie Wagner is known to the undersigned as one of the most honest, well developed clairvoyant and test mediums and her public platform work is of a very high order. Mr. Gillette, the secretary of the Nebraska State Spiritualists' Association, has developed as an excellent and gifted inspirational speaker. His lectures are clear, to the point and very powerful, and are a great help to the cause indeed. The work of these two together cannot but be very effective and successful, and knowing them both for the last four years, and having observed their work very closely, I cannot but do them justice by saying that Mr. and Mrs. Gillette are very gifted and able workers and mediums, and that I heartily recommend them to all the Spiritual societies in this country. They intend to take up work in the Spiritual field very soon and are open for engagements. All correspondence please send in care of the undersigned, to whom it is an honor and pleasure to recommend these worthy workers to the Spiritualists of America. MAX GENTZKE.

West Point, Neb.

THE NEW DAY.

In the newly dawning day
Shadows will all be swept away,
Right, not might, supremely sway.
And peace alone will reign.
Our God will be the Perfect Love,
Such as the angels know above.
And like a brooding mother dove
O'erspread all earth the same.

In the newly coming day
There'll be no room for vain display,
All falsities be blown away.
By Justice, Truth and Love—
All sorts of slavery sink from sight,
Beneath the blaze of Heaven's light,
And freedom in her happy flight
Soar on to heights above.

JILLIA H. JOHNSON.

THE ROMAN CHURCH

Before the Philosophy of History.

[Translated by Ernest S. Green for The Progressive Thinker, from La Union Espiritista, of Barcelona, Spain.] The idea of the Trinity, of the immortality of the soul and of the metempsychosis were known in ancient India. Timothy of Laertes, a contemporary of Socrates, four centuries before the Christian Era, was the first in Greece to speak of the Trinity.

Plato proclaimed three hypostases or modes of existence of the deity. First, a supreme God; second, the Logos or word, and third, the spirit or soul of the world.

The Tatars also recognized a trine God. Mr. Molere, in his "Metaphysics of Art," traced the æsthetic and fine arts to the idea of the Trinity. For instance, geometry is based upon the triangle, and the triangle upon the Trinity; thus bringing the Trinity into the category of science—a semblance like the monad and triad of Pythagoras, which represents the spirit and the material.

The confessional was known in the mysteries of ancient Egypt, of Greece and Rome. [Not knowing what country is here meant, I am unable to give the English equivalent of this word.—G.]

The fall of the angels is found in the Shastras, the sacred laws of India. Because the Greek Jews of Alexandria translated the Bible into Greek, they received the anathema of the Jews at Jerusalem. Thus they became converted into sects, adopting the doctrines of Plato, which accommodated the Christian idea, thus preparing the Roman Church.

The most ancient gospel was written in Syro-Chaldean, and was that of Matthew, which was afterwards destroyed. The destruction of this manuscript and the burning of the Alexandrian library are two circumstances the motives of which are open to suspicion, and the motive of the crime is not given us to comprehend.

The ancient Greek philosopher Ptolemy, describing the kingdom of heaven, said: "We might see the mansions of the blessed, could we get a little further out of our gross atmosphere, much as the fish might view our earth by mounting upon the water lily."

Plato, described, purgatory, saying: "Those who are not entirely criminals, nor yet absolutely innocents, will go to Aqueduct (those familiar with Plato's writings will know what this word is in English—don't—G.), and there suffer the penalties proportioned to their crimes, until purged of their sins, when they will be admitted among the blessed, where they will receive the recompense for their good deeds."

In ancient India woman, before the law, was the equal of man. The word Dam (Madame) is more ancient than the Sanskrit, and means "love of the home." The woman was the priestess of the home and prepared the sacred Soma plant for the sacrifice, an interesting account of which may be found in the "Bhagavad Gita."

The story of the resurrection has been common to the gods and heroes of all lands. Among those resurrected were Adonis of the Phœnicians, Osiris of the Egyptians and Atis of Phrygia.

As to the immaculate conception, there are many such recorded in the Sacred Books of the East. As an example, Fo, the man God of the Chinese, was said to have been born of a virgin impregnated by a sunbeam.

VICTOR OZCARIZ.

Minnesota State Association.

The first annual convention of the State Spiritualists' Association of Minnesota was held in this city September 6 and 7.

The attendance was large considering the counter attractions of the State Fair and Carnival of Fire. The speakers from abroad were W. F. Peas of St. Louis, George J. Colby, of Florida, Mrs. McFarland of Winona, Minn. Local mediums participating were Mrs. C. D. Prudden, Mrs. Frank Shaff, of Minneapolis; Mrs. E. L. Lepper and Mrs. A. Talcott, of St. Paul.

Charters were granted to the Washington Union Spiritualists' Association of Minneapolis, Lincoln Band, of North Hamilton, Washington Union, of Eagle Bend, Minn., and of Peace, are to the Ladies' Auxiliary of the State Association, of Minneapolis.

The election of officers resulted in the choice of the old board, with the exception of three trustees. The following are the officers for the ensuing year: President, J. S. Maxwell, St. Paul; vice-president, C. D. Prudden, Minneapolis; secretary, N. C. Westcott, St. Paul; treasurer, H. B. Lepper, North Hamilton; trustees, Frank Shaff, C. M. E. Ridge, H. A. Maas, O. J. Johnson, J. S. Fritzen, all of Minneapolis.

N. C. WESTERFIELD, Sec'y.

A LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and thin feet;
His playmate had been hard and long,
But in the summer's noontide heat,
"I'm glad I'm home!" he cried, and
began

His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.
"I wonder why," his auntie said,
"This little lad always comes here,
When there are many other homes,
As nice as this and quite as near?"

He stood a moment deep in thought,
Then with a low light in his eye,
He pointed where his mother sat,
And said: "She lives here; that is
why."

With beaming face the mother heard;
Her mother heart was very glad,
A true, sweet answer he had given,
That thoughtful, loving little lad.
And well I knew that hosts of lads
Are just as loving, true and dear;
That they would answer as he did;
"Tis home, for mother's love here."

—Christian Advocate.

HYPNOTISM ELUCIDATED AS AN ART.

Secrets of Inducing Hypnosis, as Explained by Doctor Sidney Flower.

MUCH DEPENDS ON EFFECT—OPERATOR MUST UNDERSTAND HOW TO INSPIRE CONFIDENCE—ALL HYPNOTISTS, HONEST OR DISHONEST, MAY BE CLASSED AS EGOTISTS, HUMBUGS, OR ENTHUSIASTS.

It is assumed that you who read these lines intend to put the instruction here presented to a proper use, i. e., to make of hypnosis either an educational agent, a curative agent, or a means whereby the supernatural powers of the human mind, as evidenced in clairvoyance, may be studied to the best advantage.

It is further assumed that you need addition and directions more than argument, and I therefore refrain from cumbering these lessons with theories, or a discussion of theories, giving you only such reasons for certain directions as seem necessary to support the reasonableness of these directions.

Hypnotism's place is the sickroom or the hospital. Take your first case, a man who complains that he has been unable to sleep soundly for the past three months. Put him into a comfortable chair facing the light, and make sure that he is comfortable. Shift him about until he is resting, and says he is resting. Do this for effect. Every-thing in this work depends upon the effect you produce upon the patient's mind. Even the sleep you intend to give this patient, on the coming and succeeding nights when he is far away from you will depend upon the effect you produce upon his mind by your preliminary acting.

You are not, while engaged in this work, a man of original thought; you are simply an actor, weighing tone and gesture, testing the effect of a glance, a sentence, a frown, a compression of the brows, a suggestive utterance, testing the things weighing them, trying and withdrawing them according to results, even as the regular physician tries and withdraws his material remedies according to results.

You are working upon a system; you are endeavoring by all means in your power to so impress the mind of your patient with a sense of the weight that attaches to your words that he will accept without questioning what you tell him; will believe, and so will realize what you tell him to realize. He will feel drowsy when you say that he is feeling drowsy he will sleep when you say that he is sleeping.

Now you understand how important it is that you should weigh all preliminaries, because success in your business and in your life depends upon how quickly you succeed.

THREE TYPES OF HYPNOTISTS.

You fall into one of the three types of hypnotists:

1. An egotist, ignorant and vain.
2. A self-confessed humbug.
3. A single-hearted enthusiast.

This classification includes all operators, whether honest or dishonest. The single-hearted enthusiast is the only one who knows himself to be a humbug, knows that the success of his work is dependent upon his power to work upon the power of his patients to believe, i. e., upon their credulity, then he is an actor; and it makes little difference whether he calls himself a humbug a dozen times a day, provided that he does not say it aloud, and guards his opinion of him. He will make a good hypnotist, because he will calculate patients and study effect.

The ignorant egotist is also a good operator, because his egotism gives weight to his words; he believes in himself, and this belief is a power.

The enthusiast acquires all his force in common with the egotist from this belief, but how different the source of the power. In one it is drawn from a love of a seeming truth, from a love of the work itself. Note that the self-confessed humbug has not this belief in himself at all, but rather a self-conceit. However, his dramatic ability supplies him with the earnestness needed for success, and he can impress his patient as successfully as either the egotist or the enthusiast.

A very beautiful study this, since it leads to an understanding of human nature, its heights and depths.

METHOD OF SECURING SLEEP.

You have put your patient in the chair, and turned him with his face to the light in order that the glare may be more speedily turned away from him. If he is duly impressed he will be grateful to think that you single him out specially for this lengthy sitting, and he will esteem himself fortunate that you are disengaged for an hour. Such a one is easily hypnotized. Where there is content there is an affable disposition to obey suggestions; waste no more time in preparation of the mind of such a one, but proceed to put him to sleep, according to the method to be detailed herein later.

Now pause and watch your man's expression. You can judge his caliber by the effect of such a speech upon him. If he is duly impressed he will be grateful to think that you single him out specially for this lengthy sitting, and he will esteem himself fortunate that you are disengaged for an hour. Such a one is easily hypnotized. Where there is content there is an affable disposition to obey suggestions; waste no more time in preparation of the mind of such a one, but proceed to put him to sleep, according to the method to be detailed herein later.

If your patient should be one of those well-bred persons who will seemingly acquiesce in the suggestions of the operator from a sense of politeness, rest your content, because this very politeness, this good breeding, will cause him to fall asleep later at your suggestion.

Suit your preliminary talk to the appearance of your patient, and do not, above all things, talk boastfully to well-bred, quiet, self-possessed persons. A talk of some kind you must give them, of course, remembering that as you impress them in the first place so they will afterward react.

him to fall asleep later at your suggestion. Suit your preliminary talk to the appearance of your patient, and do not, above all things, talk boastfully to well-bred, quiet, self-possessed persons. A talk of some kind you must give them, of course, remembering that as you impress them in the first place so they will afterward react.

DEALING WITH REFRACTORY PATIENTS.

But suppose that your patient is of harder metal, suppose he is not particularly well-bred; suppose he grins broadly, winks, or looks sharply at you as you speak—are you thereby discouraged and rendered speechless? By no means. In this work, please remember that audacity, audacity, and more audacity is always successful.

For such a one shift your course and tack easily in another direction, as follows:

"ASHAMED OF JESUS."

Spiritualism Has No Affinity With Falsehood.

There are two kinds of Spiritualists: those who fearlessly avow themselves and those who would appropriate the joys germane to a newly found truth, yet shape all their action by fear of God-Grundy. The religion of the cruder Christian is almost entirely made up of testifying in public that he is "not ashamed of Jesus." We have a similar class, who, on the same basis, go quite beyond the Christian, and make themselves very offensive by antagonizing other religious beliefs with a positive "I am wiser" (in place of holier) "than thou." The work of the secularist is a Godsend to these, who delude themselves in supposing this manifestation of the lower nature to be evidence that they are Spiritualists. Now, while the negation of religious error is a most worthy work, more can certainly be effected by uniting our effort with the already organized forces of the spiritualists, than to thus divide our energies and lessen our power for spiritual work; and this, too, holds good with other reforms.

CLUBS CLUBS!

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. 10 yearly subscribers, 10 Art Magics, \$10.

"Insomnia is an effect, not a cause. It is our business to remove the cause of insomnia and so remove the insomnia itself. I shall teach you first how to relax the muscles of the body, then how to fix the voluntary attention upon a given point, and in this way we shall produce in you a drowsiness due to a fixation of the attention upon a simple process; we shall deepen that drowsiness by suggestion, and you will finally sleep. Then by revivifying our power you will do for yourself to-night what I shall do for you here, and you will go to sleep to-night. Do you understand?"

Observe that you have by your frankness pleased him, disarmed all opposition. Now follow up your advantage thus: "It is easy to prevent yourself from being put to sleep; it is not so easy to carry out carefully the instructions given you, and thus allow yourself to be influenced. It may take a little time for you to grasp the importance of becoming instantly passive, letting go all tension, telling yourself that for once in your life, at all events, you will be absolutely obedient, and sink your own individuality. You can readily understand how necessary it is that I should have your full co-operation in this work; otherwise, if your will conflicts with my suggestions, I might as well accept defeat at once, because the operator has only such influence as his patient permits."

ALL MEN ARE PLIABLE.

At the sentence, "You can readily understand," accept the "you," and thus strengthen the compliment to his understanding. He must have a weak point somewhere, and probably this is it. He flatters himself that he is not easily deceived, and such men are invariably easy to handle, being but wise in their own conceit. Tread cautiously, therefore, insinuating a wisdom beyond the average as your patient's portion, and in a little while he will pass into the same condition of mental content as No. 1. A little knowledge of human nature, a little more experience in this work on your part; but all men are oranges with soft interiors—only the peel is thicker in some than in others.

When he has reached the required condition of content he is passive, and you may proceed to teach him relaxation and concentration, which will be explained in another chapter.—Dr. Sidney Flower in Journal of Suggestive Therapeutics.

Infinity—Immortality—God.

The highest proof of our immortality is the fact of the illimitable power of our intellect. Its capacity is infinite; there is no end to its power of memory. Billions of facts it treasures up, and still no sign of limit. Now the infinite animals the limit is very short; it is finite. Time, space, the human mind are infinite and therefore imperishable. On the contrary, it seems reasonable to assume that, as we present to the world a self-respecting individuality and avoid aping the doings of the cohorts of error, not with antagonism, but in all kindness the while, we will command the respect of those yet blind to our light; and by free and kindly intercourse with them at last win a hearing. It seems to me that only those who have skimmed the surface, could deem it necessary or even advisable to report any of error's methods. So wide is the field before us, so great its scope for improvement, so needful to keep ever before us the difference between the living present and the dead past, that the diligent mind is shocked at such imitations of popular absurdities. Originality and invention have their proper field; and it is evident that had we the enterprise of our Christian neighbors in the use of new and original methods, we could make a gain.

H. W. BOOZER.

Grand Rapids, Mich.

Spiritualism is the first step toward the breaking of the seals of that apocalyptic age—the death-warrant of materialism.

The gardens of the Spirit-world are planted by good deeds, noble thoughts and aspirations, and destroyed by wrong actions, degrading and debasing thoughts and habits.

Spiritualism is young, and sometimes crude, but her thoughts and purposes are pure and noble.

CLARKE IRVINE.

Oregon, Mo.

LINCOLN PARK.

Moonlight Rambles Therein
—Then and Now.

THE TALL, QUEER SORT OF A MAN GIVES VENT TO HIS PENT UP PHILOSOPHY UNDER THE SHADOW OF "OLD ABE," AND THE JOLLY FAT MAN LISTENS.

"Strange," isn't it? exclaimed the easy-going, good-natured man, "how the women can ride a bicycle all day in the hot sun and not complain a bit, when a few years ago, they couldn't walk a block without a parasol over the head. They would be freckled, tanned and sun struck all together."

"The queer sort of a man caught the cue and forthwith proceeded to let loose the compressed thought that had been accumulating all day. "Yes," said he, "this strange how customs, habits and beliefs have changed within fifty years. If old Brown, now about ninety years of age, had prophesied fifty years ago that people would see women riding on wheels through the streets and parks, knocking down people and tearing round like mad, he would have been called crazy, sure. Fifty years ago! Just think of it! Slavery was in its glory! Aristocracy was flourishing, and the whole country was fast becoming a lunatic asylum."

"What a time Professor Morse had getting Congress to give him respectful notice of his telegraph. He was ridiculed and scoffed by the wise-heads."

"How Benjamin Harrison, senior, would have stared if in his day he could have seen the 'Yessuvin' coughing up gun-cotton and spitting with such tremendous fury at the enemy; and the terrible torpedo boat, also—wouldn't Commodore Perry have stared in astonishment at our modern Commodore's and Admirals conducting a naval battle?"

"Dynamite, nitro-glycerine, smokeless powder were not very plenty in the days of the Revolution. Had we been living then we would have had to saddle a horse, or roll in the lumber wagon, or plod along beside the ox-team to transport our valuables from one town to another. From a six months' journey with wagon train and Indians to excite us into constant motion, we have reduced the trip to three or four days of whirling and rushing over bridges, up steep mountainous grades, through the tunnels, now hanging over ragged precipices, again skurrying across miles of level prairie."

"The 'Yessuvin' has been discarded for the street car, drawn by horses, that have in turn been replaced by the trolley, at the rate of twenty miles an hour."

"Bicycles put to shame the old-time 'walk through the park, and the electric horseless wagon is as common as was the carriage a hundred years ago. We would over the tops of the hills, and on the elevated trains, and catch a glimpse of what the people in the second day have for breakfast; while our partner in business may be rushing through the underground depot from another part of the city."

"Wonderful are the mechanical inventions, and marvelous are the improvements in such a little more than fifty years. Great lights, electric lights, rapid transit, telegraph, talking in the telephone, speaking into the phonograph and preserving the accent and inflection of the human voice to a remarkable degree of perfection. Photographing sound, and the planets and stars a million miles distant; all of these marvelous achievements are beyond the capacity of man's calculating powers, and we are prostrate with amazement."

"Yes," said the fat man, "I'm mighty glad I didn't live in those slow, poky times. Great Scott! you couldn't sell a hundred dollars worth of goods in a month, and I don't suppose they knew anything about stock exchange and mining and railroad stocks, etc. Think of some of those folks taking in the corn and wheat markets! And that going across the plains with ox-teams, with Indians prodding a man's liver by the way of encouraging him to move on! Excuse me! I'll take a sleeper in mine, if you please. These days of hustle are more to my taste."

"And the fat man settled back to puff at his cigar for a few minutes, while the 'Professor,' as he was persistently dubbed by the fat friend, continued in his soliloquy."

"Think of the religious changes also, as well as other improvements!"

"There you go again on religion," said the provoking fat man, but the queer sort of a man couldn't be shut off. He was wound up."

"Then they drowned, tortured and even hung men and women in this free America. Called them 'witches,' etc., but they were no different than the mediums of to-day."

"They are called clairvoyants, palmists, psychics, astrologers, healers, Christian scientists, mental and faith cures, and goodness knows what else. They are all from the same piece of cloth. A prophet eighteen hundred years ago is a psychometrist, or an astrologer, or a medium, to-day. Public sentiment did not tolerate them those days as much as now."

"In slavery times thousands of Christians insisted that the African had no soul. Now, millions of black men are forcing the whites to recognize their brain power."

"Then the preachers used to expound vigorously the doctrines of hell fire and damnation to an alarming degree of forcefulness."

"Now the modern clergyman steers as far away from such subjects of horror, as a steamboat pilot would shun the ragged jaws of rocks in the river."

"Times have changed! That's all. Free thought is now tolerated and liberty of action is allowed to everyone. Just look at the swarm of young people out in this park every night, and only a few policemen in the entire grounds."

"And arrest is of rare occurrence. Could this have been witnessed fifty years ago? No, sir! The restraint of law makes the oppressors of law. The more law you try to enforce, the more violators there will be. Tell a man he shall not do a thing, and you have suggested to him that he can, for he would not have thought of it had nothing been said. Our laws are not half enforced, simply because there is no need of it. Erase half of the 'thou shalt not control,' and 'thou shalt not restrain,' etc., and I venture to say there will be less transgressing of the rules of society than at present. We are in too much of a hurry to be bothered with so many laws."

"Notice the rush and haste of everybody. When and how to get there is the prevailing watchword."

"Imagine Daniel Webster talking through a coffee mill, hung on the wall, at somebody in Chicago. Methinks Benjamin Franklin would express himself somewhat surprised at the apparently limitless kite-string. We stick our nose in a gutter perch a saucer and yell 'hello, central!' and wait a minute comes from the sweet-voiced, pink shirt-waisted girl at the other end of the wire."

bullet which was buried in the man's internal machinery some thirty years ago by the direction of a Johnny Reb."

"Then woman asked for wisdom of the man according to the instruction of Paul."

Now, woman studies law, medicine, carries on her own business; graduates from her college qualified to preach, practice law or medicine; cuts a man's leg off with cheerful alacrity; obtains a divorce if she wants to; and the man stands by with a ghastly grin on his face and not a word out of his head."

Spirituality is now becoming a mental and moral growth; and religion means a living philosophy and demonstration of the truths of immortality. Facts are the demand of the world to-day. Theories and assumptions are things of the past. Ceremonies and dogmas are not in the progressive race. "The church," says Dr. C. A. Briggs, "has lost the confidence of the people, in its ability to teach them the truth and in its authority as a divine institution."

Col. R. G. Ingersoll said, 'I have insisted that in this life and in another, man will have an everlasting opportunity of doing right, and that there can be no hell in which a man will not have the privilege of behaving himself, and there can be no heaven in which a man will not have the liberty of acting like the devil.'

"Bolt's all right," ejaculated the fat man, "I go to hell and find Bob there. I'm going to stay for I would rather be with pal Bob than to be in heaven with blue John Calvin. Hello! look at that spanking team of greys! Say, I'd like to know who owns that team."

"Well, it is getting sort of chilly; guess we'd better be moving home, partner," and the fat man shook himself together and "Old Abe" smiled down upon the funny couple and the queer sort of a man knew he could see the mouth twitch comically and the right eye wink, and hear a voice say, "It is not all lost; he will remember some of it, especially what Bob Ingersoll said."

The fat man was whistling softly to a poodle dog as he slowly walked toward the corner.

"Won't you have a glass of beer before you go home? No? Well, so long, Professor."

"Good night," said the queer sort of a man, as he thought "I wish I could take things as easy as that fellow does."

And the fat man fished the latch key out of his pocket and thought, "If I knew as much as that old chap does, I'd be a preacher; I'd preach the sort of a man."

A CHALLENGE.

D. W. Hull Writes as Follows to the Webb City (Mo.) Sentinel.

I learn that your paper of yesterday contains a caustic criticism of Mrs. Josie Polson's lecture and tests of last Sunday. The average editor never leads out in any reforms; nor does he ever attempt to educate the people. His business is to cater to the prejudices of the people and reflect their views. We have many papers under the cognomen of The Sun that should be called The Moon, as their several dull lights have been borrowed from a less brilliant orb than that luminary.

"Like priest like people." The daily journals represent the people, and the people represent the teaching of the clergy, while the clergy themselves give forth the echo of the past. Indirectly the clergy are responsible for all the opposition to reforms in science, religion, politics and society, and this opposition is always covert. There is no square, stand-up, face-to-face meeting of their opponents, but a sub rosa suggestion, as to the sanity of those who differ from them, or hint as to the morality of their characters."

I now propose to test the sincerity of their professions. I am going to show to the people in the vicinity of Lakeside Park Spiritualistic Camp-meeting that the clergy themselves have doubts of the logic of their position on the question of differences between us, and, with that object in view, I invite them to select a man from among them, or bring a man here from any point they desire, and meet me in public discussion on the issues between the evangelized churches and modern Spiritualism, such discussion to occur in any town or city along the line of the electric railway, and to continue four to six nights, two hours each session, and to take place at some of the houses of this camp-meeting as may be desirable, the range of discussion to include the Bible, science, philosophy and reason."

I have no hopes that such a discussion will ever transpire; but whether it does or not, this challenge will prove that while we have perfect confidence in our position, our opponents feel at least a little shaky as to the soundness of theirs. "The good shepherd" gives his life for the sheep. The hiring of death when he seeth, because he is a hiring and careth not for the sheep."

"O Israel, thy prophets are like the foxes in the desert; yet have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the day of the Lord."

SILENT HEROES.

The man who is ready to give his all
For what he thinks is right,
Who shoulders his gun and answers the call.

Who his country has battles to fight,
Is a hero and merits a hero's reward,
His praise should be earnestly sung;
But another who shines in the sight of the Lord

Is the man who can hold his tongue.

The man with the silvery voice who can win

For the cause that is just in debate,

And the man who sees danger, yet bravely goes in

While others in agony wait.

Are the men who invoke the world's wonder and awe.

Their praises are earnestly sung;
But the bravest of mortals that I ever saw,

Is the man who can hold his tongue.

Weave chapters for those who have won in the fray—
Who have struck that the slave may be free;

For the men who brush old superstitions away.

And for those who are heroes at sea;
But there is another who merits a place
Among people whose praises are

The heartbroken man with a smile on his face
Who can suffer and hold his tongue.

—S. E. Kiser.

"After Her Death. The Story of a Summer." By Lillian Whiting. No man that loves spiritual thought can fail to be fascinated with this book. Beautiful spiritual thoughts, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

A RETURN TO NATURE.

Experience of an Ex-Evangelist.

To the Editor:—As an ex-evangelist and pastor of orthodox, I beg space in your up-to-date paper to give some of my experiences and departure.

In 1893 I began my work as pastor in the village in Central Nebraska, with a naturally somewhat expanded idea. It only took about one year for the church to discover that I was unsound in "the Faith." So then with my advanced ideas I began evangelizing, and in two years added nearly 300 to the church for which I was laboring. But every now and then I was taken to task for heresy and unbelief—people that could not perform the simplest sum in addition often becoming judges as to my correctness in explaining the scriptures.

In the winter of 1897 I said that investigation is the daughter of doubt and the mother of progress; also that there could not be a natural fellowship (the only true fellowship—without hypocrisy, thought, and according to the meaning of the word religion, which is to bind back again to the only true religion was that which would bind us back again to natural laws, physical and spiritual. It was only necessary to express such ideas to be considered no more an orthodox by the church element.

I had preached myself out of the church and am now branded as an apostate, heretic, etc., by some of the good people I brought into the church. But inasmuch as my preaching was still in demand, and even several of my old church members demanded it, I set about to establish a new religion, but to restore or return to that religion which is as divine as nature and lasting as time.

By your permission I will outline the move that is taking place in these parts and meeting with splendid results, as given below:

"THE CHURCH OF NATURE."

When in the course of human development we arrive at that state of intellectualness to see that the prevailing religions do not meet the needs and permit that progress that the human family is destined to, it behooves us as thinking beings to seek for a better system, a system that is unchangeable, custom or discovery, and will defy growth and permit the utmost liberty of thought and scrutinizing research.

In order, therefore, to meet the needs of progress and intellectualness and promote natural fellowship among mankind, we attempt the establishment of a new religion for the purpose of negating the ideas and practices of natural laws, such laws being as divine as nature and as lasting as time, thus adjusting itself to the wants and conditions of all locations, peoples and ages—being by such cosmopolitan, and we herein christen said institution "The Church of Nature," and its adherents the Disciples of Nature. The church taking up the work of educating where the school leaves off, education thus becoming a factor of our life from the cradle to the grave. And we submit the following golden cords as principles that shall bind us into a fellowship divine. That in presenting yourself to become a member of this organization you indicate by that act that:

- (1) You will study and strive to come into harmony with the laws of nature and nature's God.
- (2) You will exercise the utmost caution in avoiding acts that are out of harmony with natural laws.
- (3) You will endeavor at all times and places and under all circumstances to bring your moral, intellectual and physical nature to a higher standard of excellence.
- (4) You will exercise the same temperance in your acts of pleasure as you would in your daily work.
- (5) Your relation toward the world collectively and individually shall be as you would have it towards you under the same circumstances.
- (6) You will help study and work for a system of ethics that will better mankind in every way, with keeping with the age at least in short, special privileges to none and justice to all.
- (7) In conclusion, that your conduct and life shall be governed by your best knowledge of virtue, honesty, justice, truth, duty, integrity and love.

Already this move has met with great encouragement, and I think within one year the move will be stronger than the combined membership of orthodox here. Yours for progress,

J. W. HILL,
Dorrington, Neb.

Nebraska State Association.

On the 14th and 15th of September, the State Spiritualist Association of Nebraska held its fifth annual convention. Some important measures were passed to regulate the organization of ministers, license mediums and grant of membership to applicants. The election of officers resulted in H. C. Madding, president, Murdock, Neb.; G. S. Clock, vice-president, Lincoln, Neb.; Paul S. Gillette, secretary, South Omaha, Neb.; W. A. Dole, treasurer, Beatrice, Neb.; Geo. Seifert, third trustee, Lincoln, Neb.

The association will endeavor to put a missionary in the field and hold a grove meeting the coming summer. We have made remarkable growth the past year, indeed more has been done to build up Spiritualism through the State Association than in the preceding years of its history, through the same channel. At the mass-meeting on the evening of the 14th, William E. Bonner delivered a very bold address that left a profound impression on the thinkers present. He was followed by Mrs. Bonney in an inspirational address of marked worth. Mrs. Annie Wagner (now Mrs. Gillette) closed the evening with convincing proofs of psychic power and inspiration. The following evening the president and secretary spoke to a full house, followed by Mrs. Gillette with the demonstration of spiritual power.

PAUL S. GILLETTE, Sec'y.
South Omaha, Neb.

KEEP IN STEP.

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage and handling. If you take in step with our great movement, keep in step with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage and handling. If you take in step with our great movement, keep in step with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage and handling. 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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

J. McCullum: Q. I perceive by reading your replies and articles you are in the gall of bitterness and bonds of iniquity. You should seek reconciliation with God. You will sell your house and lands, your wife and children, your comforts and life, for that joy which comes of serving God. You say prayer to God cannot change the falling of a leaf. When you make that assertion, you lie. Will you not come to God?

A. If "being reconciled to God," means the narrow bigotry, and ignorance of this correspondent, I am devoutly thankful I have it not, nor shall I seek it.

If it means the utter, boasting selfishness that will "sell house and lands, wife and children," to gain the joy of "serving God," to desire it ought to bring the blush of shame to the cheek of the most degraded savage. When the amenities of gentle life are broken down with the "lie" directly charged, argument is useless. I do not reflect back this serious asseveration for I do not doubt this correspondent's honesty, and because I do not, I pity his intolerance and ignorance. If he was better informed, he would not be hobnobbing in the old path and accusing others of lying because they think other paths are better. When one born blind, says the man lies who tells him that the sun shines, it is not taken as an insult, but we laugh at it as a joke.

About prayer, the Bible says if there is faith, even mountains may be removed and cast into the sea. Is there a Christian in the world to-day who dares to make the trial? And now to the question, Will I not come to God? I reply in the sense of this correspondence, emphatically no.

I may have softening of the brain, or become insane, for we do not know what calamity may overtake us, and then perhaps I might be led to commit some outrageous folly. If I ever should, my friends must have the charity to infer that I have been stricken with the impetuosity of disease. If God is infinite he must have made everything just as he desired, and no mortal can change his plans. Everyone must do just as he wishes. I must say that to me such a God is a chimera, with even less substantiality than Santa Claus, and any and all attempts to solve the problem of his being are useless and necessarily useless.

The way to God is through and by knowledge, and along that path mankind are pressing forward.

Chas. H. Pratt: Q. Is there any connection as of true prophecy, of Miller the Adventist, with the birth of Modern Spiritualism, the date of which was 1848? Please state the date of Miller's prophecy, and the dates Adventists expect the second coming of Christ.

A. The date of the coming of Christ, was fixed by Miller, according to his calculations from the Bible at 1843. When this failed, he conveniently found an error and extended the time. Singular as it may appear, the sect lingers and has its organ. Miller was not versed in Bible criticism, and brought to his task no educational preparation. He took the Bible as he would an enigma, the understanding of which would give infallible knowledge. His ignorance made him an enthusiast in his opinions, and hopelessly beyond conviction of his errors. It has been repeatedly stated that there was connection between his prophecy and the coming of Spiritualism, but this far-fetched assertion came from those who would have the second coming of Christ thus represented.

The 2,000 years had come to an end and it is claimed that each period of 2,000 years is marked in history. This has been asserted so many times that it passes without dissent, yet there is no more abrupt or overwhelming changes at the end of each 2,000 years than at the end of 500 or 100. Two thousand years from the creation to the deluge? Who has fixed the year of the creation? Assuredly no one who has even casually glanced at the chronology of the Bible can otherwise than pronounce it all as a pious fraud without foundation. As to the deluge, do we not know that the story is a myth?

The most certain date is that of the beginning of the Christian era, which may or may not be within a century of certitude.

Mrs. F. W. Lumis: Q. The Christian Herald and Signs of the Times, published in its issue of August 24, a sermon by the Rev. T. De Witt Talmage which contains this statement: "Evolution is contrary to the facts of science and is brutalizing in its tendencies." Is there any truth in such statement?

May I hope to hear from you through The Progressive Thinker, as I feel that many earnest readers will be enlightened by your reply?

A. To deny the truth of evolution is like denying the revolution of the earth around the sun, or the law of gravitation. The evolution is, to living beings what gravitation is to worlds. The science of biology has its interpretation by its means. He who denies it is placed by the side of the negro preacher who declared the earth flat, and "de sun do move."

Evolution is that theory which holds that there is no direct and special creation by any power outside of nature. From the beginning there has been constant growth and unfoldment, each age being a direct development of the preceding, each specific form being evolved from a lower.

As to its "brutalizing tendency," the truth never brutalizes. If Talmage would adhere to the truth his ignorance might be pardoned. He however, has an imagination which supplies the place of his reason, his deficiency of knowledge, and any facts necessary to lend plausibility to his argument. Rider Haggard's most astonishing flights are tame to the florid imagination of the "only Talmage."

R. S. Bell: Q. How is a mother to be happy in spirit life, who leaves a family of young and dependent children?

A. Numerous communications from spirit mothers, express regret more or less intense for being called from those on earth. If they did not it would indicate a change almost equivalent to the loss of individuality. With broadened views they may recognize the inevitable process of events, and gain consolation by the brevity of earth life compared with the future when all the broken strands of love will again be united.

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"AS A MAN THINKETH, SO IS HE."

A Study of the Helpful Power of Right Thought.

Few there are who realize the truth of the above quotation, and until something awakens us to a consciousness of it, we will not understand that in it lies the key to unlock many seeming occult problems. We are told of nature's mysteries, and the old idea has taken such a firm hold of our mentality that we believe the dear Old Mother to be full of them, but when we begin to apply to ourselves the truth of the power of right thinking, we find nature's arena is an open book, from the pages of which we can read the law and how to apply it to ourselves. It seems to me there is no class of people so well able to verify this truth as are the Spiritualists who are seeking through a knowledge and application of spiritual law the growth which brings out and demonstrates the power of the soul of man. Could we realize that in man lies latent resources the same as we have found in the earth, and that no one, two, or a dozen people have a monopoly on the development of them, but that to all who will apply themselves to the study of the truth which nature is ever revealing in various ways, will come the evidence of the power of thought.

From my study of Spiritualism I find there is much individual work to be done, no matter what the position we occupy, whether that of speaker, medium or investigator; at least it seems to me such work should be done in order to gain the best results. Our investigation should lead us out in many ways. It must first establish the fact of intercommunication, and the continuity of life. Through this fact being established we find that the master minds of all ages still live and pursue their several courses of study, and that they are enabled under certain conditions to transmit the knowledge they obtain, in part at least, to us who still are "wearing the garment of flesh."

Now what are the necessary conditions for the transmission of knowledge? We all agree in saying there must be mediums, people possessing physical bodies through which the spirit forces work. Then if a body is necessary for this work since it requires an instrument through which the work may be done, it follows that the better the instrument the better the work. Imperfect work comes through imperfect instruments, and individual work should be begun upon these bodies which are our mediums while we bear them. They are the foundation upon which we must build to bring forth the structure we wish to rear, and if proper work be done I believe we can all come in touch consciously with the spirit forces which animate all things.

Now, in my opinion, we cannot all perceive the beauty of the invisible life around us, because of the density of our bodies. We need to so live as to rarefy them, spiritualize them, cause them to vibrate to high rates of vibration, then we can see and hear what now lies hidden from us. Then life would have a different meaning. The beautiful coloring of a sunset, the many and varied tints and wonderful shadings of a flower garden would be melodies as well as colors, and the waving grasses and wind-swept fields of grain would speak to us in a new language. Think you this is impossible? 'Tis because you have not changed your thought from the old ideas that have possessed you so long. We have not yet learned to think we can change these bodies, build them over, replenish and sustain them through strict adherence to some few simple rules.

We are not conscious of the amount of force a healthy body generates, for two reasons. One is, there are few perfectly healthy bodies now-a-days, and another reason is our force is unnecessarily expended in very many ways. Few have any idea of conserving their force, hence we waste, grow old and weak, falter and die or drop out of physical sight. These bodies are marvelous laboratories where a generating, refining and radiating process is carried on all the time in spite of the abuses heaped upon its machinery. We seem to have less time to care for these our "Temples of the Living God" than for anything else.

When we learn the many ways in which we are exhausting our strength, I believe we will try to conserve and use it for a higher unfoldment. Idle, envious, angry, jealous or revengeful thoughts, grief, sadness or despondency when indulged in, waste and weaken, as well as an exuberance of good feeling, a quiet, even manner should be maintained. Our style of dress, manner of eating, our habits and practices all waste and weaken our force. Over-work soon leaves its effects upon the physical. I sometimes question the right of anyone to drive the human machinery beyond its powers of endurance, and bring on premature old age, to say nothing of weary hours of pain and suffering. The engineer who continues to drive the engine with an unsafe boiler, or with low water, or with certain parts of it out of repair, thus endangering human life, is, I believe, held guilty of criminal negligence when the accident occurs which maims or kills an individual; but the poor human engine is placed in incompetent hands and no one seems to think or care how it is being used, and because of misuses thousands of poor, crippled, deformities, physically and mentally, are born into an independent existence every year, thus gradually weakening the human race. Is it not time our bodies should receive some attention?

Now, to return to our text. We can be all that we will to be when we completely change our thought and through such change eliminate all the abuses of self, and learn to place a high estimate upon ourselves and our ability to do, and to be the divine man or woman, using force and nobility which will stamp itself upon our every act, remembering that the thoughts held in the mind show outwardly. I know we can change the form and the density of the body by allowing the spiritual force which is back of all things to work through the thought upon the physical body, thus causing it to become more sensitive and receptive to spirit forces.

I know by right thinking we can drive out disease and expel the habits and passions which hold us so firmly. I know by this same process we can grow toward the good and the beautiful. I know that while learning to conserve our physical force we have learned concentration to quite an extent without realizing it, and I know that when we can concentrate our thoughts, which is a force, we can overcome circumstances and change our whole life. I know that it is through such a process as this that our best and truest spiritual mediums are developed. I know that it raises us all to a plane where we can come in conscious touch with those in the finer, more invisible spheres of life, where the beauties and truths of a higher spiritual law will be unfolded to us, a revelation will be given to each of us which will be applicable to our own individual work, our mentality will be invigorated, our intellect illuminated, and our spiritual force will feel less limitation.

I know it fits us for the change of habitation when the Life Angel touches us and bids us follow him. I know the sorrows of a lifetime can be glorified and we can reach an altitude of thought from whence we can look back and say "All is well."

By holding in mind ideals and pictures just the opposite of the things which annoy and displease us, meditating on them and trying to grow toward them, we shall derive much benefit. By looking for the good side of a person's nature instead of the bad, we shall be able to find many things in his character to approve, and at the same time break ourselves of the habit of unjust criticism.

In conclusion, I would like to ask all to compare this system of right thinking and thus right living with the old dogmatic system so much in evidence as practiced by our Christian friends. Heaven if we make it; hell if we deserve it; both conditions for the now as well as for the hereafter.

Let us think right, live right and gain heaven.

EVA PAYNE HOPKINS.

A CLUB OF TEN!

Lyman Saunders, of Bloomfield, Ill., sends in a club of Ten Subscribers. Each subscriber gets an Art-Magic, which alone is worth more than the one dollar paid, saying nothing of the fifty-two weekly visits of The Progressive Thinker. The one who gets up the club receives the book and paper free. Anyone can easily get up a club. No trouble whatever. Try it.

OLD EGYPT.

A Spirit Comes with Valuable Information.

In the month of May, 1897, I first met a Miss H., of this city under peculiar circumstances which I shall not here recount; and I often think when recurring to the many strange phenomena presented in our home circle since she became a welcome member, that her advent into it was opportune and timely, and that our meeting was designed by powers of a higher realm. Miss H. is a lady who has spent a number of years among the Spiritualists of Massachusetts, and it was there that she first became interested in the fact and philosophy of spirit return. While there she met a young man whose mother in her earth-life was a spirit artist. Among the many pictures which adorn the walls of their home in the suburbs of Boston, is one of an ancient Egyptian who gave the name of Yahn. The young man, finding the handwriting of his mother fading, had many of her productions photographed, and among them was the picture of Yahn, which eye-witnesses assert is an exact copy of the original. The young man presented to Miss H. a copy of Yahn's picture, and in a séance one night Yahn told her at any time she found herself greatly perplexed, or worried, to hold a short séance with his picture as a center-piece and he would assist her.

I had often heard her speak of this picture, and expressed a desire to see it. About six months ago she introduced it into our circle, hoping that it would aid us in our development. Almost immediately—in fact I think that it was the first evening after its introduction into our circle, my little daughter, who was not quite ten years old, began by clairvoyance to minutely describe Egyptian scenes, and so accurate have been these descriptions that to my knowledge she has not made a single geographical or historical mistake, which, considering her age and lack of information, is very remarkable. These scenes continued for many weeks, and among the things observed through her occult powers, were the river Nile, with quaint castles of heavy architecture along its banks, huge stone bridges spanning its breadth, pyramids of expansive base and great elevation in the lazy distance; the enigmatical Sphinx with its placid face looking out over the barren plain; furious sand storms of the desert waste; narrow street scenes in Cairo thronged with commerce familiar to tourists in that far-off land—all these came in for their share of minute description. One evening while sitting as usual, I thought that she had fallen asleep and stretched out my hand to arouse her, when a strange voice said, "Do not disturb her, madam." Imagine my surprise when I thus first realized that she was entranced.

This lasted for about twenty minutes, when I heard a voice say: "Good night, little girl," and she was once more among us in her normal condition. She then related that while entranced, she had seen a man, who she said was a spirit, crossed the Nile and entered the quaint stone castle which she had so frequently described. After entering an upper chamber she conversed with her ancient guides in their own language which she readily understood and employed. They told her that they had something of special interest to show her, and she followed them to a visit. They then gave her a refreshment consisting of a paste-like substance, contained in a bowl of peculiar form and fashion. The refreshment she further described as possessing a sour and sweetish taste, but withal very pleasant, after which they returned her to our midst, with a promise to come again.

True to their promise, upon our next sitting she was again entranced and taken to a spot of great historic renown, and which is visited annually by thousands of tourists for its external architectural beauty, but which I believe has not been found to contain a subterranean chamber. Passing along to a certain spot, they gave her to drink of the golden liquid, then they advanced toward and downward through earth and stone, till at last emerged into a huge, arched chamber supported by vast pillars, this chamber containing historic and peculiar wealth untold. Then bidding her to carefully note everything she saw, they said: "These things are just as our hands left them; when we reached here, we had no idea of their immense value, but the time is ripe, the world needs it and you are the instrument." Passing their hands over the heavy stone coffins the lids came off and there exposed to view were mummies of kings and queens shriveled and yellow by the lapse of untold ages, yet the chamber was full of the odor of the sun-dried flowers in the process of embalming. On huge stone pegs deeply set in the walls, were swords, spears, shields, helmets and other soldier trappings, the names of which were unknown to her. Standing, she could just peep over the rims of huge pots containing nuggets of gold and jewels resplendently in sparkling and brilliant crowns and recently set with rare jewels. This chamber is carefully guarded by a ponderous stone door covered many feet deep with the drifted sands of ages, but which she is positive of locating from the outside. This door still contains its lock and key, and of this key I now wish to speak.

I shall begin by giving a description of Yahn as he appears in the photograph possessed by Miss H. A small wiry man, well advanced in years, with swarthy complexion, eyes deeply set, cheeks shrunken but thinly covered with a medium crop beard, wearing the garb peculiar to the Egypt of old, every fold of which distinctly shows, and over the left shoulder hangs a heavy bag from which is suspended a massive key. Miss H. observes this key at almost every sitting, and it seems to possess a strong fascination for her. From the necks of the five Egyptian guides of my daughter is pendant a large key, almost to the hem of the garment. I do not think in this connection that the rules for holding keys are strictly observed by us, and every precaution employed to guard against obsession; that all evil influences and selfish desires are carefully eliminated in the object sought, and that we endeavor to attract from the realm of spirit only the

pure and good for the uplifting of humanity. Further, Miss H.'s little Indian guide, Sunset, in answer to questions propounded regarding the truthfulness of the foregoing revelation said that she knew nothing in addition to what had been made known through my little daughter; that the spirits who had used her of her mediumistic powers occupied a sphere far in advance of her, but that because they brought with them grand and uplifting, and that she felt we were perfectly safe in trusting them.

Should anyone versed in Egyptology possess information concerning the scenes herein depicted, I shall be glad to have the matter discussed through the columns of The Progressive Thinker. Anyone wishing to ask me a private question can have my address by writing to Brother Francis. There is much more that is interesting concerning the matter which for the sake of brevity I have withheld, giving only that which was requested by the guides. I await the opinion of the friends of truth.

EARNEST MOTHER.

SPIRITUALISTS' TEMPLE

A Beautiful One Purchased by the Michigan State Association.

To the Spiritualists of Michigan:

This property is located on Washington Avenue north, Lansing, Mich., the main street of the city, and is but eight blocks from the State Capitol building; street cars pass the door.

The lot is twelve rods on Washington street and twelve rods on Jefferson street, being three large lots 60x150 feet each.

The building stands on the middle lot and is 40x42 feet on the ground. It has a finished basement under the entire building and two stories and an attic all finished in fine shape. It contains twenty-three rooms. It is plumbed for gas with radiators in each room. It is piped for gas with chandeliers or jets in every room; hot and cold water, with baths, and water closets on two floors. There are magnificent chandeliers and beautiful mantels.

This property originally cost \$15,000. The Sisters of Charity bought it five years ago for \$9,000, using it for a hospital, but finding they could do better work at Mt. Clemens they decided to sell it at Mt. Clemens.

The Michigan State Association have availed themselves of this opportunity and have purchased the same for \$5,000, to be paid six months from date. Mr. John F. Goff, of Wakeley, Mich., has subscribed \$1,000 and deposited the same in the City National Bank of Lansing subject to the order of the trustees of the association providing the other \$4,000 is raised within the six months required.

It is proposed to establish under the laws of the State, a school for the education and preparation of our magnetic healers and medical clairvoyants, granting to its graduates diplomas that they may do better work and be protected in their work, instead of being persecuted as now is often the case, and that the Spiritualists and liberal public may have opportunity to employ competent and thoroughly prepared spiritual healers to treat their sick and suffering ones by natural and spiritual methods.

It is also proposed to establish a home in its beautiful place for indigent and worn-out mediums, in which they may spend their last days in comfort. All know how much such a home is needed. We should each be willing to extend a helping hand to carry this laudable work forward.

In connection with this movement it is proposed to establish a school or college for the education and preparation of our speakers and mediums, in such lines as are needed. We all need to learn more of the beautiful laws governing mediumship, and our teachers should be instructed in these laws, and how best to teach them.

It is the desire of the founders of this movement to institute a school for the young, a place where they may be educated in the teachings and principles of our beautiful philosophy—"Where are our educational and charitable institutions?" This question is often asked in a spirit of derision, and now is our opportunity to establish one more at least in the capital city of the State, where our State Association is domiciled.

This property will be known as the Michigan State Spiritualists' Temple, and used for scientific, spiritual and liberal religious culture, under the direction of the Michigan State Spiritualists Association.

Dear friend, will you help this good cause along by subscribing liberally yourself, and then taking the enclosed subscription list to each one of the friends in your neighborhood and solicit their subscription, great or small, and mail the same in postal order to

MRS. MAY F. AYRES,
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MAN IN THE PAST, PRESENT AND FUTURE. A popular account of results of recent scientific research regarding the origin, position and prospects of mankind. By Dr. Ludwig Buchner.

THE NATIONAL ASSOCIATION

Thoughts and Reflections That Will Attract Keen Interest and Wide Attention.

By the California Philosopher, Charles Dawbarn.

A Bright, Keen, Incisive Essay, Sparkling With Scintillations That Will Serve to Attract and Enlighten the Minds of Thoughtful Readers.

When Editor Francis asks me for my opinion on any particular subject which he deems of interest to his readers, I immediately invoke my High Court of Self-Examination, and proceed to find out just what my opinions and beliefs have to say about it. But when the subject on which my opinion is asked is the N. S. A., I discover that only one of my mental poles will work, and that is in harmony with what the scientists would call the negative side of the question. I do not mean by this that I especially object to the present N. S. A. as a corporate body, with a feeble stream of financial jobs circulating through its veins, but that I fail to discover any possibility of its being able to do the work demanded by its ardent and hopeful supporters, even if it could annex the Klondike, with Alaska thrown in. For that reason I have so far held aloof from the discussion. Indeed I have personal admiration for the business energy and talent behind the present N. S. A., but I have not a word of reproach for any errors in judgment in the jubilee movement, and cheerfully contributed my mite to help Brother Walker out of his scrape. But I find myself unable to discover wherein, or in what manner a National Society can either enable or purify Modern Spiritualism.

I can understand the position of those who count Spiritualism as a religion, and feeling their own inability to move without a crutch, are looking for something to lean upon, as when comfortably seated in the church pew of their ancestors. Those who have been church members, or pulpit orators, for the most part remain close to that level. I offer them no sympathy, and quite agree with them that any form of religion needs a figure head for respectability and ornament if it is to hold its own in this wicked world against other sects and religious unions. It is the manifestation of strength in votes which commands the admiration of the political boss, compels the respect of the judiciary, and, as with our Methodist brethren, may impel even Congress itself to pay a claim fraudulently presented and maintained by its promoters. Most assuredly a National Center, if it but represent political strength, means also the social respectability that constitutes heaven on earth to the majority of American citizens. The majority, as I have said, are too ignorant to understand and admire the efforts of those who claim Modern Spiritualism as their religion, and while afraid to manufacture a creed, are demanding its next door neighbor in the shape of a "declaration of principles." Most certainly, brothers and sisters, the N. S. A. is just what you want and need. You have it now all ready to your hand. Strengthen it financially and it will yet enable you to make broad your phylacteries, till you will share the popular admiration now absorbed by other religious bodies. But I venture to assert that therein is all that it can ever do for you, and that it will be utterly valueless to Modern Spiritualism.

I will now ask the patience of the reader while we together look at the other side of the question. It is well for us to remember that to a vast majority there is no element of religion in spirit return. It is

SIMPLY A FACT OF NATURE.

And subject to scientific examination like every other alleged discovery. The scientists of to-day have their yearly gatherings of absorbing interest, where experiences are compared, and the year's work is subjected to criticism. Their creed is truth. Their "declaration of principles" is comprised in the demand that every asserted fact shall be supported by proof.

It is but a generation or two since such men were scorned by every priest in Christendom, and persecuted at every opportunity. They had not even a homeopathic dose of social respectability. But it never occurred to them to form

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with creeds or declarations of principles that should suit the religious element, and assuage the wrath of Mrs. Grundy. Each member strove to become a better and more learned scientist with every passing year, till the civilized world as a whole, with an occasional number of some church dignitaries, that scientists were valuable citizens, and worthy of every honor a nation could confer. The believer in spirit return has apparently yet to discover that such must be his own pathway to public respect and sympathy.

We have seen that the N. S. A. may possibly be of service to the religiously minded, and to the worshipers of the phylactery. But the point that to me is most clear and startling is that it can offer no protection against fraudulent phenomena. Public phenomena, claiming to be Modern Spiritualism, has become so honey-combed with fraud, that honest workers are almost in despair. Self-protection demands that we study the nature and meaning of these miserable imitations of the most glorious truth that has ever reached mortal lives.

There are two distinct phases of fraud which trouble and perplex the honest Spiritualist. First there are the combinations of

UNPRINCIPLED SCOUNDRELS

who, void of all mediumship, simulate certain phases of spirit return. They have been exposed again and again by shrewd men and women, without assistance from either the N. S. A. or any other organization. And as a matter of fact such assistance would be useless. The name of Modern Spiritualism has been thus abused and besmeared because a number of those calling themselves Spiritualists cannot distinguish between the genuine and the false. Many prominent workers, supposed

TO BE SPECIALLY INSPIRED,

have been seen to walk up to a cabinet and recognize as their spirit guides, forms prepared for the occasion by the fraudsters, who have boasted of their victims.

But it is asserted that the N. S. A. could examine and license genuine mediums, and that consequently no others could charm the public. At this point the student faces another kind of fraud. The philosophy of Modern Spiritualism teaches him that such proposed examination of mediums is worthless, and a license by either the N. S. A. or any one else utterly useless since the genuine medium will always produce phenomena at the level of his audience. It is only an imitation of fraud that is sold to the visitor by the unprincipled

scoundrels of whom we have just spoken. The actual danger to Modern Spiritualism

COMES FROM GENUINE FRAUD,

for which the sensitive is only an instrument. By "genuine fraud" I mean deception perpetrated by spirits who lead the ordinary conditions of a public seance exactly to their liking. The medium pronounced "genuine" to-day by the N. S. A., will all the same find himself to-morrow at the mercy of the conditions which are surrounding him. It seems almost impossible to induce the average Spiritualist to realize that a clean Spiritualism must be based on a clean manhood. But the student of the philosophy can no longer shrink his own responsibility, or go on expecting gains from thistles. Let him take a genuine medium into the sanctity of private life, and no endorsement from the N. S. A. is needed to tell the sisters that spirit return is genuine. Take the same medium into the conditions where some sisters are often more animal than human, and the "spirit return"

WILL DISGRACE MODERN SPIRITUALISM.

It is such facts as these that compel me, and will compel every other careful student, to note the utter uselessness of any National Association for the purification of our phenomena. The purification must begin every time with the sinner, or the investigator himself.

The reader will notice that it is proposed to make Modern Spiritualism a power in the land by means of a National Association. If the object be either religious or political we have seen that such an organization is the road to success. But spirit return cannot be organized. It rests with the individual every time and everywhere. If he manifest by his daily life that spirit return has been really a blessing to him, his neighbors respect both him and his belief. If he talks of the "dear spirits" and lives to the "dear devil" of selfishness, and tries to

MAKE MONEY OUT OF SPIRIT RETURN,

the world will scorn both him and his belief, whether there be an N. S. A. or no.

Such are some of the reasons which have held me to silence while listening to appeals to support the N. S. A. The local and state organizations seem to me ample for society work, so far as yet needed, and I cannot see what they have to gain, save religiously or politically, by supporting any National Association.

There is, however, a field of work in which a N. S. A. might be of grand service to humanity on both sides the life line. I have never seen it proposed or suggested that the present Association should enter it. The spirit world has found its greatest difficulty in the scarcity of

EDUCATED SENSITIVES.

The developed medium necessarily makes a study of the spirit world. His training, if he be already educated, usually gives an ecclesiastical twist to the utterances passed through his organism. If he has suffered from religious prejudice or limitation he is just as likely to represent a bitter antagonism to what many deem most holy. A school where youthful sensitives would be trained to a scientific regard for truth as "God manifest in the flesh" would in a generation lift Modern Spiritualism to a level of usefulness now unknown. And if combined with a study and development of the higher powers of the medium himself, such a training would command the approval and respect of the scientist in both the world of to-day and that of to-morrow. If the N. S. A. is to win its way to public recognition and respectability, it must be largely directed to this or similar fields of labor.

REFLECTIONS ON THE N. S. A.,

CONTINUED.

I have often wondered whether amid the speculations as to what the N. S. A. was going to do for the benefit of the Spiritualist at large, it ever occurred to anybody to quietly sit down and figure out the impossibilities that lay in its road. I will venture to suppose that the reader is sufficiently interested to spend a few minutes studying the situation as it was, and as it is.

The primitive believer of 1848, or thereabouts, had come to the conclusion that the world was being run, or at least ought to be run by the invisibles. He had imbibed the idea that spirit was far more powerful in the affairs of everyday life than the mortal. He was asked to be advised and guided day by day, and did his best.

TO BECOME AN IMBECILE

by surrendering his reason to that of the spirit. If he was attacked, the spirit would defend him. If he was sometimes unreliable, that was because the mortal was not providing the right conditions for the dear spirits. Circles were held that spirits might come and talk. Public meetings were called whose general aim was to convince the listener that spirits were present, and using the medium on the platform to impart truths that man the mortal could not discover for himself.

The fact that every mortal was thus proved to be immortal in his own divine right became the secondary object. The spirit must find

LOST OR STOLEN PROPERTY,

must help the poor fellow out his scrape, must lead the sick, comfort the sorrowing and guide the daily life. If the mortal was wicked, he had bad spirits around him. If he were good and kind, it was because good and kind spirits made him so. Spirits held congresses, and determined the affairs of the nation. If they said "war!" then blood flowed, and soldiers killed each other. If they said "peace!" we were to shake hands all around, and once again seek happiness in the hells of commerce. In fact the general belief of the enthusiastic believer in spirit return was that spirits were dominant in earth life. So it was "Glory be to Allah, and the medium is his prophet."

From time to time there was trouble. Spirits did not always behave properly, and mediums got locked up. For a time also, the outside world fancied that spirits were very uncertain in their morality. Of course the medium was at victim. Spirits taught different doctrines and dogmas, and their mediums

quarrelled. Some were orthodox to the backbone; others heviets to the spinal marrow. So it was natural that whenever there was any attempt to combine for any purpose whatever, it was referred to the dear spirits, who immediately said "don't." We were told by the invisibles that Modern Spiritualism was a spirit enterprise, originated and run by advanced spirits. Any attempt at organization, at that time, was declared the result of low spirits trying to get control of the movement. Such attempts were made, and always failed. Meantime phenomena multiplied, and appeared in variety shows. Societies became and disappeared. In fact, unless the society could pay its own running expenses by door fees it was not wanted. The ghost was the fact, worth a dime everywhere. The truth back of the ghost was not worth a cent anywhere in Christendom. The world often laughed, sometimes frowned, and occasionally persecuted.

Here and there thinkers began to study the situation. They wanted to discover how much was fire, and how much was smoke. They

ACCEPTED HUMAN IMMORTALITY

as proved by "spirit return." But to them a still more important question was to determine the actual power wielded by spirits over mortal man. Here, unfortunately, facts failed them. It was useless to argue spirits through mediums. They contradicted each other. But these thinkers found that whole nations, like the mild, peaceable and loving Hindus were not merely Spiritualists, but believed their spirit fathers and mothers were taking care of them. These kind-hearted mortals made it their life business to offer "ancestral spirits" the best possible conditions for guidance and control. Yet the student thinker perceived they were living in wretchedness and misery, and trampled almost out of manhood by those who laughed at their worship. Here was at least one tremendous fact. No wonder the thinker was heard to say, "I have been taught in circle and from platform that spirits have power in earth life, and that the more advanced the spirit the greater his power, and yet spirits who are loving and unselfish in earth life either have no power, or else they are indifferent to the suffering of their own children who are reeking in misery." It seems to the writer that herein is an awful text. There is no need just now for the sermon, so we must pass on. Here is the means, if the belief of the American Spiritualist be true, that had spirits are more powerful than good ones.

When the student thinker had thus found that the spirits of our fathers and mothers do not run, or even, apparently, help a nation, he lost faith in the talk through mediums about

SPIRIT CONGRESSES

guiding the destinies of the United States. He thought it quite possible they meet and talk, and possibly pass a number of most excellent resolutions, but the spirit of the mortal politician is evidently their master in our lower life. Somewhat startled at the result of his own investigation, the student thinker commenced an inquiry as to the asserted power of spirits over the individual American citizen. If he has been amazed to discover that very much claimed as "spirit return" is the action of the spirit of the mortal himself, he perceives that clairvoyance, clairaudience, telepathy and psychometric sensitiveness are undoubted spirit faculties, but belonging to the spirit of every mortal. That they are usually dormant on the surface of the ordinary life proves that they belong to the invisible side of mortal man. The scientist has taught the student thinker to call them "subliminal faculties" which most positively account for a large proportion of the phenomena that has been used to prove "spirit return." Still it is equally true that unless the mortal be unusually sensitive, either of subliminal power or that of actual "spirit return" he cannot realize almost nothing for himself, either of subliminal power or that of actual "spirit return" he cannot realize almost nothing for himself, either of subliminal power or that of actual "spirit return" he cannot realize almost nothing for himself.

SPASMODIC PROTECTION

of the average citizen by his guardian angel, finds himself in presence of an organization with several years of experience, which is the result of the united effort of spirits and mortals to make Modern Spiritualism practical in every day life. He perceives that this National Spiritual Association has been well officered, and is a legally constituted society. He recognizes that if such a center to individual societies, scattered all over our land, be needed for any purpose whatever, this society is most assuredly worthy of support. Its officers have been fairly representative of the basic claims of Spiritualism. Its active, energetic and talented president has himself presented its claims to almost every prominent society in the country. His success has been that of the typical American citizen. He stands to-day respected and honored by all who know him. The vice-president has been the representative of spirit return, which is, of course, fundamental to the whole movement. As an unconscious trance speaker he represents the claim of Modern Spiritualism that it

PROVES HUMAN IMMORTALITY

by demonstrating spirit return. And he presents the phenomenon of a mortal used as a mouth-piece for a spirit, at its very best. For a score of years he has been pastor of a society whose love for her, and respect for the teachings given through her, has continued year by year, until at last, and most reluctantly, it has loaned her to the nation's political center for what it hopes may be a brief absence.

The secretary has held fast to the practicalities of earth life, and has proved himself an excellent man of business, especially needed in a society whose aim is supposed to be the culture of the spiritual in man.

We may presume that every one who has been connected with the N. S. A. has fearlessly done his duty to the very best of his ability, for the association has apparently demonstrated that it was a most excellent arrangement for giving a general

AIR OF RESPECTABILITY

to the cause of Modern Spiritualism. An air of respectability may be attractive to the eye, like a new dress from Worth, of Paris, and yet leave the

themselves with the latest style and most fashionable cut of a declaration of principles. It is nonsense to suppose that if a medium is charged with fraud, the magistrate will examine his declaration of principles, and be guided by its weaker unchanged within. So the student should not attempt a little investigation into the possibilities and impossibilities that are demanding recognition by the N. S. A., if it is to attain a graceful and useful old age.

There is no doubt that an organization of voters, for any purpose whatever, at once commands political respect. It compels a respectful hearing from lawmakers, in proportion to the votes it commands. It is financially supported by its societies it can, and will compel equal justice in every court. So much is seen at a glance, but it needs no spirit congress to yield the power, or to direct its use. It is just an organization of mortals quite capable of managing its own affairs.

It is at the next step we begin to meet what I term

THE "IMPOSSIBLES."

One of the grounds on which the N. S. A. claims our support is that it proposes to present a platform, upon which Modern Spiritualism must ever good. But will be a good work very good. But protect them from whom and what? Not from law. That stands for all alike. The mere fact of the organization, as we have seen, will compel equal justice in every court. What is meant is that mediums are, and will continue to be, accused of fraud; and that the N. S. A., having registered certain of them as worthy of confidence, will use every means possible to secure their acquittal. This opens up the entire question of mediumship, and takes us into very deep water.

It is quite possible to distinguish the sensitive from the bare-faced rogue who simulates mediumship

for the money there is in it. So much the N. S. A., and any tolerably shrewd man or woman can easily do. It is real mediumship which refuses to be weighed and measured by any society rules and regulations. In the first place we do not yet know enough to distinguish between the medium and the sensitive. We do know that clairvoyance, clairaudience and the psychometric power, where to subliminal manhood. We further know that up to the present it is only by "guesswork" or perhaps we should say "grub-work," that we determine whether the motor be the invisible man before us, or actually spirit return. The N. S. A. is not yet prepared with a scale of its own, nor is there any way we can use for ourselves by which we can determine the presence of what we call a genuine "control." The further difficulty meets us that the genuine control of to-day may be the spirit of the medium to-morrow. So that any endorsement of the medium as a genuine spirit instrument is valueless to the student of phenomena.

We now face one of the deadliest possibilities before the N. S. A., or any similar society whose aim is to

PROTECT THE WORLD

from fraudulent mediumship. Mediumship reflects its surroundings from both sides the life line. It is a mirror, and only a mortal peculiarly sensitive to conditions. With medium, sinner and spirit in aspirational harmony we have spirit return under its most favorable conditions. The society may perchance provide just such conditions, and thereby obtain phenomena so exquisitely spiritual that the medium is gladly endeavored to imitate. Henceforth the N. S. A. will battle for that medium, as against every suspicion of fraud. And if that medium could then retire to private life, sitting only for loved ones in family harmony, she would most likely present "gates ajar" year after year, such as are to-day the bed rock of Modern Spiritualism. But it is as a public medium she is to be endorsed by the N. S. A.

Into her seances, if the phenomena be attractive will crowd the Toms, Dicks and Harrys whose moral odor would drive off any self-respecting and refined spirit. Or perhaps some committee of scientists fill the atmosphere with their own hells of suspicion, till a pitiful simulation of the beautiful and the true is manufactured, and

THE MEDIUM CRUCIFIED.

What can the N. S. A. do to avert the natural consequences of inevitable law? I have no hesitation in affirming that no living medium is safe against the consequences of the miscellaneous public circle, no matter how powerful a band of spirits or mortals may undertake to be her protectors. The whole of public mediumship is based upon public demand, and when money is paid in money, it is its equivalent that is expected in return, and that in a majority of cases determines the result. So I respectfully submit that an endorsement of mediums by the N. S. A. will be practically useless, so far as protection to the sinner is intended. It rests far more with the sinner than with the genuine medium as to whether he will be the result of being such among the impossibilities of the N. S. A., by some at least of its enthusiastic supporters. Now what are some of the possible results that may reasonably be expected by concentrating our now diffused strength in one central board or association?

(a) It gives an air of respectability to the movement which encourages the timid investigator.

(b) It compels the respect of the politician, the law-maker and the courts by an exhibition of collective strength.

(c) It may somewhat protect its healers, but only by working with every class of unauthorized practitioners to change present laws, or prevent the enactment of new ones in favor of medical trade-unionism.

(d) It may by its missionaries encourage a study of the philosophy of spirit return and so lessen the present mad rush to attractive phenomena. On the other hand the moment it endorses a "declaration of principles" founded on the claim that Modern Spiritualism is a religion it antagonizes all believers who find in spirit return only a fact and a philosophy.

The writer would here suggest a field of action, entirely unoccupied, where the efforts of the N. S. A. would most assuredly win cordial approval and support. Let it make one of its chief aims the development of "subliminal manhood" by the study of the science of knowledge to belong to man the mortal, and let us see what we can get out of them of value to the world as it is, giving the spirits, or some of them, the opportunity for a much needed vacation. Such a school or college, with a notice over its portal "Spirits will please apply next door," would leave young people

DEVELOPING THEIR OWN POWERS

instead of commencing by inviting the "dear spirits" as at present. As it is to-day nothing save an inherent manhood of race to save our children from becoming degraded worshipers of ancestral spirits like the unhappy Hindu.

If the country needs a N. S. A., it has in the present organization all that is required upon which to build a permanent and useful center. It will have no association shall undertake to train sensitives both for spirit service and in the use of their own powers, it should

command enthusiastic support. But even then we must remember that trained sensitives once plunged into the hells of every day public life will reflect the spirit level of the people with whom they associate.

It is in private life and personal aspiration that spirit return becomes heaven upon earth to the soul clinging godward. To that end the self-respecting weekly spiritual paper, and the missionary who proclaims glad tidings from the platform already contribute, and neither, so far as I can see, is likely to call for protection upon either the N. S. A. or any one else.

Such are my views as to both the present and future possibilities of the N. S. A. which, by request of the worthy editor of The Progressive Thinker, I thus present to the Spiritualists of America.

PROTEST AGAINST A DECLARATION OF PRINCIPLES.

There is a demand now-a-days from certain enthusiasts that Spiritualists everywhere should formulate a "Declaration of Principles" in the number of ready-made "declarations" are already offered, so that the believer may make his choice. It is assumed that he is an unfortunate mortal, incapable of defending himself, or commanding the respect of his brother man, until he has a Declaration of Principles in his pocket.

Auton-ho! Why he should make an exhibit of himself in a particular manner is not very clear. The assertion that he cannot command public respect without one may or may not be true. It is worth a little careful examination, and apparently the examination is just now of more importance than the declaration. So leaving every proposed form of declaration to its own particular fate, let us, first, let us ask ourselves a few questions, as one way of getting at the truth.

1. Who are Spiritualists, as generally understood by that name?

It will, I think, not be disputed that the name Spiritualist is intended to include those who believe that human immortality is demonstrated by spirit return at the present time. Those whose asserted proof is about 2,000 years old are not counted among the faithful of to-day.

2. Where are these Spiritualists?

It is asserted, and probably true, that they are to be found in every country that claims civilization.

3. How are they classed mentally and socially?

From palace to peasant's cot socially; and mentally from the advanced scientist to the most humble citizen who thinks he has seen or heard a ghost.

These answers seem to form suitable texts for a rather practical sermon. Let us examine them.

We recognize that every nation's public opinion must be taken into account in formulating a "Declaration of Principles" for we must remember that the object of such a declaration is to compel the respect of the believer's fellow citizens. If you have to have a declaration for each country, instead of one for the whole world, you attempt an impossible and absurd reduction of national beliefs to one common base. Your declaration, if it is really of principles, must be based upon the common beliefs of the Chinese, Japanese and Hindus as to America. But assuming this possible, it is at the next question our real difficulty faces us.

We have asked how believers are classed mentally? We all know they are found in the church pew of every sect in Christendom. No gathering of believers, and the one which is in the vast majority, does not recognize that his belief is public property, but holds it sacred as being his own personal experience with which you have nothing to do. He considers that any demand for a declaration from him is simply impertinence. If he be a church member, it will be his own friends and church-loving spirits who will return to him their messages of love and sympathy. The church creed contains all, and usually a little more than he wants to declare. If the believer be a scientist, he declares that human immortality and spirit return are

SIMPLY SCIENTIFIC FACTS.

He does not feel called upon to make a declaration of principles to cover and protect his belief in astronomy, geology, psychology, or any other of the score of branches on which the scientific specialist browses for his daily living. He simply demands of spirit return that spirits of his own ilk shall come back and give him points, which they don't. Such a man, when asked for a declaration of principles, uses the same terse phrase as the elder Vanderbilt when voicing his responsibility to the public.

Suppose such a believer to be a profound physicist like Crookes or Lodge, he must have solid foothold at every step. He keeps his belief tethered to his facts, and is careful to huddle his imagination before the awfulness of it. To those back of him he is a beacon light. To those who choose to push on recklessly and bog themselves in fraud and self-deception, he is a cold-blooded scientist without true spirituality. But he will tell you he needs no protection from a declaration of principles. If anybody attacks him, he just throws a stone into the wilderness. He lets him alone, and claim the fact as their invention or discovery. Fancy our enthusiasts walking into a meeting of scientists busy discussing the powers of the subliminal self, and asking them to sign his declaration of principles, which he declares is not a creed, and leaves a man as much as before. They will ask most inconceivable questions, such as the following, and wait for a reply. They are still waiting.

(a) Since a good man is better than a bad man in every field of human activity, are we to understand that a "declaration of principles" is necessary to goodness?

(b) Since no two minds are of the same size, is it proposed to have a assortment of declarations adapted, like shoes and underwear, to the long and the short, the fat and the lean?

(c) If it is asserted that such declarations are to be underwear, is there not some indecency in exposing them to public gaze?

(d) It is apparently assumed that a declaration of principles will be a protection when a man or a medium is in trouble. If, so, is he to fling it to the breeze, like Old Glory, or should he step into a corner and show it, like the brass button supposed to be exhibited by the Freemason to his fellow-craft?

Indeed, when the individual declaration of principles has been exhibited, what then? Is every other wearer of the like declaration to immediately rub him with ointment, and give him five dollars?

While the aforesaid scientists are still waiting a reply, we will advance a step further into the wilderness. It will have occurred to the reader that there must be some direct object in demanding that all who believe in spirit return should

length and general appearance. And if the medium be sick, or worn out in active service, does it mean that he is to go to the poor house, unless he can produce a well-worn declaration of principles?

If it be said that such a declaration is to enable the societies into which some believers gather for mutual satisfaction, we all know that a society has no "principles," and cannot wear a declaration. The declaration is individual, or worthless.

But leaving such questions unanswered, and such side issues unexplored, we find the root of the matter in just a single phrase, as used by the chief promoter and agitator, my esteemed friend, Prof. J. S. Loveland. This is what he says. "Fifty years ago

A NEW RELIGIOUS MOVEMENT

was inaugurated under the name of Modern Spiritualism." Here we are introduced to the basic thought upon which the "declaration" rests. A religion necessarily embodies a creed. The creed of God's house, but we are to identify his child in the next life. But alas! Spiritualists will not accept a creed. Yet without a creed how is the world to know they are not all rogues executing spirit dances in a dark seance for a dollar? Obviously the next best thing is to get up an imitation brass button, and call it a declaration of principles. It may not answer for God, but properly made, it will do just as well for man.

Nobody asks the geologist or the astronomer for either a creed or a declaration of principles. We simply decline to respect him if he lives an unmanly life. But that does not impeach his astronomy or his geology, and it would not impeach Modern Spiritualism, were it not for the determination to manufacture a religion out of the natural fact of spirit return.

A religion always implies a God, who has his eye on you, and whom you are in duty bound to worship. It carries with it by implication, the church idea, and its creed. And a creed is a declaration of principles, and nothing else. I don't propose to say one word against religion, or worship, or creed. To the soul that they feed, they are sacred. My protest is this.

It is suddenly discovered that man is immortal. A caterpillar becomes a butterfly. The discovery is made through the actual appearance of some we had called dead. There is no miracle. It is just a natural fact. For many years we have told this discovery of a natural fact is a new "Religious Movement." Every religion in the world is founded on God, man, worship, and creed. So Modern Spiritualism is to wear the same collar, but with a declaration of principles instead of a creed.

I assert, and I know I do not stand alone, that Modern Spiritualism is no more a religion than astronomy. Man made a religion out of astronomy in the past, just as other men would make a religion out of spirit return to-day. A man can use Modern Spiritualism to

DEGRADE HIS MANHOOD,

or ennoble his life, and a "declaration of principles" will not help him either way. It is only to-day discovered that every man has a subliminal self. This self seeks companions after its own heart, just as the man we see does. If religion will better the man, whether objective or subliminal; if it will raise him to a purer manhood, with an influence towards the coming best world, I will bless that religion instead of attacking it. But to manufacture a spurious religion out of a natural fact, and brand it with a "declaration" collar, is obnoxious to common sense, and absurd to the philosophical mind.

For the above reasons I earnestly protest against every attempt to afflict Modern Spiritualism with a "declaration of principles." And I beg every reader respectfully and earnestly to warn the N. S. A. against officially accepting or promulgating any such "declaration," lest it thereby lose all influence with those who, like myself, consider this proposition as an impertinent attempt to compel them to endorse Modern Spiritualism as a system of religion.

San Leandro, Cal.

PRACTICAL THOUGHTS

Concerning Proper Lines of Organized Effort.

MANY THINGS FOR THE N. S. A. TO CONSIDER.

Some months ago the president of the National Spiritualist Association, through the Banner of Light, propounded a number of questions, saying "he who can answer correctly will truly be a savior to Spiritualism." I consider these questions of unusual importance, inasmuch as they furnish a key to the real thought and purpose of the National Association.

What can be done, what must be done to raise the status of Spiritualism to its rightful position among men? I am glad President Barrett added the above question to his list. It includes all which preceded and much more. Spiritualism, the science of life and the philosophy of religion, demands a solution which reaches every phase of life and religion. What follows is not intended as an answer to Mr. Barrett's question, but to present a few thoughts which may be helpful to others who can think more clearly.

NECESSARY TO ORGANIZE.

I hold that it is necessary to organize Spiritualism into a strong, unified body in order to gain a respectful hearing among men. The success of organization depends largely upon the purpose of organization; especially is this true of Spiritualism. The co-operation of the spirit world is necessary that we may realize a permanent success. This co-operation may be retained by the N. S. A. if there be willing to be the instrument of the progressive and true from both sides of life, and seek not to lead but rather to be led.

Progress along educational lines should be considered a good reason for organizing. To enlighten men is to redeem men; this was the purpose for which modern Spiritualism was inaugurated to teach us that life continued into other worlds or conditions, to teach us how to live in order to realize a state of spiritual emancipation now and hereafter, to bring to earth the wisdom of higher spheres. Spiritualists claim to have this knowledge; if so, we then have become the medium between two worlds. The responsibility is great; whatever we do, should be done with a full realization of our relation to both worlds. The knowledge we have received is not for us alone, but for all men. To us it has been given in trust only; will we prove true to our trust or fall by the wayside?

The day of individual saviors of the world is gone. In all the world today, as far as I know, no individual savior has been a failure, inasmuch as he has failed to fulfill the promise for which the arisen ones are earnestly striving: the emancipation and enlightenment of the world. Enlightenment will come through the philosophy and phenomena of Spiritualism, but emancipation must come along practical business lines. Emancipation from theological dogmas, from social wrongs and from economic slavery, can never

be realized in its entirety by any haphazard methods through Spiritualism or any other system of philosophy.

A new department has been inaugurated, another attempt has been made to save men from the depths of ignorance, superstition and scientific bigotry. A savior is here, not as an individual, but as a body of individuals, the Spiritualists and their co-workers, by whatever name they may be known. Admitting this to be true, shall we not put aside all thought of egotism, of boasting, of seeking not

N. S. A. ONCE IN FOUR YEARS.

To the Editor:--You ask my views of National Spiritualists Association. In reply:

Whatever changes may be needed to more clearly define and simplify its duties and responsibilities should be adopted.

The General Conference of the Methodist Episcopal Church meets as a national body once every four years, the State and District Conferences managing all local affairs between these meetings. The affairs of this body of a million members, doctrines and dollars included, have been managed with satisfaction to all quite equal to that of the much smaller National Spiritualist Association, and at far less cost in proportion to members and means.

Let our National Association meet once in four years to help direct "the weightier matters, the law;" define its simple duties, and those of more local associations; save cost and machinery; put good men in place; trust each other and have less suspicion and fault-finding.

This, with inclusive brevity and in friendly frankness, is all that comes to me to say.

For all societies, large or small, for spiritual culture and better daily life, that success which can only come with deep convictions, devotion to high aims, and following the light above and within.

G. B. STEBBINS.

Detroit, Mich.

IS IT NEEDED?

Is a National Spiritualist Organization a Necessity?

AT AN ANNUAL EXPENSE OF \$10,000.

To the Editor:--Now that some changes are contemplated in the business and make-up of the N. S. A. in its forthcoming annual meeting, will it be in order to consider a proposition to disband, to wind up the National Organization? Yes! how will it please those who are called upon to foot the bill?

First, let us see what the organization has done during its five years' existence to warrant its continuance. Has it defended or protected any mediums? Has it led Spiritualists into broader fields of work? Has it suggested, or led in any of the necessary measures that would give us a position in the world as thorough, active, practical reformers, aggressive and progressive?

Has it not proved a hindrance, a dead weight, an expensive ornamental association? From a business point of view, has it been worth what it has cost in time and money? Is it not a truth that every religious, social, or political organization that is not a leader, that is not aggressive and progressive, is a hindrance, is in the way? Unless it can be shown that the N. S. A. has laid some corner-stones, done some necessary work for Spiritualism that will last for all time, does something that has raised the standard, something more than theorize, speculate, and run the business of the association, what success have we for the coming five years?

A large attendance in October means an expense of from eight to ten thousand dollars, gone into the pockets of hotels and railroad companies; that is money enough to start a comfortable home for our aged mediums.

WHAT IS MOST NEEDED.

If Spiritualists must expend from five to ten thousand dollars each year for the support of a national organization, we certainly will not be accused of being over critical if we ask for results. What we most need at this date is strong, independent State organizations that will watch our State Legislatures, see that no medical, or sectarian laws are enacted, designed to restrict Spiritualists especially. Such an organization could take care of local organizations, and all State matters for one-half the expense it costs to send delegates to the National Councils.

Each State should understand its wants and ability to meet them, much better than a national organization. I doubt if any State has been fairly represented at any of the annual meetings; only a few of the most able societies have sent delegates. A much larger delegation must attend to ensure success, either financially or spiritually.

IS IT A NECESSITY?

At the time the N. S. A. was born (World's Fair Year, 1893), there seemed to be a necessity for the national organization; but times have changed rapidly in five years; we have reached a condition of life and business materially where the one question of necessity cuts a large figure. A proposition that in any way relates to business, from a nickel's purchase, to the buying of a trunk railway, is subjected to the one all-important question, viz:

IS IT A NECESSITY?

The necessities of life at this date control the lives and actions of seventy-five per cent of the Spiritualists, and at least ninety per cent of the masses of the people; this condition will be recognized by every up-to-date Spiritualist; if not considered by State, local, and the National Association, they will regret it at the end of an unpleasant experience. The necessities of business control the actions of the business world as never before; luxuries are indulged in by only a small per cent of the people; Spiritualists should be the first to perceive material as well as spiritual conditions. Do we need any more objective lessons for the next decade or half century?

The N. S. A. has been limited in its efforts from the beginning because of lack of money; I can see no way by which the treasury can be better supplied in the future. To pay the Jubilee deficit and pay the bills of the N. S. A. is the question that must be met by the business side of the association.

The writer is unable to see the necessity of a National Organization; unless a necessity exists, and will continue, the society should at once surrender;

and that is enough; health reform doesn't interest them, although they are grunting and complaining of sickness half the time. In the direction of the above, another cause may be found. There is one bright side to our present position as Spiritualists. It is this: a few of the leaders (mostly the press), have come to recognize that we need to reform the reformers. The writer has repeatedly written that we should commence at the head of the class; to revolutionize Spiritualism's present expression, is exactly what I mean; to ignore and go on in the present course is to shut our eyes and ears to reason's demand.

To fail to recognize that Spiritualism is all-inclusive, after fifty years of as remarkable experiences as this world has ever seen, is to declare ourselves babies, or in our dotage.

If all-inclusive, it means the uplifting of humanity and freeing them from sin and sickness, a grand work only just begun; the teachers or leaders that are not inspired, enthused, and all aglow with this vast and comprehensive subject, are not qualified to lead at this date; they lack capacity, should join a church club and graduate into a church asylum. DR. MARVIN E. CONGER.

MANY SUGGESTIONS

Of Lines on Which Reform Can Be Made.

AN OLD WORKER DISCUSSES MANY POINTS OF IMPORTANCE TO THE CAUSE.

Having been favored with a special request to air my views on some highly important questions relative to the welfare of the great cause in which all progressive thinkers are vitally interested, with your long list of inquiries confronting me, I make the attempt to suggest in the briefest possible manner a few of the steps which I do most sincerely feel to be necessary to the promotion of the great, good work in which you and I, in company with countless brethren all over the world, take the deepest interest.

CHANGE THE RULES.

1. The National Association of Spiritualists should take immediate steps toward freeing that great organization of all unnecessary rules and regulations which hamper its progress; simplify in all respects its methods of conducting business, and place before the world a clear, concise declaration of fundamental principles, rigorously excluding all dogmatic assertions, and most of all, should that august body, at its coming annual convention, select a company of efficient officers who can and will give a large portion of their time to its direct work.

2. The Association should studiously avoid doing aught that will produce needless controversy or sow seeds of discord, and it should not adopt any creed or statement of belief which does more than distinctly emphasize the reality of the spiritual nature of humanity, the progressive character of life hereafter, the influence of character on true happiness, and the certainty of intercommunion between the two states of existence commonly termed the "here" and the "hereafter."

3. It does not seem reasonable to combine the office of president and secretary in one person; though it would be highly desirable to elect an efficient president and secretary whose mutual interests would enable them to share a house in Washington and lessen expenses in all practical ways.

4. Whether a National Association be an absolute necessity or only a very important institution, deserving warm support and ample encouragement, its existence is of quite sufficient importance to the welfare of humanity to make its continued existence and ever-enlarging influence a boon to be secured.

STATE ORGANIZATIONS.

5. State organizations are very valuable, but they do not and cannot take the place of a National Association. Support the state associations but do not ask them to fill a place which they are essentially incapable of filling.

6. The laws inimical to mediumship now on the statute books are becoming less and less popular and more and more difficult of enforcement every day. The National Association has done a great deal already to improve the tone of public sentiment toward Spiritualism, and though there is great room for improvement in the working of the Association, to let it perish or become subsided at this time would be inexcusable.

7. Each state does, no doubt, understand its local requirements, but a National Association should be a large representative body with which all the state organizations are in affiliation, not that state organizations should be dominated by a National Association, but the latter should do a wider work than any other organization can accomplish.

A LAWYER NEEDED.

8. The National Association is not a burden in any proper sense of the word, but it can be made to accomplish a far greater work in future than it has done in the past. It would be well to elect a good lawyer as one of its chief officers, whose special work it should be to take active steps toward removing laws from state laws, which in many instances are only suffered to remain because people at large are practically unacquainted with them.

9. The sustenance of the National Association can be provided for by a special fund without depleting any of the state organizations, and if the expenses of sending delegates annually to Washington is found to be a heavy burden it would be well to appoint Chicago, New York as the cities where annual conventions could be held alternately, thereby in many cases greatly reducing traveling expenses.

10. If the National Association has as yet no legal status and is simply an advisory board, it cannot, of course, be expected to enforce its wishes or compel obedience to its mandates or do anything else arbitrary and coercive. For that very reason it can be made a powerful and efficient working body, thoroughly good-natured and in all respects consistent with the rights and liberties of free-born, self-respecting people.

The real object of the National Association should be to provide means for presenting the entire subject of Spiritualism to the world in general in a manner as to compel respect and increase investigation. There should be established in Washington an institution of such importance and magnitude that inquiries from all parts of the world could go thither as to a common Mecca. A large library and reading room are surely needed, also a good conference hall and all available facilities. If in the judgment of a majority the headquarters of the association could be most favorably situated in New York, such a detail could easily be adjusted.

11. Organizations can be and must be fostered in each state and in each city, town and village in the entire country, and those who see no need for a National Association are in no way bound to

support it, but in the long-run a complete federation of state organizations would constitute a National Organization, thus the arguments of those who favor only the former are by no means valid, seeing that they fail to perceive the good of an amalgamation of lesser organizations in one larger whole. The National Association could be and should be a means whereby all lesser associations could come together annually and devise means for larger usefulness than any single state society can possibly carry out. It is perfectly reasonable to advise that state associations be the head of all such societies in their respective states as desire to affiliate with the National Association, and that such societies could be regarded as the head of the State associations if that word "head" be not objectionable, which, to some ears it unquestionably is.

NOTE OF WARNING.

The present writer, though decidedly in favor of all useful organizations, no matter of what variety, does at the same time feel called upon to utter a note of warning in consequence of the despatch and tendency of the present spirit, and despotism is every day the cause of dissension in churches and everywhere else. It is clearly evident that there are many sincere Spiritualists all over the country to-day who strongly favor organization and have pledged their honor to support and maintain; others, however, are not sincere, earnest and capable men stand out vigorously for independent spiritual undertakings. These two classes cannot immediately amalgamate, but they can only be brought to acknowledge that good can be accomplished through more than one kind of agency.

As we often hear the word "burden" used in connection with a medium of the National Association, does that word cease to have any meaning when it is understood that no one shall ever be called upon to support an undertaking unless he feels it to be a privilege, if not a duty to do so?

EXPENSES.

There are many hints thrown out concerning the expenses incurred by societies in sending delegates, each one being supposed to cost not less than \$35 to the society which the delegate represents. From personal experience I know this to be a misstatement, as in many instances delegates are absolutely necessary. I have been a delegate on two occasions, but I arranged my own business in such a manner that I could be in Washington and attend the convention without entailing the least expense upon the friends who wished me to serve as their representative.

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and if the times had been prosperous the result would undoubtedly have been quite different.

But under no circumstances should the Semi-Centennial Jubilee have been deferred. It was to the cause of Modern Spiritualism of more importance than any other event since its introduction; and of as much importance to the devotees of the great cause of Spiritualism as the celebration of the birth of Jesus of Nazareth to Christians denominated. His followers neglected celebrating that event so long, they even forgot the date of his birth, and instead of its occurring on the 25th day of December, as is claimed by many Christians, the preponderance of testimony is against that being his natal day, or that he was born at all.

Whatever the facts may be in that case, we, as Spiritualists, could not afford to pass, unobserved, so important a day, as the Semi-Centennial or Jubilee year, in the history of a religion so valuable to us, and so important to the cause of humanity, and although its celebration may embarrass us a few years, and the new members may be considered an important link in the great chain of events, which will be woven into the history of modern Spiritualism.

Even if the payment of this deficit should be deferred a few years, by the payment of the interest, our credit, under the circumstances, should not be impaired, and the new members are so rapidly adding to our ranks, will soon enable the N. S. A. to overcome its present embarrassments, if the Spiritualists of to-day are wise and liberal towards this great representative organization, which is just going through its first years of experience, with all the embarrassments usually attending struggling and oppressed religious organizations.

But few realize what those who are urged to the front are subject to, and hence are not so considerate as they should be.

Another point I desire to urge is, that all societies that are entitled to send delegates to this convention should not fail to do so, and to authorize them, the delegates, how much, if any, money they will be justified in pledging their society to contribute to the support of the N. S. A. during the year. Delegates often find themselves embarrassed in convention, when called upon to contribute money for their societies to defray the annual expenses of the N. S. A., and yet all the while the delegates have to meet, and they know, or should know, that the small per capita tax of 25 cents paid by each auxiliary society per annum, will do but little towards meeting those expenses.

They should know, too, that the N. S. A. has no revenue out of which to pay expenses only that which is contributed by the societies that are members of the National Association. Too little consideration has heretofore been given by the societies which constitute the N. S. A. as to where the means was to come from to support and make useful this grand organization; and the result has been that delegates to the National Convention have

BEEN APPEALED TO.

so urgently they have felt compelled to respond whether able to do so or not; and it is from this cause largely that the expenses have been met. This

ought not to be.

and if continued it will endanger the attendance of many of our best practical workers at these annual conventions.

Hence I would respectfully urge that this matter of finance be given more thought and consideration by local societies, and by those who ignore the value of organization and the necessity of a National Association.

One other point of interest, in this connection, I want to call attention to. There are many sincere Spiritualists in America who are willing to admit the advantage, and even the necessity, of organization, and yet have never united themselves with any society, or attended a convention of the National Association; and yet they often criticize, in a friendly spirit, the doings of the societies and the acts of the conventions and the officers of the N. S. A.

This of course they have a right to do, and good results sometimes follow; but I submit: would it not be far better and more consistent, more in accordance with the teachings of our religion, if all who are Spiritualists in principle and in sympathy, would unite their efforts and their names in a harmonious whole, to advance the cause in which we all sympathize?

Another class, many of them members of societies, that stand aloof, and criticize the efforts of those who are devoting their time and best abilities to promote the cause, instead of leading their aid, and contributing their means, and their judgment to remedy defects and perfect all organizations.

Others feel they are not wanted, and wait to be urged to do a common duty, that is incumbent upon all. There is nothing in our cause from which it is offering so much to-day as to have a bright, competent band of men and women as officers and managers in our societies, and in the formation of new societies; and the selection and promotion of such persons is a duty incumbent upon all. But until we recognize this duty and set ourselves about performing it, there seems no hope of our securing the necessary talent for best results.

In conclusion, Mr. Editor, allow me to repeat my appeal to you, and to other active, thinking Spiritualists, to step nearer to the front, and to assume a practical, conservative position.

The approaching convention will appreciate such services. Upon it will devolve the election of an important Board of nine Trustees, three of which are selected by the executive officers. These Trustees are to be selected from all parts of the country, and as you know, should be from the most competent material. No one has any prior claim; all are eligible to office, if competent. If the officers of the N. S. A. have failed in the performance of their duty the convention should, and no doubt will, supersede them. Let us have a full attendance of delegates.

E. W. GOULD.

The National Spiritual Lyceum Association.

The annual meeting of the National Spiritual Lyceum will be held in Masonic Hall, Washington, D. C., Friday, October 21, all day and evening. It is hoped that a large representation of the lyceum workers in attendance. The headquarters of the N. S. L. A. will be at the Ebbitt House while in Washington. Let there be a grand rally on behalf of the lyceum cause. J. B. HATCH, Jr., National Conductor.

MATTIE E. HULL, National Secretary.

Lyman C. Howe is at present lecturing at Toronto, Ontario, Canada. His address while there is No. 30 Melbourne avenue.

Frank T. Ripley, the well-known test medium and speaker, is now at Baraboo, Wis. He has the last two Sundays in October and all the Sundays in November that he can be engaged for. He would like to stay in Wisconsin and Minnesota for October and November.

COGENT THOUGHTS

On Co-Operation and Organization.

AN URGENT PLEA FOR ORGANIZATION ALONG CORRECT LINES—A PROMINENT PHILADELPHIA SPIRITUALIST EXPRESSES HIS VIEWS.

There are many important issues pending before the body of Spiritualists of this country at the present time. To my mind no one of these is of so great importance as the question of organization, both state and national. I have been deeply impressed with this conviction for many years, but more especially since our first convention in 1893, to which I was a delegate, and in which I took an active part. My views upon this question publicly expressed have ever been emphatic and pronounced. No great public movement is, or can be a success without system and organization. This does not mean a creed, neither does it mean to curtail the liberty of any individual or society, but does mean to cohere and cooperate upon strictly business lines, for the up-building and progress of the cause of Spiritualism. This can be accomplished by organization under proper management, if the Spiritualists of the country will act unselfishly and do a tithe of their duty, notwithstanding the unreasonable opposition of some critics in our ranks. It cannot be accomplished by the delegates to the yearly conventions, voting to use funds, not in the treasury nor in sight, or even within reach. Bankruptcy is sure to follow such a course, hence it is all important that the strictest economy should be observed, so that the disbursements do not exceed the income of the Association.

According to my views the value of organization does not consist in going through a certain routine year after year, only to find places for a few officials, for what there is in it of value to them, in script and glorification. It does consist in banding together in a grand cooperative effort, not simply for the purpose of employment, or individual gain, but to put something into the movement of practical value to the cause, we are striving to promote.

Can our attempt at organization become entirely successful? Most certainly it can, if the right course is pursued. If when the call was sent forth in 1893, a delegate convention to be held in Chicago, to organize a National Association, it had received a full, instead of a partial response, the situation to-day might have been far better. Had the same patriotism and loyalty to the truths of Spiritualism been manifested by the Spiritualists of the United States, as was shown when the President called for troops to defend a persecuted and down-trodden Jewish struggling for liberty, what might not have been accomplished ere this in the way of organization.

When the call for troops was made, loyal men responded, faster than they could be utilized, and when the snows of war were called for by the government, the people in one grand phalanx came to the front and the Jewish struggle into the National Treasury without stint. While thousands were called for, millions upon millions were offered by a people in love with their country. I cannot see that the cause of the Cuban war of more importance than the truths of Spiritualism. Why, then, should not Spiritualists respond with equal interest to the needs of a cause so important to the welfare of the world for the welfare of mankind. As Spiritualists, our responsibility is measured by the light we have received.

Though this experiment of a National Organization has not been put in condition to accomplish all that is desired, yet as an experiment, it has proved a thing and produced some good results. Since the organization has been set in motion, the secular press and the public have come to respect, instead of ridicule the cause of Spiritualism. The press, the courts and the legislatures of the land respect organization and in time will yield to us our rights. Experience has taught that organization cannot be successfully carried out without funds to pay the running expenses, which include not only the yearly expenses of the office, but a large amount of special work in every state—all of which requires ways and means. In an open letter by M. S. Norton, president of the California State Association, in the Religious-Philosophical Journal of Sept. 22, will be found some valuable suggestions upon this point.

Further into details at present, as much progress can be made until the N. S. A. rests firmly upon a practical business basis, and is conducted upon strictly business methods. To this end much depends upon the executive committee, upon which the direction of the affairs of the Association largely depends throughout the year. The secretary should be a person of influence and good business ability, as well as an earnest Spiritualist, in order to fulfill the duties of the office. As to the management of the N. S. A., for the past two years, I must decline to be interviewed, not having been in touch with the same, preferring that each one should draw their own conclusions.

I hope when the N. S. A. meets, that the local societies will be better and more fully represented than in previous years. I also hope that

THE NEEDED REFORMS

will be made and that a body of representative Spiritualists will be chosen, of broad-minded men who will command the respect of the Spiritualists of the country. I will state that I have no personal interests to serve. I never sought an official position with the N. S. A., but in the past accepted it under protest. As my name has been publicly mentioned as a possible candidate for the position of trustee, I must decline positively to have my name used in connection, though not because I am any less in favor of the N. S. A. I never have been in doubt as to its value and importance in the promulgation of the cause of Spiritualism. I hope the coming convention will prove a harmonious gathering, and that

THE BEST RESULTS

will be achieved. I also hope that the movement towards a N. S. A. started in 1893, will prove only to be the advance guard, or skirmish line, which has held the position under difficulties, until the reserve force came up. Now is the time at the coming meeting, to join the reserve forces, making such changes as seem expedient, in order to press on to sure and final victory. While penning these lines, The Progressive Thinker comes to hand overflowing as usual.

WITH INTERESTING TOPICS

on progressive lines. This time, "Foundation Principles," so called, gets a full benefit. As this is one of the "Kabbalah" which is at present deeply agitating the minds of Spiritualists, I will briefly allude to it, in connection with what I suggested in a former article in The Progressive Thinker of July last, in which I ventured to suggest in substance as follows: That a long list of complicated articles, put forward as

foundation principles, was not helpful nor of practical use, and that whatever was put forward as a basis of belief, or acceptance by Spiritualists, if any basis was adopted, should be simple and easy of comprehension; that

ULTIMATES OR FINALITIES should be avoided, as well as the God device. I am most decidedly against creeds and in favor of the largest liberty of thought and expression, upon all questions pertaining to the welfare and progress of mankind. In view of this position, which Spiritualists could come together, would be some simple basis which has been verified by the teachings of Spiritualism, in its present stage of unfoldment, but not binding any one to a fixed or absolute formula. Therefore I suggested the following:

We believe in the brotherhood of man. We believe in the continuity of life. We also believe in the intercourse between the mortal and spirit worlds.

And we believe in the endless progression of the soul.

I think that there are very few who have followed the lessons taught by Spiritualism, to any great extent, who would object to these simple but important suggestions, and yet there should be perfect liberty of dissent in all propositions, for I object to binding anyone to what they cannot fully and freely accept.

After reading the very able and interesting articles upon this subject in today's Progressive Thinker, I am the more confirmed in the views I have briefly expressed.

B. B. HILL.

SOME SAD TRUTHS.

An Old Worker Made Sick at Heart.

HE IS ASKED TO HELP SAVE THE NATIONAL ASSOCIATION FROM THE "POLITICIANS."

To the Editor:--Some weeks ago I received a letter from Mr. Woodbury, urging me to come to Washington, and to them in saving the National Association from the politicians. The following is my reply, which I wish you to publish in your valued paper.

Yours fraternally,

A. B. SPINNEY.

Read City, Mich., Sept. 30, 1898. Francis B. Woodbury,

Dear Friend and Brother:--Your letter came duly to hand, and in reply will say, there

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SATURDAY, OCT. 15, 1898.

SOME PALPABLE FACTS.

The President of the N. S. A. should never be allowed to succeed himself. Two years at least should elapse before becoming eligible to the second term. A longer time even than that would be better.

The offices in the N. S. A. should seek the proper persons, and not they the offices.

When the N. S. A. is about to enter into a business contract with a person to do a specific act, it should investigate his financial status and business record before concluding the same. Spiritualists want no more disagreeable Jubilee deficits.

The Secretary of the N. S. A. should be selected solely to care for the business of the office, and have no other duties. Public speakers can do all the outside talking and canvassing necessary.

One slight misstep made now on the part of the N. S. A. will strengthen the doubts of many as to the necessity for its existence. Delegates, work with candor, calmness, circumspection and harmony.

The present incumbent of the office of President of the N. S. A. is a brilliant young man for whom we have the highest personal respect; yet under the circumstances it would be ignoring common sense to re-elect him to succeed himself.

From this time on it should be an unwritten law that no President of the N. S. A. can succeed himself. He must first have a two years' rest, whoever he may be.

Each delegate should be actuated with the spirit, Love for all, Malice towards none.

THE PROGRESSIVE THINKER.
 Glance over it from page to page, and see the vast amount of reading matter, costing the subscribers only two cents. It is now the largest Spiritualist and Free thought paper published, and we justly feel proud of it position before the world. Read this issue carefully, and then each one determine to secure an additional subscriber, to extend the field of its usefulness. It is difficult to conceive how any genuine Spiritualist can keep house without The Progressive Thinker, or some other good Spiritualist paper. There are thousands—yes, millions, of Spiritualists who take no Spiritualist paper, and who are not in touch with the movement, and who have never heard probably of the N. S. A. We would like to reach that class, and bring them in touch with our great movement. By reading The Progressive Thinker one year they will become wiser and better. Each of our readers should send in one additional subscriber.

A LOOKING-GLASS.

Again The Progressive Thinker presents a timely bill of fare for the digestion of its thousands of readers. It is timely, because of the approach of the Convention of the National Spiritual Association, which Association furnishes the topic of discussion.

The shades of opinion are as varied as the individual minds expressing them, and every reader will find somewhat to please and somewhat to reject. Burns prayed,

"O wad some pow'r the giftie gie us,
 To see ourselves as ithers see us."

The Progressive Thinker will be as a magic mirror in which the N. S. A. will be able to see itself as others see it; and that view will be of immense benefit if properly utilized. The defects and the excellences alike are clearly reflected on the surface of The Progressive Thinker's faithful mirror.

We have no doubt that the showing will be productive of good results, and that wiser and more careful counsels will appear in consequence of the many and many-sided thoughts presented in this issue of our paper.

It shows that there are thinkers and earnest friends of Spiritualism on both sides of the questions at issue, and the friendly clashing of thought will serve to clarify the spiritual atmosphere, and bring all—if not to see eye to eye—yet to feel heart pressing to heart in earnest warmth of love for our great Cause.

The Progressive Thinker keeps pace with the times by presenting to its thousands of readers this symposium, expressive of the thoughts of those who are not officers in the N. S. A.

It certainly cannot fail to exert a healthy influence, in view of the recent failure of the Jubilee. We believe it possible to form a National Association that will finally meet the approbation of a large majority of Spiritualists. We extend a most cordial greeting to all the delegates, and wish them harmonious success in their efforts to evolve out of present conditions.

EARNESTLY ASKING.

Spiritualists everywhere are asking, Is the National Association afraid of its own acts? Efforts have been made to secure from it for publication a copy of the written contract made with Frank Walker as agent to manage the Jubilee. Up to the present date the efforts in that direction have proved unavailing. Spiritualists have been solicited almost to the fainting point, to aid in making up the deficit of this badly managed affair, while its officers have held in the background the contract. Spiritualists, we fear, may deem it advisable to withhold all further donations to the N. S. A. and the Jubilee deficit until the leaders make public the written contract, which ought to have been published immediately after the Jubilee. Such negligence should not be tolerated.

VOICE OF A DELEGATE.

To the Editor:—I hope you will advocate the movable convention idea, and also the open nominations. The nominating committee is the means for the clique to set up the ticket. Please notice that Mr. Walker has been chairman of the nominating committee each year, and I think mostly of the credentials committee also. Hence the need, also, of no proxy right by the convention. New England (Boston) always sends an excursion, and Western cities are represented by Boston proxies—a subtle evil which, if not remedied, will ruin the National. Look over the reports and see how the "machine" has worked.

A DELEGATE.

MUTUAL HELPERS.

Reflections on the N. S. Association.

CALM WORDS TOUCHING ON THE ALL-IMPORTANT QUESTION.

As one who, deeply interested in the advancement of all spiritual movements, desires only the best and highest, I would like to know what the National Association stands for, and what it proposes to do?

At the start, let me say I believe in organization; in communism; in socialism; in anything that shall help the bearers of the world's burdens, and lighten and finally destroy all yokes and limitations. Then shall we

BECOME MUTUAL HELPERS each of the other; and the whole earth

blossom in the garden of God. Instead of the bleak and arid desert we now see and feel it to be. Especially do I think that this is sorely needed, when our opponents, by the operation of unjust and tyrannical enactment, seek constantly to bring us under the action of technical law. In this they have but one intent, and that is to torture and oppress those who believe in existence and communication after death.

The point, then, seems to me to be, where should this organization begin? My answer would be, in every county, in every State of the Union. Then delegates from the counties could organize the State Associations. Out of the desire for harmonious and united action throughout the country would come the National Association.

REPRESENTING A PYRAMID

resting on a massive and immovable foundation. Delegates from the State Associations would be the National Association. They would be familiar

with the needs of the people of their own States, and could arrange for all ad interim work, through an executive committee, which could be ever in touch with the executive committees of the several States. Then all hostile legislation could be looked after, and the Spiritualists have a chance for their rights, as American citizens, before the law—which they are not allowed to receive at the present day.

State and county bodies are always nearer the people, and can tell what is needed much better than persons who live at Washington, and surround themselves with the glamour that "we the people," are the "whole thing." Something would then be done, in place of the waving of flags, and the blare of the band.

It has always been the world's experience, that a central body, unlimited in its action by any restraining force outside of itself, grows ever more arrogant and domineering. At last, it is not willing to consider anything differing from its own plans for personal aggrandizement. Have we anything to assure us, either in the development of the N. S. A. or its work hitherto, that there will not be the same conditions engendered, and that the experience of the churches will not be ours? It does seem that we are rapidly drifting to the point where we shall be furnished with a ready-made creed, and a self-chosen Director General, whose word will be law, and from which there will be neither appeal nor escape; and whose scope will have neither bound nor limit. It can only be by mutual consultation and concession of the

WISEST AND BEST MINDS

in our ranks, that we can possibly expect the harmony and peace that can bring the most lasting results.

It would seem that each State having established its own association and executive polity, wherein the protection and liberty of all teachers, mediums and healers in that State could be assured, a National organization composed of delegates from the State societies, would certainly be the best thing in order.

It is not necessary that the National Association should hold itself as the special guardian of, or manager for

ANY KIND OF FIRE-WORKS

that at set times, and after sufficient blowing of the advertising trumpet, are to be let off, to dazzle the eyes of a gaping mob. Nor are they to be constantly practicing any kind of sensationalism; but that as watchers upon the building walls of the Great Temple of spiritual unfoldment, they may see that all be furnished and protected equally against the actions of those who seek to overthrow us, and make light of our most sacred teachings. In short, let it be the sentinel, who shall preserve justice both within and without our camps, and be our guard at all points.

W. P. PHELAN, M. D.

STRIKING REMARKS

Concerning Spiritual Politicians.

A NEW TERM ORIGINATED SINCE THE N. S. A. WIRE-PULLING WAS FIRST INAUGURATED.

It seems to me that this term applies to the present officials of the National Spiritualist Association. Not only does there seem to be a scheming for office, but for control of all public efforts of the cause at large. Some of us have felt that the N. S. A. stands for

POWER AND DOMINION

over the public work. There has been mostly such workers used as would best serve the personal interests of the officials. Some representative workers have been set aside in order to secure those who would best serve selfish ends, and these were reported objections to the official positions. At the mass-meetings, only the workers "in the swim" were employed, and these at much expense of travel, usually. At the Jubilee, some of the best talent present was not heard, and in several cases quite insulted by a spiritual censorship that was intolerable. The president is always championed by the vice-president out of the convention, the jubilee, the mass-meeting platform, and does not do very much executive work without her approval. He is very negative to female aggressiveness; he is not positive under circumstances requiring a self-confident quality, and yet he is so subtle in his political methods that he

WILL RULE UNJUSTLY

in a tight place. As an executive he lacks personal force to be aggressive without a confiding power to support him. This is a dangerous element in the development of what is called wire-pulling. The only effort made to select and espouse candidates for office, has been by the president in his capacity of editor. He thus impresses the public as seeking to "select" the incoming officials, and as he has announced himself for re-election, he wants the board to be "harmonious;" that is subservient. We learn that the board have had their own ideas, the past term, and have not been fully harmonious with the executive. Good politics is to have all candidates

FULLY SUBSERVIENT

(harmonious) to the head of the ticket. Nothing is easier than an election, and a re-election under such ways of working, especially with Spiritualists, who are not as a rule anxious for office.

Why should a person who seeks office, be elected? The office

SHOULD SEEK THE PERSON.

The many able men and women in the ranks of Spiritualists who would dignify the national positions, will not enter into service, and at least not self-announced. We need character, honor, justice and intelligence at the head of our National work. There has been a deficit to some extent in all these qualifications.

No petty spirit of animosity should ever creep in, and it is a sad truth that such has been. We need open methods at the convention, especially in selecting officers.

The personnel of committees should be less alike from year to year. And the proxy representation should in no event be open to the credentials committee.

The British Federation of Spiritualists select a new president each year, in order to honor its workers, and no one can be re-elected until two years after the one-year term, has expired. This seems to be more of the spiritual fraternity we need.

FREQUENT ROTATION IN OFFICE.

Nothing causes official rottenness more than long possession of position. Our government sees the need of frequent change; and our Spiritualism, if governed by an organized effort, should take heed from the nation, and be alarmed by the power obtained by all churches and nations who have had long reigns.

It is almost a new need for a "reform party" in Spiritualist ranks to put forth an independent ticket to meet the issue made by the

SPIRITUAL POLITICIANS.

I would not accept office, so I can write

freely. I am interested because I have been for some years, and since early girlhood, a speaker and medium. Hence, I am devotedly,
 A SISTER WORKER.

N. S. A. MUDDLES.

Several Specific Muddles Mentioned.

WHAT A DELEGATE TO THE N. S. A. THINKS OF THE SITUATION.

Every earnest worker in the cause of Spiritualism will be pained as they learn of the muddled condition of our national society.

For its affairs are decidedly muddled. Perhaps some may say it is only opposition that has confused the N. S. A. That we are ready to deny; for not many are opposed to a National Association—nearly all Spiritualists say: "Let us try to make it our proper representative and a useful association."

GRAVE ERRORS MADE.

It is an abuse of prerogative that causes trouble and discontent. All of this criticism now being made is evidence that the N. S. A. has not satisfied the entire public. And that it is so widespread goes to show there has been a serious error made. It is not all the foolish blunders and deficiencies that cause the confusion; there are conditions further back that have been at work for discontent.

The retention in office so many years of the same leading officials has been against a true corps de esprit. When a few seem to have the positive hold that gives control, then there is a declaration of interest. Greater stability is created by the opportunity for a honest and earnest contest for official positions.

And now the president seems to think he should be vindicated by a re-election. It is a subterfuge for proclaiming his desire to hold office further. "The cause of Spiritualism is not for the vindication of any individual; but is for the good of the masses. The N. S. A. president would be vindicated on a desire to sway by power, by stopping dissenting voices, and asking that another should be tried."

Five years of office with earnest effort should be vindication enough, and by a graceful refusal would perpetuate his endorsement by the public. But if defeat comes; or after election, if the N. S. A. should decline in its public capacity, the vindicated president would be subject to abuse in the inverse ratio. And these are very apt to occur. Let us pause now, Mr. President, whilst your record is not clouded by any very serious condemnation.

Let others make an effort. The Spiritualists, more than all others, like a change of speakers. And we need a change of missionaries and State agents from such workers who may happen to be special supporters (either personally or financially) to those who are well-known and tried workers in the cause. In these positions the N. S. A. has not made wise nor satisfactory appointments. And these positions have been created only to raise money for the N. S. A., and not to advocate Spiritualism.

Persons and societies who do not contribute liberally to the N. S. A. have been branded as unworthy Spiritualists. Speakers and mediums have been officially "worked against," because they did not liberally support the N. S. A. Counter-movements have been made to prevent public enterprises of such persons and societies from achieving success. This is a terrible accusation, but can be supported by facts. And these are reasons why so many oppose organization, and they also argue against any long continuation of anyone in office.

ETERNAL BEGGING.

An eternal begging for money has become the N. S. A. Money would be more readily if not made a nauseating need. Local societies have been scolded because they are not financially well supplied; but the N. S. A. actually confesses to financial need, and yet pays large salaries and assumes great expenses. No wonder the editor confesses to feeling "tired" of so much begging.

Local societies should not be saddled with any extra financial load. They have sufficient; indeed few are able to meet their own expenses; and hence the annual per capita, an occasional collection, and an eternal begging during, is calculated to discourage any society from holding a charter.

And now comes an N. S. A. agent, who with bombast offered at the last convention to raise \$1,000 this year. He received applause, and felt he had set a good example to whom up the contributions. But lo! he cannot raise it, nor pay it, and wants the public to supply it in his name. Any society who might do the same, and call for public help. What a nice muddle that would be! Let the dear public have a rest! The need of money and incessant begging is destroying the N. S. A. "Can't the work be cut out on the basis of natural receipts, and thus prevent any strained needs? I think it can."

THE PROXY BUSINESS.

Another serious muddle occurs by filling proxies from the New England excursion and the Washington residents. The need is great to meet in various cities from year to year to prevent a "packed" convention. And the complexity of committees appointed by the president should be more varied each year. The proxy and representation rules should be iron-clad and lived up to—instead of carelessly being tossed aside as it was in 1897.

From California comes the resolution to cut adrift from the N. S. A. unless the latter grants the former State Association the full right to State charters. This is an evidence of a grasping spirit; for the N. S. A. wants no charters, and if a local society does not want to charter with the State Association, the N. S. A. will take them in. The California Association is rightfully indignant. The N. S. A. should not grant charters in any State after it charters a State Association. That is another muddle of jurisdiction—but its solution is easy.

There are many genuine muddles to clear at the next convention, and many hope to see them cleared. To do so earnest effort will be given for the good of the cause and the usefulness of our National Association. In that way help is promised by yours truly. A DELEGATE.

MRS. M. H. WALLIS.

Mrs. M. H. Wallis, the distinguished wife of the editor of The Two Worlds, Manchester, Eng., lectured to a large and enthusiastic audience on last Sunday evening, at the Handel Hall Building, 40 Randolph Street. Everybody was delighted with the address. She will deliver one more lecture before returning East, in one of the halls of the Handel Building next Sunday evening, at 7.30. Her subject will be "Evil in Its Relation to Spiritualism." We feel to rejoice that the Spiritualists of Chicago have given her such a cordial reception.

THE N. S. A.

It Should Be Sustained, and Why?

PRACTICAL METHODS TO SECURE PRACTICAL RESULTS—SHOULD BE CONDUCTED ON A STRICTLY BUSINESS BASIS, WITH EACH CHARTERED SOCIETY SHARING THE RESPONSIBILITY—A COMPREHENSIVE VIEW FROM A WELL-KNOWN LADY.

To the Editor:—In response to your request for my views on the N. S. A., its present and future status, I submit the following:

Since the call was made in 1893 for delegates to assemble for the purpose of organizing a N. S. A., the writer has been one of the staunchest advocates of the movement. Having been one of the delegates, as well as a member of the committee on organization and nomination elected at that convention, and having closely followed its work, and its present time, I am somewhat familiar with its history.

Let me say however, that I have never sought an official position; instead, as the history of the N. S. A. will show, though unanimously nominated in 1893 for a term of one year, I withdrew my name, preferring to be known as a worker rather than as an officer of that body. Those who have followed my course since that time, well know that I have spared neither

TIME, ENERGY NOR EFFORT

to build up the N. S. A., both financially and in interest. In no case have I made an unsuccessful appeal for a charter, or for money to carry on its legitimate work. At the present time, although my name has been used as a candidate for the position of vice-president, I wish to state that no authority has been given for the same and I cannot conceive of anything which would alter my resolution in this respect, though I will always be ready to help the N. S. A.

The work of the first two years was accomplished under great difficulties. President Barrett went bravely to work, with no money in sight, with few supporters, overcoming obstacles which would have hopelessly discouraged anyone less untiringly than he. Not one of his critics to-day would have willingly changed places with him, who he toiled on with no salary, and seemingly no hopes of one. No association can hope to succeed which forgets loyal service, such as he has rendered. The second year the prospects seemed brighter and the writer was enabled to secure many charters, as well as raise nearly one thousand dollars for the treasury of the Association.

You ask is the N. S. A. a necessity? Yes, most emphatically, if it is conducted

ALONG BUSINESS LINES,

and has for its objects, the consolidation of the business power of Spiritualism; the protection of mediums and Spiritualists; the repeal of laws which militate against our mediums; the amendment of laws which can be construed against mediums, so as to give a chance for discrimination between genuine and counterfeit mediums; the prevention of legislation which would interfere with our rights as Spiritualists; the promotion of the best interests of Spiritualism by strengthening the weak societies within our ranks; the compiling of all the statistics as may best serve our movement; the organization and fostering of lyceums, young people's unions, etc.; the providing of homes for those among us who are in need of our aid; the encouragement of mediums, speakers, etc. I do not think it is the business of the N. S. A. to proselytize. All propaganda work is best left in the hands of the local societies. It seems as if better methods of looking after the general interests of the cause is properly the work of the N. S. A. Organization really means the systematic arrangement of the business interests of the societies already formed and not proselytizing.

To accomplish these objects money

IS NEEDED, NOT SENTIMENT.

The delegates vote to appropriate money each year, without having any idea as to who shall furnish it. The writer has over and over again protested against this method of business, which subjects us to so much criticism. The N. S. A. should be conducted by a body of men, who are not only men of business, but men of strength to surmount all difficulties. There is no doubt but that this year will prove a turning-point in the history of the Association. Let all who approve of system and order come together with the determination to place the N. S. A. firmly upon a position which will insure its success, that it may prove a stronghold for Spiritualism, not only now, but in future.

M. E. CAWALLADER.

out the entire year, thus uniting them in the bonds of fraternal interest.

How can this be best accomplished? By fostering a joint interest and sympathy between the National and local societies. Many of these chartered societies are weak and not able to meet their expenses even from what is collected at their meetings, hence they need the assistance of the National body, instead of being

CALLED UPON TO SUPPORT IT.

Also by enlisting the personal service of individual workers. For instance, at the Chicago convention in 1893, the writer moved that a board of honorary trustees be appointed, one from each state. These were not to be official in any way, but be chosen for their known interests in Spiritualism, and to be under the supervision of the executive board. By the appointing of such honorary committee, the following results could be obtained: A complete supervision of the work in each state as follows: The honorary trustee, to be empowered to appoint such additional sub-committees as might be deemed necessary, i. e., a legislative committee, to arrange for obtaining the laws of each state, and the able it to compile the laws of the respective states, which might be construed against the rights of Spiritualists and mediums. To keep posted as to intended legislation which might be construed against Spiritualists and mediums. Also to arrange for a systematic compilation of the status of the Spiritualist societies in each state, their strength, their needs, and to suggest plans for carrying forward the work of Spiritualism.

If each sub-committee so appointed would send in a written report to the honorary trustee, who in turn would transmit a report to the secretary of the N. S. A., it would result in obtaining, without much trouble or expense, a complete statistical record of the situation, and relieve the secretary of much detail work.

Regarding convention work proper, I would make the following suggestion: If the reports of the president, secretary, and treasurer, financial and state agents, etc., which take up nearly a day and a half to read, could be published in advance, in the Progressive Thinker, or through four weeks previous to each convention, it would not only be a valuable time, but would allow all chartered societies to become familiar with the business matters to be presented at the convention, and instruct their delegates accordingly. Under the present plan this cannot be done. As it is now

EVERYTHING IS HELD BACK,

and only about two hundred people hear the reports read. For the last two years owing to the business foresight of the editor of The Progressive Thinker, the president's report was published in the Progressive Thinker, but this, however, was due to the assistance of the editor of The Progressive Thinker. Looking from the practical side, however, how much more important it would have been, and how much interest might have been created, had such report been

PUBLISHED IN ADVANCE

as above suggested, and sent to each chartered society, with instructions for it to send its views upon the same for the use of its delegates at the convention.

The most essential feature at the present crisis in my estimation, is to secure for the N. S. A. the hearty co-operation of the societies already affiliated with it. Let those who have hitherto stood aloof join forces with those who have stood for the principles of organization, as represented by this association during the last five years, to the end that the barque which was launched upon the sea of Spiritualism in the year of 1893, shall safely reach smooth waters and glide into the harbor of peace, even though it has had to pass

THROUGH STORMS AND CRISIS.

The N. S. A. must be supported. Let it be conducted upon a practical business basis, by an able executive committee, and success may be assured. Now is the time to band together in one strong determined effort to place the association on its present difficulties, that it may go forth to meet the success which it deserves.

In conclusion, I will simply add, the N. S. A. must live, regardless of what our personal criticisms may be, for the cause of Spiritualism is greater and more important than all other considerations. I believe the organization to be the one that will give it vigor and strength to surmount all difficulties. There is no doubt but that this year will prove a turning-point in the history of the Association. Let all who approve of system and order come together with the determination to place the N. S. A. firmly upon a position which will insure its success, that it may prove a stronghold for Spiritualism, not only now, but in future.

M. E. CAWALLADER.

A FEW THOUGHTS

Touching the National Spiritualist Association.

WHAT MIGHT BE THE USES OF SUCH ORGANIZATION.

I see in The Progressive Thinker, of late, not a little comment touching the N. S. A., as regards its sphere of action, its utility, etc.

I confess my incompetency to deal with a subject of such vast magnitude as is said association, and yet I feel that I have a thought to suggest, touching the same.

First, allow me to express my warmest regards for the members, especially those who stand at the head of the N. S. A., believing them all to have at heart the cause of Spiritualism; which, to the liberal student, is the grand scheme of life immortal.

And while, too, I concede them each and all far my superiors in scholastic attainments, I must confess I fail to see as yet, the vast importance claimed for said association as the indispensable means for carrying out the principles set forth in the cause of Spiritualism. What man needs most of course I include woman—to-day is a knowledge of self as a social, intellectual and spiritual being. This knowledge, as I see it, can be attained only by a close study of man and his relations. And here, the word relations connects us with the physical, which again broadens our subject of study. All study requires facts before a conclusion can be reached. Spiritualism has its facts in the phenomenal side of the grand question. These phenomena teach beyond the possibility of doubt, a personal consciousness, progressive life for man beyond the grave.

Beyond this, Spiritualism has no creed. I do not see at present that it needs any.

Humanity is based upon the law or principle of individuality; and such being the fact, each human being is his own lord and ruler so far as regards what he shall think, say or do, providing he does not trespass upon the individual rights of his fellow. True, our

(Continued on page eight.)

THE N. S. A.

An Urgent Appeal to Sustain It.

A ROSEATE VIEW OF THE GOOD EFFECTS TO BE DERIVED FROM ORGANIZATION.

As there is considerable agitation going on just now over the Jubilee failure, and the N. S. A. coming in for a goodly share of criticism, I feel like saying something regarding the subject through the columns of your grand paper.

I am sure the N. S. A. has accomplished a great deal of good, and I have confidence in the good intentions, faithfulness and fidelity of its officers. They have labored with zeal and earnestness for the promotion of the cause they represent. Most of them have made sacrifices to the cause that are not known to the public. Mistakes have been made, but they have been made in good faith and for the best. The N. S. A. has done good work for the time it has been organized, considering the fact that it had no money to begin with, and much opposition to encounter.

The mass-meetings instituted and held under the auspices of the N. S. A. in many of the large cities, has brought our cause into favorable notice through the civilized world, through the Associated Press reports, and in this way it has received thousands of dollars' worth of advertising free, and their influence locally has been good. The N. S. A. has organized thirteen of the fifteen State Associations now under its jurisdiction (no small matter). Good work has been done by its missionaries. President Barrett for three years labored in the missionary field. His work has brought forth good fruit from Maine to California. Sister Prior in the South; Brother Allen Brown in Texas, and others in different localities have all done good work as National missionaries. Mrs. Sprague, and I, too, have had the honor of acting as missionaries for the N. S. A. (without salary) since its formation in 1893, and can speak from personal experience.

Most of the fifty societies that we have organized and chartered have done and are still doing good work. Some of these societies could not have been organized without the National Association, for there was no State Association to charter with them.

As fast as State Associations have been formed most societies holding N. S. A. charters have been transferred to the State.

We need more missionaries. Every medium and speaker should work for organization. The more societies organized the more work will be done, and the faster our cause will grow. There are thousands of towns and cities where societies can be organized. In many of them little or no work is being done. The greatest effort should be made by the National and State Associations to organize and charter them for membership; that, together with good management, will make our association strong. I believe in local, state and national organization; each local society governing itself so far as belief, methods of work, etc., are concerned; the State Associations to look after the interests of all local societies; also the interests of our mediums, granting credentials to those who are worthy and well qualified as speakers, and mediums, when vouched for by their respective local societies through its officers, and after thorough investigation by a committee of the State Board appointed for that purpose.

The State Association should institute and look after schools and colleges, and the education of our speakers, healers, and medical clairvoyants; also look after State legislation when it affects the rights of Spiritualists, etc.

Where no State Association exists, I would not deprive a local society of the right of chartering with and having representation in the National Convention. The National Association should look after the interests of the State Associations. We need a National Publishing House. Better work could be accomplished, I think, through it, than by having a small concern in every State, and this would be work for a National Association to look after. A National Association with all the State Associations behind it, could do more effective work in dealing with the Supreme Court. I believe we shall never have our constitutional rights until we establish educational institutions, where our medical clairvoyants, magnetic and spiritual healers may study the laws underlying these wonderful powers, and become educated in anatomy, physiology, and kindred sciences. Then, when our schools are chartered by the States we can appeal with some satisfaction to the Supreme Court of the United States for our constitutional rights.

I believe the National Association can do more effective work in opposing the movements to get "God in the Constitution," Sunday laws, etc., than could our State Associations single handed. Our combined strength will help us to get liberal legislation through Congress for the benefit of the whole people. I believe in co-operative work among Spiritualists on a similar plan to that of our United States government.

I am in favor of adopting a code of principles that will clearly define our teachings. We have allowed our opponents to tell the world what we believe too long. Let us tell them ourselves that they may know the truth.

I believe the N. S. A. should assume the debt arising from the Jubilee, and then appeal to the Spiritualists of the country to pay it. We, as Spiritualists, would feel better to pay it than to see Brother Walker and his good sister lose their all in this disastrous move. A little from each Spiritualist would pay it easily.

As to the management of the N. S. A., I think our National Convention should be held in different cities of the country, thus giving people better opportunities to attend them. Their influence would be felt in different localities, thus helping the cause along. I think inducements to hold annual conventions in different cities would be offered if we were disposed to do so.

Our National Board may not always have been economical. There has been considerable money expended for traveling expenses by the officers coming long distances to attend board meetings four times each year. I understand these expenses were paid by the officers themselves out of their own private funds for the first three years. This must have been burdensome to some of them, and I think it is too much for the N. S. A. to bear also. It seems to me business could be arranged so as to transact it all at the annual meeting except what could be done through committees and correspondence, thereby saving three-fourths of this great expense of travel, etc.

When State Associations are in working order the great expense of travel incurred by so many delegates from local societies attending the National Convention will be saved, and more societies can be represented through State Associations with much less expense. As it is now but a very small proportion of our societies can send delegates to Washington.

(Continued on page 8.)

RADICAL RECONSTRUCTION IS NEEDED

First Lay a Solid Foundation, Establish a Firm Basis, and then Build Thereon, Upward and not Downward.

Is Not on a Sound Basis—Is Not a Representative Organization—An Organized Head, without a Supporting Body

To me it seems that a vital error was made at the beginning of the formation of the N. S. A. The proper foundation should first have been laid, and the superstructure reared thereon. The opposite method seems to have been pursued—first the roof, and the upper story—swinging in mid-air, without support from beneath.

It presents the appearance of a head without a body to support it and supply the integral parts of a perfected organism.

CONFESSION OF WEAKNESS.

There is a deep and important significance in the statement by President Barrett in his recent call to local societies to send in reports to the National Convention. He says: "Hitherto less than one-third of all societies connected with the National body have responded to the request to make these reports. It is a pitiable confession of weakness," etc.

It indicates that there is a feeling among local societies that says, in effect, if not in words: "What is the use? What good will it do? What benefit will it be to the cause, or to our society? There is, too, a feeling that it is in fact a detriment to local societies, struggling to maintain their local meetings, to undertake to carry the additional burden of expense implied in a National body, when they have all they can do to keep their own local affairs in operation."

It is a matter of painful fact, that our humanitarian enterprises, such as the Waverly Home and others of like character, are crippled in consequence of the drain of funds to meet the demands of the N. S. A. Parties have given to the N. S. A., in response to the urgent calls that they could spare, and render this most worthy humanitarian institutions, that would, with better support, render such nobly sweet and helpful service to our cause.

If the thousands of dollars that have been collected to defray the cost of maintaining the official machinery of the N. S. A. in a sort of painful existence, had been turned into the Waverly Home fund, for instance, there would have been far greater and richer results to Spiritualism.

In the report of the committee on delegates, recorded in the Proceedings of the Fifth Annual Convention, 1897, article 2, p. 149, it is stated that, of 57 societies that have sent in a report of any kind, "Only one society reports cash on hand to any amount. Most of the societies report no cash on hand." What does this fact indicate?

The printed reports of Proceedings show that during the four years of its existence, up to September 30, 1897, the N. S. A. received more than \$15,000. Add to this snug sum of money contributed by Spiritualists, the amount expended in defraying expenses of delegates—which for the five past sessions amounts, in round numbers, to \$21,650, and we have a total of \$37,778. The estimated cost for the current year may be set down at \$30,000, making a grand total of \$47,000 to keep the N. S. A. living five years, even.

"At this poor, dying rate."

What is there to show for it? A N. S. A., and a Jubilee—with no general jubilation at the present time over either.

HUMANITARIAN EFFORT. Spiritualists cannot wisely maintain an expensive, showy figure-head for the sake of making a "display" to the world. It was not thus our cause came into existence, nor has it been thus it has won its way to the hearts and lives and knowledge of millions.

If there is one thing Spiritualism needs above all else, it is the concrete display of humanitarian effort put forth in behalf of our own spiritual kindred. A well established and well endowed Home would be a potent factor to raise Spiritualism in the esteem of the world, give it a status of honor, and make it a power for good to mankind, beyond any other organized form of effort or display.

The money already given to sustain the N. S. A., in a precarious existence, with so little show of good result, would have yielded far better returns of good to our cause, if invested in a good Home, conducted on humanitarian business principles, by men and women not working for display, or salaries much larger than many Spiritualists—many and the diligent ones, too—earn by grudging daily toil.

STRIKING THE BALANCE.

So far as I can see, the Cause is no stronger to-day because of the existence of the N. S. A., than it would have been without it. There is some reason to think that if a balance were struck, the Cause of Spiritualism would find a deficit to charge up to "profit and loss." Why? Because of the drawing of funds to help the N. S. A., that might have been used to more advantage in strengthening the local societies and in building up other worthy and needed Spiritualist enterprises, as before mentioned. For this reason it is a question whether or not the N. S. A. has not caused more harm than good to our cause.

MOTHER NATURE, M. D.

It is not intended by this to impugn the honor and ability of the officers of the N. S. A. Probably few could or would have done better or accomplished more than they have done. But the system of organization was faulty at the beginning. It has been a great head without a body—with the idea that a body would grow from the head.

In Mother Nature M. D.'s processes the cranial development is last to come to perfection. The same natural rule is observed in social, industrial and political development, as is clearly shown by Herbert Spencer in his philosophical writings.

The N. S. A. ignored the natural way or system of development, and in consequence there is an abnormal organism presenting the appearance of all head and no body. No matter how good the head may be in itself, it cannot live and perform the normal functions of a head, by itself alone; it must have a body from which to derive its proper nourishment and completeness of development as a head.

A national organization, to properly represent the great body of Spiritualists, should be organized on a representative democratic basis, and not be a self-constituted body—or head without a body. After being organized on a representative democratic basis, its managers should hold themselves within their proper bounds and limits as representatives of the people, and not dictators. Their work should be to carry out the expressed will of the people they are to represent. It is not within their sphere as representative officers to

dictate to execute the will of the people, to undertake to initiate and carry out a matter involving the rights, views and interests of the people—something that will vitally affect the well-being of the general body, for good or for ill, without being duly empowered by the people to execute that special purpose or object.

For instance, it is not the proper business of a so-called national organization to undertake to formulate a creed, or anything of the sort, by what name soever called, for which the people have made no demand, and publish it to the world as the belief of Spiritualists.

NO DICTATION.

Spiritualists are a very independent class; perhaps no other class of people is so wedded to complete freedom of thought and opinion, unhampered by any semblance of creed; and while some great minds and active workers think there is much virtue in a "Statement" or "Declaration," it is well to remember that this is an era of independence, and that we cannot hold a Spiritualist "Necron Council," and even if that were possible, there is not nor can be a murderous Constantine the Great to enforce the decisions of the Council and compel acceptance of its creed throughout the realm of Spiritualism.

The apparent attempt of the Rochester Jubilee, by means of public addresses, etc., to mould, prepare, and swing

WITH A WLOOP AND HURRAH the Spiritualist masses to desire and accept a creed, was a waste of effort, and a flat failure—as it ought to be. It was out of place, untimely, uncalled for by the mind of the Spiritualist people—a people justly jealous of its rights and prerogatives as an independent class of thinkers.

It was a movement in keeping with other features of management, and it is fitting that it should meet the same fate—failure—teaching the same general lesson.

NOT REPRESENTATIVE.

The N. S. A., as constituted, is not and never has been in any proper sense the head or representative of the Spiritualists of the United States, whatever it has assumed to be. It has no authority to legislate for, or to exercise dictatorial power over, the Spiritualists of our land. Legislation can only be conferred by the body of Spiritualists; all the authority of the kind they properly exercise must be derived from the properly expressed will and consent of the Spiritualist people, and such authority has never been given, such will and consent has never been expressed, speaking of Spiritualists as a whole. Most of them, in all probability, judge from our past history and the prophetic signs of the present, such will and consent will never be given.

Most assuredly it will not be given unless a National Association be evolved on a proper basis, as an organism "of the people, by the people and for the people," and deriving its powers from the will and consent of the people—the great body of Spiritualists—duly expressed.

I should say that the need of the N. S. A. is a radical reconstruction; that should lay a solid foundation and build thereon a superstructure entirely in harmony with the principles of democratic-republican government, in which the people are the rulers, and the officials are executives, whose sole duty and sphere is to carry out the people's expressed will.

I fear that this paper may seem harsh—but most truly can I say that it has been written without any feeling of animosity toward any person or persons—but aiming to speak the truth as it appears to my mind, for the good of the Cause and of all concerned. I do not doubt that other minds may see things in a different light, and still be as honestly and earnestly seeking as myself for the good of our Cause and the welfare of mankind. To them I willingly yield the same freedom of thought that I exercise for myself, and in this spirit I offer these thoughts.

J. C. UNDERHILL.

Hammond, Ind.

THE N. S. A.

It Should Act Simply as An Advisory Board.

Having been asked on many occasions to express my views relative to the present and future status of the "National Spiritualist Association," I would say:

First, I consider its paramount object should be to encourage local work, and to cause to be accomplished with the best of results without local organization, hence the N. S. A., according to my idea, should work to promote local organization.

I am in favor of the Spiritualists handing to the world a "declaration of principles"—not a creed. A simple "declaration of principles" need not necessarily be accepted as a creed. Creed is from Credo, I believe. A declaration of principles properly worded would not embody a belief, but would set forth some things that we know as facts.

I have maintained from the inception of the N. S. A. that its existence should have come from a demand created by local Organizations, as the State Organizations naturally came from a demand made by local societies.

It goes without saying that a State Organization would naturally be an interested and efficient in assisting local societies as a National could possibly be. If State Organizations were established throughout the Union, every local society could be fostered and managed, financially and every way, at a much less expense than it takes to carry on the National Association.

If the alliance to the N. S. A. was to be made only through the State of course it would diminish the membership of the N. S. A., but would not the method be more effective and the expense of the work greatly lessened?

As I understand the matter, the provision of a National Association, to act simply as an Advisory Board to State Associations.

Yours for the best interest of the cause.

MATTIE E. HULL.

ITEMS OF INTEREST.

They are crowded out this week to give place to articles touching upon the N. S. A. They will appear next week.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

AN EXALTED VIEW.

The National Spiritualists' Association.

FIRM IN THE PATH THAT THE NATIONAL MUST BE SUSTAINED AT ALL HAZARDS—ENCOURAGING WORDS.

I assert without fear of successful contradiction, that Spiritualism occupies a position and commands a respect in this country to-day, it would not occupy and command, and is not being for the organized influence of the National Spiritualists' Association, however imperfect and unsatisfactory that influence may have been.

While truth will no doubt spread itself sooner or later without the aid of organized effort for its advancement, it is more liable in the absence of organized defense.

TO BE "CRUSHED TO EARTH"

by its enemies, and its "rise again" delayed—definitely postponed.

The "Actions of gravitation and evolution" of the world to the contrary, the truth, but who will not say that the work of conversion would have been accomplished sooner had an organized effort in this direction been considered necessary and adopted?

Spiritualism is a truth which is intended to reach the heart and mind of universal humanity, and is

STRUGGLING FOR RECOGNITION against great odds. Notwithstanding the fact that here and there a noted preacher and scientist boldly declares in its favor, the whole of Christendom is yet arrayed against Spiritualism.

It is a fair war whatever the future of Spiritualism; it is unquestionably destined to be universally accepted and established sooner or later; sooner, by organized effort on the part of its friends; later, indefinitely later, by indifference on the part of its friends.

I have every confidence in the National Spiritualists' Association of America. With all its faults, I love it still. I am for it first, last,

AND ALL THE TIME.

"Sink or swim, live or die, survive or perish," I am for the National Association of Spiritualists.

IS NOT PERFECT;

It would not be a human organization if it was. It has made mistakes, but its officers seek to rectify and profit by them. They court criticism when it is offered in the proper spirit, and with a sincere desire for improvement. Were it not for their intense love of the cause, they would be glad to be relieved of the responsibilities of their thankless efforts in its behalf.

Every Spiritualist in the United States should stand up loyally for the N. S. A. and its officers and share alike in its failures and its successes, its joys and its sorrows. We should seek to rectify the mistakes made rather than to ruin those who made them or the association under whose auspices they were made. A like loyalty should be shown to every State and local society and to every paper published in the interest of our cause throughout the country. If we are Spiritualists, let us be Spiritualists; either we are, or we are not. The man who believes or knows Spiritualism is a great, undeveloped truth, and falls to do what he can for the interest, is no man at all. Let us have the

COURAGE OF OUR CONVICTIONS

and the courage for their dissemination though our efforts in this direction may not always be crowned with success, owing to inexperience and lack of judgment. The law of evolution from the imperfect to the more perfect, will apply to the N. S. A. as to any other department of life and energy. Let us be patient—assuring ourselves that like the oak, the storms of criticism which now threaten the life of the N. S. A. will but enable it to

TAKE DEEPER ROOT

In the hearts of Spiritualists, and to wax stronger and stronger as time passes. We must be organized or we fail. Everything in nature is organized. We must have a head—a grand head and front to our organization. State and local societies must unite the body, and be in perfect accord with the supreme head of the organization. If an example of the power and influence of a perfect and successful organization is needed, let the reader study that of the Catholic Church. While all there is of that church is organization, it seems that all there is of Spiritualism is the lack of it.

In my opinion the National Society should pay especial attention to the holding of mass conventions of several days' duration, in the various cities of this republic. Those that have been held have been exceedingly fruitful of good to the cause even if they failed in some instances to prove financially successful. Of course it should avoid as much as possible running any pecuniary risks until it is more financially independent. The condition of our country generally, in a business point of view, has for several years been anything but favorable to the launching of any enterprise, religious, scientific or secular.

Our orthodox congregations have as much as they can do to make ends meet in a financial matter, and some of them have been obliged to go deeply in debt. It is very easy for a man to say what he would do "if," etc. If I knew myself, however, I would if I was able to do so, endow the National Spiritualists' Association of America, no matter who its officers might be. That's the way I feel about it now. Perhaps if I was wealthy I would not do anything of the kind. Human nature is very peculiar. If by some unexpected fortuitous calamity I should ever become a millionaire, or very much less than one, just keep an eye on my disposition of my lucre, and remind me if necessary, of the above expressed intention, the noblest that has ever entered my mentality.

But I have written enough to show the reader how I stand on the N. S. A. question, and so will close. The time may possibly come when it would be proper for the National Association to

ADOPT SOME CODE OF ETHICS

or belief or expression of principles, but in my opinion, it has not yet arrived. At this stage of our evolution, the one star in the Spiritualist firmament, that of the possibility of confining with the spirits of the so-called dead, is a whole constellation in itself.

H. V. SWERINGEN.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautifully printed, containing advanced ideas on the finely ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

IMPORTANT QUERY.

Do Spiritualists Need a National Organization?

A CRITICAL ANALYSIS OF THE PRESENT SITUATION, WITH WORDS OF ADVICE AND WARNING.

This is a pertinent question and is one that is agitating the minds of many Spiritualists at the present time. In view of the fact that the N. S. A. has now had an existence of five years and that it has only succeeded in living at a

POOR DYING RATE,

with a constantly depleted treasury and continual soliciting of funds to meet running expenses, and the further fact that it has done but little in fostering the interests of Spiritualism

AND ABSOLUTELY NOTHING

in the interests of local societies, is it not a costly organization absorbing the funds of local societies, which they sadly need for themselves and for which they receive no return whatever from the N. S. A. Life to other organizations the N. S. A. must be judged by its practical results, and these are not such as commend themselves to the great body of Spiritualists. I am not disposed to censure the officers of the organization, believing that they have done the best they could under the circumstances, and I recognize the effort and sacrifices made to put the organization upon a self-sustaining basis, but there is a screw loose somewhere, and we should endeavor to find where the trouble lies.

We have held numerous mass-meetings, necessitating the expenditure of large sums in travelling expenses; we have held a Jubilee, leaving us with a rent, salaries, and to hold an annual meeting, costing in the aggregate thousands of dollars. We send delegates to foreign shores to jubilate over the wonderful progress which the new philosophy is making, but we have not in this broad land a single home where a

WBARY, WORN-OUT WORKER

can find a resting place and be provided with the necessities of life during the remaining years of their earthly pilgrimage, and wherever any faithful worker is dependent upon the charity and gratitude of Spiritualists for faithful work performed, the chances are

THAT THEIR POOR-HOUSE

will be their only reward, or they must starve. In all seriousness I ask: Cannot the money raised to carry on the costly organization of the N. S. A. be expended for a much better purpose?

Could each State organize on a basis better suited to its requirements than to recognize or depend upon the N. S. A. as the head of affairs pertaining to Spiritualism? and if so, would it not be much more sensible than to deplete their treasuries in sustaining an organization barren of practical results? These are questions worthy of serious consideration by every Spiritualist.

Personally I am in favor of organization, provided it can be made practical, and in order to accomplish so desirable a result we must organize upon a

STRICTLY BUSINESS BASIS,

with practical business men at the helm, who will conduct affairs upon purely business principles.

Anything short of this will prove a failure. Men with capital are averse to furnishing funds for any enterprise unless reasonably assured there will be a fair return for the investment, or that the money will be expended properly and economically.

When the N. S. A. will show to the world that they have a board of officers who are capable of properly disbursing funds placed at their disposal, requests and donations will be forthcoming. We must have no more

HOLIDAY PARADES,

no more jubilees with a grand deficit, no more exploding of individuals at the expense of the whole, but must have an economical and sensible administration of affairs if we ever expect to succeed.

It is a question if any medium should have a place among the officers or upon the executive board of the N. S. A., for it is a well known fact that as a rule they do not possess the

BUSINESS QUALIFICATIONS

to insure success. There is a purely business side to all associated effort and the propagating of the principles of the spiritual philosophy is no exception.

We are obliged to recognize the fact that the guides and controls of mediums have not made a great success in the business affairs of the N. S. A., and it would

BE THE PART OF WISDOM

to govern ourselves accordingly. If this necessitates an entire change of officers, then let it be done, and have the speaking of mediums running any pecuniary risks until it is more financially independent. The condition of our country generally, in a business point of view, has for several years been anything but favorable to the launching of any enterprise, religious, scientific or secular.

With twenty, or even a dozen capable missionaries in the field and properly sustained by the N. S. A., more could be accomplished in one year than has been done by all the mass-meetings, jubilees and convocations held in the past five years. The few missionaries should not be needed in the large places where there are local societies competent to carry on the work, but could be employed advantageously in localities where little or nothing is known of Spiritualism.

UNLESS THIS CAN BE ACCOMPLISHED IT IS A

USELESS EXPENDITURE of money to maintain a National Organization. One thing the N. S. A. should not attempt to do. It should not attempt to formulate a creed that would in the least degree embody the dogmas and superstitions of the past.

IS SIMPLY NATURALISM

and has nothing whatever to do with the priestly assumptions of Christianity nor the mysticisms of a past age. The true spiritual philosopher will seek to know his or her relation to nature, and the true spiritual teacher will be able to demonstrate his relation to nature's principles both on the visible and invisible side of life.

BE LEFT ENTIRELY ALONE

to take their chances with the rest of us. A short and concise statement of objects to be attained would do no harm, but any attempt to formulate a creed will deservedly meet with failure. No fact in nature needs a creed for its support, but must rest entirely upon demonstration. One thing the N. S. A. should do is to recognize more fully the demands of the present and emphasize more fully the necessity of more vigorously coping with the wrongs, the injustices and inhumanities of this life. If we believe that the next extension of life in invisible spheres follows a natural sequence to expression here, then of all peoples we should be foremost in striving to improve the condition of humanity while in the mortal

form, in order that they may develop souls that are worth the saving. With want and sorrow and

CRIME ON EVERY HAND,

and which might be largely assuaged or prevented, with humanity gasping in the clutches of monopolies and small business men continually crowded to the wall by reason of our merciless competition, with the army of tramps constantly augmenting, we go on singing

THE SWEET BYE AND BYE,

and nearer, My God, to Thee, and are practically doing nothing to change this condition of things, but remain content to reiterate a fact as old as humanity itself, that spirits communicate with mortals and the continuity of life is again proven.

The N. S. A., as an exponent of Spiritualism, should stand for equity, justice and the rights of mankind here and now, recognizing that the good time yet to be depends upon the good time now. That great good can be accomplished by a National Organization I fully believe, but it must be on a practical basis and with practical ends in view.

WILL C. HODGE.

THE N. S. A.

Its Future Status—What It Should do—and What Avoid Doing.

PROF. W. M. LOCKWOOD GIVES HIS VIEWS, TOUCHING ON MANY POINTS OF VITAL INTEREST.

The circular of Brother Francis, of the "Progressive Thinker," asking the opinion of "leading Spiritualists," as to the future welfare of the National Spiritualist Association, is before me, and I am solicited to add my individual opinion to the general symposium of thought to be published in a future issue of his paper.

Allow me to commend this way of reaching the public mind, as an expression of the true democracy of

PROGRESSIVE JOURNALISM,

In securing a consensus of prevailing opinion upon an important matter.

If the writer of this be able to answer the first two interrogations appearing in the circular, he believes he will have covered the general subject matter under discussion. We thoroughly believe in a National Association of Spiritualists as a focal center from which intellectual aid and assistance can be secured in all that pertains to an enlarged view of the spiritual philosophy, and as a center from which continued effort should be made to place Spiritualism before the world as the philosophy of natural evolution, including man and his conscious individuality.

To enable the officers and

HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover title of book that is premium for and most in Spiritualist published in. This cut is third of the of the book printed on paper and pages in all, but as a pre- mium it will be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.



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THE N. S. A.

And Cogent Reflections on the Same.

THE WAY POINTED OUT WHEREBY ITS FUTURE USEFULNESS WILL BECOME GREATER.

I am much gratified by the series of questions you ask, because it is necessary to discuss and criticize the public work of Spiritualists, especially when represented by an organization. Any association of Spiritualists that may be organized, is to

REPRESENT THE PEOPLE. The latter and not the former is the authority. The organization must be carefully guarded in order to be the expressed will of the people. But I shall reply candidly to your questions, and trust you may have the voice of a large number of the devoted army of Spiritualists.

The N. S. A. is organized. I think it should be sustained to a greater extent, and a more complete trial of its necessities. So far it has been upon distinct lines of effort by (mostly) such persons as have not had many years experience in the cause of Spiritualism, and were very ambitious to make a record. Its efforts have not been well guarded by the majority, nor by the elders in the cause.

The great mistake has been to become a power financially and with ability to coerce obedience and establish an authority. Some of us have felt this.

DESPOTIC EFFORTS. There have been great tendencies to force work into the N. S. A. support by favoring only they who have been personal "helpers," and hence the denial of help, and perhaps efforts against the public life of those who opposed or withheld support. I am sure of what I say. Lately a N. S. A. official asked of a prominent speaker: "What shall we do with Mr. X?" The reply was, "I think you had better let him alone."

You will see the danger of authority in such an instance of personal animosity. The N. S. A. should believe all workers to be its friends, and the association should be their helpers.

AMBITIOUS ASPIRANTS. For public favor. We must eliminate selfishness from our organization, or the latter will go where its predecessors have gone.

There is much for the N. S. A. to do, and I favor its continuance; but there have been many things done that should be avoided. Let the delegates be representative, and not the societies are not represented, do not

PACK THE CONVENTION by proxies appointed by the credentials committee.

I have already referred to the need for a national convention and open nomination of officers. Members of committees and the executive officials should be different in personnel each year. We must avoid the probability of anyone or class, or section, having a preponderance of power.

The Spiritualists will not adopt a creed, but a convention can make a declaration of opinion without forcing members everywhere to subscribe thereto.

The Jubilee debt is not the N. S. A. debt and should not influence the official work, but that debt should be cancelled by subscription or by the parties who

ASSUMED AND CREATED IT. That debt should not be considered by the convention.

The N. S. A. is a necessary organization for certain definite purposes which should be clearly defined. For propaganda and all state purposes of the cause, the state association should be the executive.

The National Association should be a limited delegate body appointed from each state association. Each state should be left free to manage its affairs, and so should each locality. The N. S. A. should not be a burden—it should not be the public solicitor of finance. If it should become wealthy, it would dominate and control to the disadvantage of our personal interests.

The president of the National Association SHOULD NOT BE A SALARIED OFFICER.

There should be no need of his whole time. He should be allowed all the expense incurred to attend board meetings and perhaps a per diem. Any public speaker would gladly accept the po-

sition, as it would materially help their public work.

The secretary alone should have a modest salary and give all the time to official duties.

When the states are organized, the N. S. A. will naturally possess its hold upon the public work—but what its executive duties, or need, will be, is for future emergencies to decide. The N. S. A. has been organizing local and state associations to the end that it should be created only by the state associations. Their proclaimed desire is to merge all local societies into the state organization. True, the N. S. A.

HAS BEEN CREATING, instead of waiting to be created; and it has not encouraged (perhaps has opposed) any organization unless they were to be auxiliary to the N. S. A.

The direct charter from the N. S. A., to every society that may be organized, should be discouraged, and only an effort be made to organize the state as auxiliaries. Then encourage every possible form of local or other organization that shall co-operate with the state association. Even though they may not charter at once they will be helping to develop our cause, and finally redound to the organized efforts. What there will be for the N. S. A. to execute after each state is organized should receive careful attention from the next convention. If it shall be made the custodian of public property, then it may fill a worthy place for we should have a national home for mediums, a college, a library, a museum of psychic art, a publishing house, a financial protectorate for struggling societies, for speakers and mediums, and likely a hundred other national items of need.

For these purposes, and not for propaganda or authority, we need the N. S. A.

And these cannot be hastily obtained. We should not disparage the generosity of the Spiritualists, because they do not accomplish all these ideals at first call. We must labor assiduously and with faith in our people. The five years of life of the N. S. A. have developed the fact that the Spiritualists will supply money for their cause. The N. S. A. has exceeded my expectations in this respect. It remains for us to conserve and expend such funds to the best possible advantage—not for salaries or display, nor for great public jubilees, but to slowly build for our cause in a stable manner that shall be enduring. The expense of attending conventions will not need to be estimated. Such is the personal pleasure, more than the delegates than the societies.

We have much to hope for from organization, but we must be very careful lest our efforts result in harm to the cause we love so well.

I shall greatly deplore the decadence of the N. S. A., should it come, but better struggle with isolated effort under the power of the spirit than with great panoply under the autocratic domination of any set of selfish persons. I opine the N. S. A. will go forth to greater usefulness and will be safely guided by spirit help and wise mortal co-operation. Such is my desire; and to that I am willing to labor. G. W. KATZES, Rochester, N. Y.

NO NEED TO EXIST. The National Spiritualists' Association.

THE VIEWS OF A VERY ACTIVE, ENERGETIC WORKER IN DENVER, COL.

Regarding the N. S. A. generally, as at present constituted, my honest, conscientious opinion is that the sooner it ceases to exist the better it will be for the cause, for Spiritualistic societies and for workers. There is no absolute necessity for its existence; there never was. It has fostered envy and jealousy on every side. As at present conducted and compared with actual results, it is a needless burden and a distinct failure. I believe in organization, but I believe each state or even any large city can manage its own affairs better by local organization. The N. S. A.

ATTEMPTED TOO MUCH. Many of its representatives have no standing in society or influence among the more intelligent class of psychic investigators, hence the cause in many places has retrograded instead of progressing. The money spent up to date by the N. S. A. would have produced better results and a more lasting, beneficial effect in the Spiritualistic world had it been spent in forming a college or training school for the education and development of public speakers and mediums under properly qualified teachers and educational professors, or in some other charitable institution.

We must have educated men and women on our public platforms, and until we have, the Spiritualistic movement will never occupy

ANY FOREMOST PLACE in the world of religion, philosophy and science. As the N. S. A. from its title and name is presumably a "national" affair, its officers and representatives should be elected by the Spiritualists generally throughout the length and breadth of the land over which the asso-

ciation is to have control or jurisdiction. In these, my opinions, I imply not one word against the individual workers—president, secretary, and others of the association. I know they have from individual standpoints worked hard and done their best to all the cause. The failure in my opinion is in the constitution and modus operandi of the association as a whole, and not in its individual representatives. GEO. W. WALDRON, Denver, Colorado.

A VETERAN'S VIEWS

On a National Association and Its Work.

THINKS STATE ASSOCIATIONS ARE BEST.

As the National Association is now a matter of deliberation among Spiritualists, I am willing to give my views without claiming any profound knowledge of the subject, as I have been retarded from public life for several years. It does not appear to me that the financial resources of those who are deeply interested in Spiritualism are sufficient to raise a deeper interest in the subject and enlarge the number on whom we can call for aid.

There is money enough among spiritualists and people who have a very limited understanding of the subject, but it is hard to obtain it. It therefore appears to me that the most indispensable things are, first to use the strictest economy in laying our plans, and secondly to do all that is possible to raise a deeper interest in the subject and enlarge the number on whom we can call for aid.

STATE ASSOCIATIONS ARE BEST. I do not see the necessity at this time of such a National Association as has been started, but do not deny that it may become useful, though I do not see its necessity. The State associations are our best reliance, and I do not see that we need anything more at this time than a proper co-operation between them, such as could be arranged by a central representative council of limited numbers, composed of one, two or three representatives from each state association. One, I think, would be enough, for the larger a representative body is, the more unwieldy and unfit it becomes for its proper business. Deliberative bodies should be as small and select as possible. Representative delegates from each state association, duly instructed as to the views of their own state, could bring about the formation by means of which national reports might be given and a national policy suggested for the whole country to carry out by unitary action.

Such a body would have advised a superfluous jubilee, but might have found much to do, to assist our propaganda, to procure justice and recognition for spiritual practitioners, and to enlist the co-operation of the various zealous reformers who are now coming to the front, and bring our cause prominently into the great tide of social reform, now rising all over the world, in which the spiritual movement should be one of the most prominent factors, as was plainly indicated in the last great spiritual congress, at London; for true Spiritualism includes every beneficent reform.

There are many benevolent schemes, especially for the aid and protection of the veterans who have given their lives to our cause with the devotion and disinterestedness displayed by the ancient Spiritualist, St. Paul, to whom we owe a great debt of gratitude that stands unquarred, and has the first claim for our contributions now.

But above all we need to grow into a power that will make nobler things possible than have yet been attempted; and I think I am not mistaken in saying that above all else we need the

POWER OF THE PRESS—the newspaper, the book, and the pamphlet.

We may not need any more newspapers, but we do need to push what we have, and every lecturer or medium should consider it an important part of his business to enlist new subscribers and to distribute the tracts and pamphlets that may dispel popular ignorance.

This will raise the tidal wave of power among the people, while National Spiritual Associations and Jubilees may float as bubbles on its surface.

A NATIONAL COUNCIL for transacting business should attend to all matters of national importance and lay plans for concerted action everywhere, maintaining an executive committee from year to year, and should aid especially in controlling legislation, which is still most oppressive and unjust.

A great deal of pamphlet literature should be distributed to resist and defeat the legislation which we are suffering from, and establish religious freedom, medical freedom and intellectual freedom everywhere, and annihilate every remnant of ancient superstition and ecclesiastical power, not getting to compel the political and literary press to pay due respect to our claims.

The cultivation and diffusion of liberal progressive science, necessary to Spiritualism, is another matter of great importance both for a National council and for the newspapers. Fashionable science is well patronized, but progressive science needs all the aid of liberal minds.

JOS. RODES BUCHANAN, San Jose, Cal.

SHORT--EXPRESSIVE.

The National Spiritualists' Association.

BRIEF BUT TELLING WORDS FROM THE EVER POPULAR PRESIDENT OF CASSADAGA CAMP-MEETING.

To the Editor:—As regards the N. S. A., I always thought the noise and money spent out of all proportion to its usefulness. After Mr. Skidmore returned from Chicago at the time when the N. S. A. was organized, I asked him the object of the association. He dropped his head a moment and then replied,

"TO RAISE MONEY."

I have thought of this reply a score of times, and believe it about covers the ground. As I view it, Cassadaga is doing much more to dignify our cause and carry its truths to the world than the N. S. A. I have attended two of the annual conventions and should have been at the one had it not been for the next campaign. I have always enjoyed being present to

WATCH THE WIRE-PULLING and workings of the different factions. Already this kind of work has commenced preparatory to the struggle in October over the re-organization of the Board of Trustees. I discovered something of this at Cassadaga during our meetings. I never gave the matter much thought as to how the organization should be supported. I will give you briefly, however, my views.

In the first place, I think such officials should be chosen as had an interest in the work and were able to make

ALL NECESSARY SACRIFICES of time and money in order to carry it forward. Their salary, the expense of a headquarters and high-priced secretary seems to me uncalled for. I would also make any and all societies that held regular meetings free to attend all conventions and take part therein. In other words, I would do away with the organization of societies, and in order to make the National Association, I would do away with dues. This handicaps each and every society connected with the same, and would seem to emphasize the thought that Mr. Skidmore expressed. I do not think that Washington is sufficiently central for the annual meetings. While it is a beautiful city and an interesting place to visit, it is too far away from the great centers of trade and travel. As to creed, I do not believe Spiritualists can ever unite as a body on any declaration of faith aside from

THE ONE CENTRAL TRUTH, viz: man has a continued existence and can and does return and communicate. Fraternally, A. GASTON.

IN FEW WORDS,

But Pointed and Expressive Opinions.

I shall in a narrative form give my views upon your questions submitted to me for a reply.

First, "The National Association should do those things only, which naturally pertain to the duties of an association occupying such a position. Its duties should be clearly defined, and made plain by its constitution and bylaws. These should be so worded, as not to be obnoxious to the reasonable exercise of the natural rights of all, to freely speak and publish their views upon all subjects.

A CREED IT MUST HAVE, and what at least will stand for one. For to declare in its constitution that it organizes and purposes to secure certain specified rights, is in effect to declare a belief that such security is essential. Again, the Association by its very name, assumes Spiritualism to be an accepted truth, by the members of the Association. This is just as much a creed, which forms the basis of the association, as the ordinary interpretation of the word "Christianity" assumes a belief among Christians, in the coming of, and in the life, death and teachings of Jesus Christ. In general, all Christians mainly agree in some things, but they have promulgated other doctrine and have the ever multiplying sects of the Christian churches. The National Association should have nothing imposed upon it, but the duty of securing in this country the right to freely write, say and do all things which are essential to the progressive spirit of the age, and the welfare of all persons, particularly those of the household of faith, who are subject to oppression from laws, which are the relics of barbarism, and from class and special legislation. It should have nothing to do with the prosecution or defense of persons charged with crime, except in cases where there is clearly manifest a "do as you would be done by" or sacred press in violation of law or of personal rights. People who violate the laws of the land, should not be encouraged to expect assistance from any association. The National Association should address itself to its legitimate work which is or should be to have revealed all unjust laws.

I consider well directed state and a National Association as quite essential at this time. The national association should meddle with the affairs of local societies, not with the relations of state associations to local societies. If it does, it will be in constant turmoil and trouble. The task of disciplining local societies, state associations or individuals, can safely be left to Christian churches, whose example in this direction may well be a warning to Spiritualists. I believe in the belief that a systematic conduct of the affairs of Spiritualists will best be found in having the National Association, if not fully, very largely made up from representatives from state associations.

I am a candidate for no office, and desire none, and do not feel that I could give proper attention to the duties of any, and therefore for the good of the cause, I so firmly believe, I beg to say that to be a potent factor in this country so much is required at this time that the managers of the National Association should be persons of calm temperament, mature judgment, of practical experience in business and public affairs. Let the places seek the persons, not the persons the places. The persons who desire a place, let their arguments be disqualifying. There ought to be enough well qualified persons who will freely give their services to so great a cause. Necessary expenses should, of course, be met. Above all, don't let us fall back, now that we have taken a position. By all means let us maintain our organization.

A. H. DAILEY.

G. H. Brooks writes: "I am to speak for the Unity Society of Milwaukee, and I am glad to speak to the Spiritualists of Wisconsin. It is my desire to reach as many people as I can during the week and stir our people up in the interest of organizing into a State Society, to call a convention of the Spiritualists of the State at some convenient point, and then organize a State Association. I desire to visit as many points as possible during the week, returning to my labors in Milwaukee for Sundays. Now, friends of our cause, let me hear from you, and I will arrange date and time of meeting. Please enclose stamp for reply. Let there be a general awakening all over the State, so we can make ourselves felt as a power. Address me at 422 Grand avenue, Milwaukee, Wis., care of O. Williams. I hold a four days' meeting in Glen Bungalow, Wis., Tuesday, Wednesday, Thursday and Friday, October 11, 12, 13 and 14."

G. F. Perkins has opened meetings at Dubuque, Iowa. His private address is at 49 Arlington street.

E. W. Sprague and wife, speakers and platform test mediums, will hold meetings in Canton, Ohio, October 13 and 16. Parties in Ohio desiring their services while they are in the State please address them at Hotel Conrad, Canton, Ohio. Home address 300 East Second street, Jamestown, N. Y.

Geo. W. Waldron, trance and inspirational speaker, permanently located in Denver, Col., is again in full harness with Spiritualistic services running every Sunday evening. Large appreciative audiences are present at every meeting in the Opera House Block on Curtis street. Progressive Thinker and other papers for sale at every meeting and subscriptions received.

We have received remittances from the following places, but no names were attached to the letters: Seneca, Mo., and Auburn, R. I. Mrs. J. G. Reed sends subscription for someone, but does not give name.

"MINE OPINION"

Of the National Association of Spiritualists.

IT IS TERSELY GIVEN BY THE VETERAN MOSES HULL.

To the Editor:—I will frankly give "mine opinion" concerning our National Association. I have ever had many misgivings about what it could and would do for Spiritualism. Recent developments have not tended to allay them. I have done all I could to support the Association, and shall continue to do so as long as there is any hope of realizing what it is expected to accomplish.

It has always seemed to me, as it has to a few others, that a number of honest and earnest men and women, a majority of whom were impractical, got together in Chicago—men and women who really felt the need of something, but did not know what they wanted, and after discussing the matter a while, concluded that the great desideratum needed was to give birth to a National Association, and that such Association would hatch out State Associations, and local societies, which would swarm around it like bees around their queen.

They went to work with a commendable zeal—a zeal which was hardly according to knowledge, and formed a National Association. This Association has thus far been a burden to the people; and gives little promise of resulting in any of the anticipated benefits.

I am a Spiritualist through and through, and prefer not to be a "wet blanket" medium, for any association from which there is anything to hope. At present I see little prospect of the National Association accomplishing much besides affording some place for a few who would like to be known at home and abroad as officers of the National Association of Spiritualists. In distant countries it may not be known that by certain political wire-pulling, almost unheard-of persons may get these offices, and that the wires are already laid by which certain twists of their policy will bring about astonishing results.

The outside world will not know but that these offices are conferred as a kind of reward for wise and life-long services. This seems to be an honor which many would like but cannot otherwise obtain. Usually the individual who seeks the office is not the one who will honor it, yet I can see reasons why a certain leader of the Association might want the office. Such might see a way to make the Association more useful than some others would, and therefore might want to control its doings. I am led to make these remarks by the wire-pulling which is even now going on for the various offices.

I don't ask my opinion of what a National Association should be and do? That is a problem rather hard to solve; but it seems to me that the most of the work should be done by the local societies at home. When such societies wish to extend their work, they should co-operate, that is they should form county, or District Associations. When these District Associations wish further to extend their work, they should form State Associations. States thus organized, when necessary comes for it, should organize a National Association. Every member of a National Association, unless it should be honorary members, should be a member of a State Association, and should get his National membership by election from his own State Association. Members of the State Associations should come from District Associations in the same manner as the National members come from State Associations. Those of District Associations should be elected generally from local societies. This would cut down the expense of such associations to a minimum and simplify the business.

Such action as this would cut down expenses to the lowest point, and would bring about a co-operation that cannot be reached otherwise.

MOSES HULL.

OF WHAT USE

Are National and State Associations?

DR. C. W. HIDDEN PRESENTS HIS VIEWS--THEY ARE CLEAR AND POINTED.

To the Editor:—Briefly put your inquiries may be summed up thus: Of what use to Spiritualism is the National Association, and of what use are the State Associations?

There is, in my opinion, no room to question the wisdom of organization, local, State and National.

The success which has attended the close association of individuals in governmental, secular and religious affairs, is a standing proof to all who declare the organization of Spiritualists to be unnecessary.

If it is wise to maintain the local council, the State organization and the national house of congress, if it be true that success attends the banding of men and women together in local, state and national bodies, and the history of the church and of all the fraternal associations prove this, then it is certainly wise to bring Spiritualists together along similar lines.

The writer has no hesitancy in putting himself on record as a believer in and advocate of organization; and he believes, further, that, unless Spiritualists become organized, Spiritualism is as certain to be crowded down and out as the years are certain to come and go.

SPIRITUALISM IN DANGER. Spiritualism is in danger; laws are constantly being engineered, and the statute books in the different states aimed directly at Spiritualism. The circle of safety is narrowing. Slowly yet surely the lines are being drawn, and unless Spiritualists become organized along offensive as well as defensive lines, Spiritualism is doomed.

The writer advocates the adoption of a uniform declaration of principles. Why? Because it is time to define our position—time Spiritualism be made to stand for something before the world.

My idea of a declaration of principles is, something at once simple, liberal yet comprehensive. For one the writer would be content to stand upon a platform like this:

Believing that Spiritualism may be best subserved by rallying its believers under a common standard, we unite in subscribing to the following declaration of principles:

A DECLARATION. We believe in spirit existence and in spirit communion.

We believe in Spiritualism, a system founded upon progress, equality, justice, truth.



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We believe in and pledge our support to the advocacy of tenets in keeping with this declaration.

An elaborate code of belief is unnecessary. Elaboration in creed formation makes it top-heavy. This should be avoided. The simpler the declaration the better.

The Unitarian creed is practically embodied in the sentence, "We believe in being good and doing good," and yet around this brief central thought the Unitarians have built up a wonderfully complete as well as successful organization.

A creed or code of belief is to an organized body what the sun is to the solar system, viz: the center or point about which all things revolve.

In Spiritualism there is to-day no pivotal point—no central thought—nothing to attract and solidify.

Spiritualism is a headless body, or perhaps better, a body lacking intelligent action by reason of a lack of proper leadership.

Spiritualism may be likened to a cannon: It is capable of making a noise, but incapable of successful execution because of a want of trained men behind it.

The National Association has made a deal of noise, but it requires a heavy at its head now to inspire confidence, and make the organization worthy of the respect of the Spiritualists throughout the land.

MEANS WELL. The National Association started out fairly, but its leaders came well within Dick Deadeye's estimate of Ralph Rackstraw in "Pinfire," viz: "He means well, but he doesn't know."

Lacking that genius, keenness of perception, larger understanding and practical knowledge of human nature so essential to success, our leaders, instead of attending to the legitimate business of the organization, have floundered about in an essay at academic display which has been as pitiful as it has been expensive.

But this is not strange: All the organizations who have become famous have been obliged to outgrow similar evils. It seems inevitable that small men should work their way to the front in the early stages of all movements, religious, political and otherwise. When the awakening comes such men are always to be found—as conspicuous as bunches of seaweed on the beach when the tide goes out.

The National Association is the child of Spiritualism. If our child is to grow up we need to take it in hand, kindly yet firmly. The first thing to be done is to retire to private life the official coterie which assumes to be all there is to and of American Spiritualism. It is time to bring to the fore the brains, the power and the might in Spiritualism.

Unless the method and the strength in Spiritualism can be aroused to action there will never be another convention, for it is plain to close observers that those who are supposed to control the destiny of the National Association are bound to rule or to ruin it.

To make the National Association of value to the cause of Spiritualism, men of action and standing, men of solidly and worth must replace the Spiritualistic light-weights so much in evidence.

WIRE-PULLING. It is time to put an end to the machinations and political schemes in the inner ranks in Spiritualism. Spiritual politics has an odd sound, but there has been practiced before, and there is likely to be exemplified again in the coming convention, deals and wire-pulling which put the toughest ward caucus to blush.

It is time to put an end to that arrogant and personal aggrandizement, to attain which the National Association has been swayed from the path of duty and made to serve individual ends and aims.

Little wonder the National treasury is depleted, and a bad debt, a monument to business ineptitude, hangs over it like a cloud; small wonder that thoughtful Spiritualists hesitate with respect to membership in the National body.

When the men and women whose money pays for junketing and the promoting of foolish enterprises, begin to feel themselves victims of something akin to a confidence game, then it is time to call a halt and to demand a change.

That time has come. There should be no parley. We face either success or complete extinction. The alternative is before us. It should be bravely faced and squarely met. The leaders must be made to step down and out.

"A long pull, a strong pull and a pull all together," and the National Association will be saved—to become the trusted head of the Spiritualistic movement—to be known to the world as representative of all that is clean, noble and strong in American Spiritualism.

C. W. HIDDEN.

Newburyport, Mass.

WORDS OF ADVICE

And Warning on the National Organization.

A VETERAN SPIRITUALIST, PROF. LOVELAND, GIVES SOME CO-GENENT WORDS OF WARNING AND ADVICE.

As the question is mooted regarding the necessity and proper functions of the National Association of Spiritualists, and as these, with other cognate ones, will claim the attention of the same at its next session, it may not be inappropriate to consider them before the

HURRY AND EXCITEMENT of the annual meeting comes on.

For one, I think a national organization a necessity, for various reasons. Some think State organizations are ample to meet all demands. A careful view will show, I think, that several of our State organizations are the natural children of the National. And more will likely be in the future. But notwithstanding this, the National should be composed entirely of the State bodies. And each State should send only two, or at most three delegates to view the National organization.

The N. S. A. should meet only once in two or three years.

Some of the large religious bodies meet only once in four years. The principal and only sacred office should be the one of the president, elected by the elected by the board of directors or trustees. There should be a vice-president in every State, who should be the special agent of the National organization, to look after the interests of Spiritualism in his particular field. It might

be well to make the presidents of the several State Associations

THE STATE VICE-PRESIDENTS of the N. S. A. This would simplify the work and unify the entire body.

The present constitution should be amended at once establishing the initiative and referendum. This would prevent the necessity of so frequent meetings, and put it out of the

POWER OF A CLIQUE to elect the officers, or to make laws for the whole. Nothing would become a law; no important work could be undertaken; no

IMPROVISED JUBILEES could be held unless a majority of the people approved. And if we have a Declaration of Principles, it can't be put through a delegate convention by the corrupt methods of

POLITICAL LOG-ROLLING. Everything will have to pass the scrutiny of all the people.

The National organization would thus be a bond of union to the entire body of Spiritualists. It would receive and manage the funds donated and bequeathed to Spiritualism, as could not well be done in any other manner. Moreover, in any assault upon the principles and worthy leaders of Spiritualism, the national officers would be the ready instrumentalities for combination and action of the whole body in the country. All important information will naturally gravitate to National headquarters, and as an important officer is in every State, and as I have suggested, presidents of the State Association, the unity and unity of action in time of need will be secured.

And, if men and women of heart and brain are put in the offices of trust, they will necessarily comprehend the needs of the body, and be prepared to make those wise suggestions which the people will adopt and outwork. This larger view will enable the National to see and do what a single State would not be able to perform. If one State should see a better method of action, the National would be the facile instrument for its universal comprehension and adoption.

This plan would be the practicalization of brotherhood. It would take us out of the unbrotherly—the detestable methods of our present politics. Representative

METHOD IS A FAILURE; as practiced in our political methods

CALM REFLECTIONS

On the National Association of Spiritualists.

THE BEST WAY POINTED OUT TO FACILITATE THE SPREAD OF THE GOSPEL OF LIGHT AMONG THE PEOPLE OF THE NATION.

To the Editor:—It would be very unkind and wholly unwarranted, to impugn the motives of any officer of the National Association of Spiritualists. The noble teachings of Spiritualism should by this time have led all of us

UP TO A HIGHER GROUND

than that of personal aspersion and unworthy cavil.

For the officers of this Association I have the greatest personal respect, and the aims and objects of the Association itself, so far as I understand them, I am not disposed to criticize. In common with all right-minded adherents of our cause, I only wish the best success to all manner of effort looking to the spread of knowledge of the truth that we have so happily found. It is not a question so much of how we do it (so that the means be honorable), as it is a question of actually doing it, that really concerns us.

Now, what should the Association do in order to facilitate the spread

OF THE GOSPEL OF LIGHT

among the people of the nation? Let me suggest, firstly, that they keep their hands on the pulse of the people, and interpreting their needs by the faculty of second sight, give to them as it is given from the wise and good influences of the highest spirit spheres with which noble and pure aspirations can put them in touch, and in all their work that they sedulously avoid anything having a personal, selfish end.

Conscience, illumined by the fire of the celestial spheres, will accomplish wonders every good and needed work; for the conscientious worker, besides cultivating and strengthening his own intellectual powers and resources, attracts and draws to his aid an innumerable spiritual host, who make plain the more difficult problems and give courage and moral energy to the soul.

The National Association need not adopt nor

PULMULATE A CREED

or any kind of code of belief, or even a "declaration of principles." Such action in my opinion would be utterly useless. Nobody would be bound to believe it, but individuals formulating and promulgating it.

Spiritualists are for the most part competent to make their own creeds and to formulate their own declaration of principles. It is an individual matter whether one believes or disbelieves in this or that, and no one else, nor any collection of men or women have any right to call one to account for his or her belief or disbelief. Spiritualism is a grand fact, signifying that beyond this earthly existence there is

FOR MAN A SECOND ESTATE,

or sphere of being; and those who know this fact may utilize it in the formation of such religion or philosophy as they are able to conceive and work out. This is their sacred privilege, and to load down this fact, or to seek to entangle it in any authoritative way with speculations of any kind, or even with auxiliary or related facts, would be to rob the individual of the most sacred of all rights, the right to do his own thinking.

Creeds are the beginnings of inquisitions, and inquisitions of a mental kind are as detrimental to mental growth as was the "Holy Office" of Rome baneful to the freedom of both mind and body.

The time is at hand when the doctrine of individualism should be declared among Spiritualists, and the duty and necessity that the individual is under to work out the problem of existence for himself, freed from dogmatic interference of others. What we want are thinkers, not believers and followers of this or that peculiar form of teaching or doctrine. Knowing by absolute demonstration that we live beyond the shadow of death, it is my duty to develop the faculties I possess to the end that I shall constitute a spiritual entity capable of maintaining its distinctive individual character at all times and under all circumstances. How can I do this unless I myself

GRAPPLE WITH EVERY PROBLEM

and do my best to solve it? Somebody else's knowledge is not my knowledge; somebody else's comprehension is not my comprehension; and somebody else's intellectual and moral power is not my power.

There is a high and glorious destiny for every human being, but he or she must gain it by his or her own endeavor. Helps there may be from others, but the work is ours and ours individuals only. Unless we are content to shine by merely reflecting the light of other suns, we should at least commence to question and to know, regardless of others' knowledge, opinions, beliefs, statements, teachings or declarations, what manner of beings we are, what the world about us is, and what is demanded of us in order that we shall fulfill the highest requirements of "the starry heavens above us and the moral law within us."

"But," says one good brother or sister, "we agree that there should be no creed, yet what harm can there be in having a 'declaration of principles'?" A declaration of principles and creed are the same thing. As soon as you get out of the domain of science or of demonstrable fact, you are in the

DOMAIN OF SPECULATION

and belief, whether the object of your thought be something spiritual or something material; and you have no right to impose your reasoning upon and conclusions from known and demonstrable facts upon another human being, by any species of authority or intimidation whatever. Any attitude less liberal than this would be an attitude of more or less intolerance, and its tendency would certainly be to retard that individual growth and independence of character which it is ours to stimulate and encourage. "External progression" does not mean the external progression of some system of religions, philosophies or scientific propaganda, whether of Spiritualism or of any other ism, but it means

THE ETERNAL PROGRESSION

of the individual human being; and how this is brought about cannot be accomplished by any kind of external or continual acquisitions to his knowledge and constant advancement of his intellectual and moral power.

"Well, let us at least have a 'Declaration of Facts.'" We have it already—Spiritualism! What greater fact can we add to the sublime revelation contained in that word? Everybody knows what it means, and by the grace of God, eternal word, as fast as the shackles of ancient creeds are rent and shaken from the limbs of mankind and the mind becomes free to cast about for itself, that revelation becomes known to it, and the real life of the soul begins. Finally, I apprehend that there is important work for the National Association

tion of Spiritualists to do. It has the opportunity of rendering a most valuable service to the Spiritualists of America, and in fact to all of America's citizens, by preventing and

REMOVING LEGISLATION

unfavorable to religious and civil liberty—not because it is a Spiritualist organization, but because it is a patriotic, liberty-loving organization. It is well known that influences are continuously at work both at the National and in State Capitals to restrict the rights and liberties of the people, by bringing the State under more or less subjection to the churchy power, and to gain in one way and another some special favor or advantage for some particular religious sect. Religious journals and sectarians speak of this

AS A CHRISTIAN NATION;

an organization exists whose object is to put God in the Constitution; bishops, archbishops and priests continually lobby in Congress and in State Legislatures, and in State Legislatures, to bring the State under more or less subjection to the churchy power, and to gain in one way and another some special favor or advantage for some particular religious sect. Religious journals and sectarians speak of this

A FEW THOUGHTS.

(Continued from page 4.)

relations make us social beings, hence, assistant educators of each other; yet the education sought must be the property or wealth of the individual. To be substantial it must be the fruit of individual effort. This being true, no organization can have the right to dictate to any individual what he or she must believe about either a here or a hereafter. Not saying that the N. S. A. is organized for this purpose, at all, it is plain that it can not claim to do so; hence could be of no use in this respect.

Among the relations of man as a social being is that which connects him with the "law of the land," or the National government, to which he willingly becomes a member. Now as the N. S. A. can exercise no prerogative over the law-making power, excepting to vote, which an individual man can do as well, I do not see what said N. S. A. can do for Spiritualism any more as an organization that it could do for itself.

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REMARKABLE NARRATIVE

Invincible Proofs of Spirit Presence and Knowledge, by a Reliable Witness.

A Brief History of the Phenomena that Occurred through the Mediumship of Mrs. E. M. Teed, during the Last Two Months of Her Earth Life.

To the Editor:—In consequence of so much having been written in the last two years with regard to the physical and clairvoyant investigations of Spiritualism, and as many of the leading writers of your journal are advocating the idea of abolishing all physical demonstrations, thereby leaving us in the same condition which the orthodox churches are in, resting on the ipse dixit of those who are past and gone, trying to harmonize the real philosophy of Spiritualism with that of orthodox Christianity, I have undertaken to write a short history of my experience with Mrs. E. M. Teed. This I do by request.

Mrs. Teed came to this city in September, 1873, and subsequently died at my house after an illness of some two months or more. I did not think of referring back to her early history as she told it to me, but I have abandoned that idea and have concluded to commence this narrative with an account of her advent to this section of country.

Along in the latter part of the year 1873 a lady of this town visited Chicago and attended some seances given by Mrs. Teed, and on her return gave a glowing account of the splendid seances she had attended. At the same time the Religio-Philosophical Journal published some very flattering accounts of her seances in Chicago. These accounts created an intense anxiety on the part of the Spiritualists in this section of the country to learn more of her seances. She contemplated a trip to California for the benefit of her failing health, and partly promised to stop at Council Bluffs.

Mrs. Teed left Chicago in a condition of very poor health, reached Kansas City and held a few seances there; from there she went to St. Joseph, where she experienced many difficulties and hardships. A lawyer who took up the matter possessed himself of her money and jewelry, and she was turned loose penniless, and to a large extent, without friends. After she had been robbed of her money and jewelry, she obtained means to take her to Oregon, Mo., and there she held two or three seances.

A story was started by a man writing from Oregon, and published in the Chicago Journal, that he had placed a man behind her, and she was looking through a knot-hole and saw Mrs. Teed making up the faces and forms which appeared at the cabinet window. That was the commencement of the attack which was made upon her. I have forgotten the name of the man who started the story, but I corresponded with the man in whose house the seance was held, and he stated that his daughter went into the cabinet on the second night, where she held Mrs. Teed's hands, and claimed that Mrs. Teed went to sleep and did not move. The girl stated that she was frightened by the lights and things that were going on in the cabinet, and when she emerged she stated to her father that Mrs. Teed was sleeping and had nothing to do with the matter at all.

This cabinet was brought to Council Bluffs. It was made in sections, of light wooden frames, covered with heavy black cloth. If there had been a hole in it or any means of looking into it, nothing within could have been seen any more than by looking into a barrel by knocking out the bung.

Mrs. Teed left Oregon, Mo., and came to Council Bluffs and stopped with the lady before mentioned who had invited her to come, and I was notified that she was to hold a public seance. My wife and I attended the seance and there were probably about forty persons present. I had never seen anything like materialization, and I was surprised when several faces appeared at the window of the cabinet, and in one or two cases arms were reached out and pointed to individuals. Several of these forms were positively and distinctly recognized. The seance was striking and made a strong impression upon my mind. I was uncertain before as to there being anything in Spiritualism, and I doubted the physical manifestations, but this seance convinced me.

One day, as I was busily engaged at my business, I heard that she was going to hold a dark seance in the country, some two or three miles out of the city. I was a novice in these matters and knew very little about these dark seances, but my wife and I decided to attend. I have heard it said that I went there expecting to see and hear frauds practiced. An elderly gentleman by name of Garner, a resident of this country, who hoped that Spiritualism was true but who had his doubts about it, was passing the house where the seance was held, and we halted him and persuaded him to stop and attend. He hitched his horse and dismounted.

There was a circle of eight or ten persons; we all joined hands, and Mrs. Teed sat in the center, clapping her hands to show where she was, the room being made dark. Several instruments of music floated over our heads and played tunes, then spirit lights danced about the room so brightly that we could see one another. At this seance two little girls—spirits who had passed into the spirit world—materialized and gave their names. One of them sat in Mr. Garner's lap, patted him on the face, and talked loud enough for all to hear.

This seance settled the question with Mr. Garner; he broke down and wept like a child, and ever after that to the day of his death he was a prominent Spiritualist, and visited different places in the United States where he could hear

of any leading medium. At this seance two of our boys who had passed away came and spoke to us and identified themselves in such a way as to convince us of their continued existence in another world.

About this time a man by name of Winslow came to this city claiming to have been sent under the direction of the Philosophical Journal. One of his objects was to expose Mrs. Teed, another was to combat Woodhullism. He domiciled at the same house where Mrs. Teed was stopping. They got up a seance arranged similar to the one mentioned above. Nothing happened at this seance with the exception that a guitar was raised from the table and floated around a short distance over our heads, and the seance was given up as a failure.

I returned home and gave close attention to business for about two weeks. After that time I paid a visit to town and was told that a certain young lady who was present at the last mentioned circle, and who had sat between Judge Riddell and myself, had made the statement that she had broken loose from the circle and grabbed Mrs. Teed and held her so that she could not swing the guitar any more. I thought, "If that is the way mediums are exposed, I am going to look into this matter and know more about it." I knew that young lady had not broken loose from me, and I saw Judge Riddell and he said he knew she had not broken loose from him, and we came to the conclusion that there was a concerted plan to overthrow Mrs. Teed.

After all this had occurred and I had ruminated on the matter, I drove down town one day, and on my way home as I was two or three blocks from the place where Mrs. Teed was stopping, the thought occurred to me that I would like to know what had become of her, as one of her male attendants had left her and returned to St. Joseph, probably on account of the financial straits they were in. I turned back and drove to the house. As I entered the yard I saw Mrs. Teed standing on the porch; I approached her and found her weeping. I asked what the matter was; she said the friends who came with her had left her, she had no money, and the folks with whom she was stopping had ordered her from the house.

Sympathy took hold of me instantly, and I told her to get on my wraps, get into my buggy and go home with me. She brought to my house only a little satchel containing some medicine and a few articles of toilet. She had no extra change of clothing. I did not think she would stay more than a day or two. After she had been there a few days I talked with her a good deal on the subject of Spiritualism, and asked if she had any objections to holding a little private seance at our house to show what could be done. She replied that she did not know as she could do anything as she was very sick, but she was willing to try, as I had become her protector and the only person she could look to for protection; she would do all in her power to accommodate me. We arranged for a seance and she instructed me how to improvise a cabinet by hanging a couple of army blankets across the room where there were neither windows nor doors.

Now here comes the most important part of the narrative which I wish to relate. I want the reader to understand that this lady was afflicted with a bronchial affection which the doctors called consumption of the throat. She had consequently lost her voice and could speak only in a whisper, which was very faint when she was in a normal condition, but sometimes, when controlled by the spirits, the whisper was louder and more distinct, but still was only a whisper, and from the moment she entered my house she never spoke in an audible voice.

At the seance above referred to I had invited some fifteen of my intimate friends and acquaintances; they arrived at the appointed time and we fixed up the room as usual in the presence of the guests. We placed Mrs. Teed in an arm chair and tied her with a cord some forty feet in length—like a sash cord, without any elasticity about it. I superintended the tying, as I considered myself something of an expert in that line. We bound the cords around her body two or three times, leaving six feet of the ends. I caused a double loop to be fixed about each wrist, then fastened the rope to the front standard of the arm chair, drew the ends of the rope tight to the back rung of the chair, entirely beyond her power of reach. I would stake my life that without assistance she could never have gotten away from that chair; she might have died there had she depended upon her own powers to get away. Let the reader remember that she had no manager; I had to do it myself, and had no knowledge of anything of the kind, either. A couple of gentlemen and myself picked her up and placed her inside the cabinet and closed the blankets, or curtains. The room was not very large; we formed a horse-shoe circle in front of the cabinet; we had no musical instruments and no one was present who was prepared to sing; no one therefore could greet us with the old cry that music is needed at seances to drown the noise of the pretended spirits.

As soon as we were all seated and quiet the most astonishing manifestation occurred that ever happened in my experience. A strong, stentorian, masculine voice, calling me by name, said, "Mr. Winchester, will you please turn that light down a little?" I turned it down and the voice said, "That will do." Here let me remark that notwithstanding the fact that the light had been turned down we had the strongest light that I have ever seen at materializing seances. After all had become quiet again, the same voice said, "Mr. Winchester, won't you please bring me a pitcher of water and a tumbler?" The water and tumbler were brought and a large strong-looking hand reached up from the floor and took the pitcher of water from my hands and set it down; then reached out and took the tumbler; the next thing we heard was the pouring of the water into the tumbler, which was plainly audible to every one present. All supposed that the object of the water was to give Mrs. Teed a drink, but the result of the matter will be seen further on.

The improvised cabinet was lit up with spirit lights, and they shone so bright that they were seen through the blankets. Mrs. Teed had no matches, and if she had, her hands were so securely tied that she could not strike any. There was an aperture in the cabinet, and soon after the lights appeared the face and bust of a person appeared at the aperture, and were so plain and life-like there could be no mistaking their identity if the proper

light and bring the pitcher of water. While we were waiting for the guests on the night of the seance, Mr. Garner mentioned the name of a neighbor whom he expected but who had not arrived. Mrs. Teed overheard us talking of him and asked what the matter was. Mr. Garner told her we were waiting for a man and his wife. She said she would find out immediately whether they would come or not. "I will send Polly to find out," said she. Polly was an Indian girl control. A description of the premises was given her and she was sent on her errand. In the course of five or ten minutes she returned, and stated that the husband had come from town intoxicated and had heard that Mrs. Teed was a fraud, and forbade his wife going to the seance, and she was crouched in a corner and he was scolding and threatening her with violence if she attempted to go. The Indian girl reported that they would not be there. Mr. Garner was so excited that he rode over next morning to the place to find out the truth of the matter, and found that what the spirit girl had said was the exact truth in every respect.

The seance was formed, and blankets were hung in a corner of the room, in a similar manner as before. On this occasion I allowed an expert sailor to the Mrs. Teed; he did it in the presence

them would have thought to invent such a one. Several faces besides these appeared, but it is only necessary to mention one; a genial, fine-visaged old lady in a figured cap with a little tulle, out and pointed to me. I could not make up my mind who it could be until I took a second thought, then I said to my wife, "Why, that is Mother Hunt, of Philadelphia," an old lady with whom I had boarded before I was married, and who was very much attached to me and called me her son. There was a general clapping of hands among the spirits because a had recognized her. It seemed so odd that the spirits could do that. Unfortunately none of those faces or spirits could talk audibly; they did not pretend to talk, I only saw their faces.

The seance closed and we threw back the blankets so as to expose the medium, when we found her in a deep trance, to all appearances unconscious, with the tumbler two-thirds full of water balanced upon her head. The tying of the rope was intact and nothing was disturbed.

A day or two after this seance Mr. Garner called on me and requested Mrs. Teed to go to his house and hold a seance. She said she wanted a protector and promised to go if I would go along

the first place, examined the tying, as did we all, and we worked at least fifteen minutes to find the ends of that cord; it was a regular puzzle. The whole crowd gave it up as a mystery. We put her back in the cabinet, threw the blankets down so as to make it dark; in two or three minutes the rope was wound up in a nice ball and thrown out of the cabinet. That ended our seance there.

In a day or two after this I brought her back to my house. At this time I noticed that the woman was failing; she was every day getting more and more feeble; it was plain that she was passing away. I proposed to her to have one more seance at my house; she was willing to try, but would promise nothing. At this seance there were present a lot of skeptics whom I had invited. Owing to Mrs. Teed's feeble condition, I did not think it necessary to resort to tying; she was placed in the cabinet as heretofore. Two or three faces appeared at the aperture and the stentorian voice of John said, "Mr. Winchester, won't you please take my sister out of this cabinet. I dare not let her go any further with this seance, for her life is really in danger." We were all frightened and we sprang to her and drew her out into the room. There was still life; her pulse moved, but there was slight action of the heart; fifteen or twenty minutes passed before she came back to consciousness.

This ended Mrs. Teed's seances; we never dared attempt any more. She had odd spells; sometimes full of life, other times very down-hearted and low-spirited; falling all the time. Now comes one of the most important features of this narrative or history. Mrs. Teed possessed two distinct phases of mediumship; one was the power of the spirit to not only maintain life and action of the spirit in the physical body, but at the same time possess elasticity enough to travel miles and miles away and make observations that were absolutely correct. Another phase was the using of spirits in sending them away with her certain things, as we heard on errands to find out certain things, as in the case of the Indian girl Polly.

Shortly after the above-referred-to seance I went to the town and paid her board for which her trunk was held. Knowing that it would be impossible for her ever to be removed alive, I brought her trunk to my place; she was so far gone that she never attempted to have access to her trunk after it was brought there. It became a settled question in our minds that she had got to end her days there with us. On one occasion my wife was paying a visit to an old acquaintance in the city, and it was very natural that she should say something of the difficulties in taking care of a woman as sick as Mrs. Teed. This lady's friend, who was conversing with my wife for taking care of her and wanted us to send her to the poor-house, and this brought on some pretty sharp talk backward and forward between them. While this was going on I went into the room where Mrs. Teed lay on the lounge, she beckoned me to come to her. I found her weeping and asked her what the matter was. She said, "Mother (she always called me mother) is down there to this lady's and the lady is scolding her for keeping me here, and saying I ought to be sent to the poor-house." She whispered to me and said "You won't do it, will you?" I pledged my word that as long as I had means to take care of her I would do all in my power for her. Mrs. Teed repeated the conversation between my wife and the lady almost verbatim to me, and the question arises, how did she know?

I have a couple of married daughters living in the country. Mrs. Teed would very frequently visit their residences and tell us what they were doing; she would describe the premises and household furnishings, and was always very accurate; she would tell how the house was built and how large the rooms; she never was there.

There were three doctors in town very much interested in the welfare of Mrs. Teed; they came to my house two or three times a week to see her. On one occasion two of the doctors came, and after making a thorough diagnosis of the case, retired to a warm place near my barn, a hundred yards from the house where she could neither see nor hear, for consultation. They talked the matter over, probably an hour, and decided on a prescription. I came into the house ahead of them, and as I went into her room she beckoned to me and said she knew those two doctors were down there by the barn, and said she, "I have heard every word they have said; they have agreed on a prescription and there are five articles in it." She gave me the names of four of them, and got them correct; the fifth was a law-breaker and she could not get into the kitchen where the doctors were one of them was writing the prescription. I told them what she had said, and they had a hearty laugh over the matter.

The next thing of importance is in regard to the little Indian girl Polly, who was represented as being some thirteen or fourteen years of age when she passed over the river and was bequeathed to the state of Maine. She was in particular Mrs. Teed's familiar spirit, always on hand to do her bidding. I have a niece in town, whose husband was an officer on the Union Pacific railroad and her mother was a widow and lived in the city of Salt Lake. My niece's husband sent to Salt Lake an order for a pass for the mother-in-law to come here on a visit. The order had been gone about two weeks; the lady had not come nor had they received any word from her whatever, and my niece became very much alarmed, fearing that something serious had happened. Mrs. Teed heard us talking about the matter and beckoned us to come to her, and asked what the trouble was, and when she was told she said, "Why, I can tell you all about it." We gave her a description of the house and street and she said to Polly, "Go to Salt Lake and find out about that woman." That was all she said. Mrs. Teed was in a normal condition.

After the lapse of fifteen minutes Polly came back and said "I have been to Salt Lake and have found that woman; why she used to be a little bit of a woman, but she is a great big woman now;" and she told the cause of the delay. There had been trouble arising from a lot of red tape arrangement. The men who had the thing in charge had gone to Ogden and had not returned in time. The woman had hurt her back and was lame and limping around the house. "But she has got the pass now," said Polly, and is packing up her things and is going to start tomorrow morning." As this little Polly had never made any mistakes thus far in her reports we had such confidence in her statement that we went to the depot in Omaha on the day she had set for the lady's arrival, and she was there; she arrived just as Polly said she would.

All this time Mrs. Teed had her spells, sometimes feeling better and sometimes worse. John and Polly were full of mischief, always looking out for an opportunity to play a trick on somebody. Judge Riddell, a friend of Mrs. Teed's, visited us almost every day. One day he and I were going to town in the buggy; after we were seated and ready to start the buggy was partly overturned and we were both thrown out. We supposed some obstruction had been placed in the way; we looked around but could discover nothing. Knowing John's aptness for perpetrating jokes I went to the house and found that John was controlling Mrs. Teed, and they were having a great laugh about the way he had thrown us overboard. The buggy. He told us to go ahead now; it was all right, there would be no further trouble. One afternoon Mrs. Teed seemed to feel quite lively and cheerful and John controlled her and told us a great many of his anecdotes, happenings in his experience when a sailor on the ocean. I had two boys, fourteen and sixteen years of age, and I seemed to find a familiarity with them and was always taking notice of what they did; something occurred every day. One day some neighbor boys came over to play with our boys and they got to pitching horseshoes for quills, and Polly was as much interested as the others, and would annoy Mrs. Teed by running in to tell her what they were doing, saying, "Ben, my boy has won," and again, "Alec has won." Another time they went hunting, two or three miles away from home, and Polly went with them; she came to Mrs. Teed and said, "The boys have got two squirrels." In a little while the boys arrived with the squirrels. At one time my son-in-law brought some news from some county north of us, and at his request I went with him to take a survey of it; as we were about to start, early in the morning, to take the train, Polly controlled Mrs. Teed, and made her say, "I am going up there to Harrison county with you." I said, "I guess she had better not, she will be telling tales out of school." She insisted on going, I said, "If you must go, go you way, but you will be lost." I did not think any more of this conversation. Nothing happened that she could report till we arrived at a place called Logan, then she said to the folks at home, "They have hired a team and are going to ride ten miles north into the country." In a little while she was again and told my wife we had put our horses up every day, and she would go back and tell what we were doing. One time she burst out into a laugh and said, "Why they have not got any cup and are drinking at a spring just as I used to drink in the woods of Maine."

I sat down under a tree to rest, and she said to the folks at home, "Mercy, how his horses ache." In a little while she was back again and said, "They have missed the train." We had missed the passenger train, and had to wait for a freight train. The next thing she told Mrs. Winchester that while waiting for the train I had gone down to a stone quarry and was sitting on a big rock watching some men turning over the rocks in the quarry; my knees were still paining me bad. Next thing she said, "They have got on a freight train, and are on the way home." She told of the train stopping at a station and of bridge-builders loading the train with rock, tile and timber, and when we got started again; of men swinging lanterns over the tracks, and she told of our arrival in the city, of getting off the train, of being very tired, of climbing up a big hill, and would be at home in a few minutes. All the day everything happened just as she reported it at home. It seemed very singular that these things could enter Mrs. Teed's head, lying there sick.

As she neared the other world she became more clairvoyant and clairaudient and lay a large portion of her time in deep trances, and when she came out of them declared she had been to France, where she was born, and sometimes to Boston, to Lowell and other places. She had no appetite, and all that kept her alive was her brother John controlling her to eat; sometimes he would force her to eat.

About two or three days previous to Christmas her lower limbs became cold and stiff, and once or twice during the time she lay that way I thought that she had passed over the river, but on closer examination found there was still life, and she would revive again. All the time of her sickness she was the rooms dark and said that her spirit friends would take care of her. We discovered that ponderous objects were frequently moved about the room. If anything was wanted during the night there were loud raps on our door for us to get up; we were wanted mostly for the purpose of fixing up the fire when the room became cold. Our room was twenty feet from hers; she was not able to get up, and we knew she could not give the raps; we had to open two doors to get to her room. On one occasion she wanted some chloroform, to allay the pain. I had bought a bottle for her, but became fearful that she might take too much and cause her death, so I would not leave it in her room at night, but hid it in the back part of a little closet. In the morning she had it, but how she got it I never knew. I only know she did not get it herself.

When the end was very near I got a couple of gentlemen to come and examine her trunk and all her effects. The object of this was to discover if there was any paraphernalia or anything of a suspicious character by which she could work deception on us. Let the reader

The Skeleton in the Spiritualists' Closet.



My form lies in the potter's field; 'tis naught to me, 'tis true;
But if you prize the Truth revealed, 'tis something more to you.
Go preach the gospel by your deeds; give aid unto the poor;
Make earth a heaven; sow good seeds; your harvest will be sure.

persons had been there to identify them. A large, portly gentleman, one of our oldest settlers, who had met with an accident and lost his life a short time previous, appeared at the aperture and was instantly recognized by every one in the circle.

One of the next that appeared probably deserves a little extra notice. A Mr. Jackson and his wife were present, and she was one of the strangest-visaged persons I ever saw; her make-up was very peculiar and would attract attention anywhere. A face and form appeared at the aperture which was so strikingly a resemblance to Mrs. Jackson, who happened to be sitting just behind my wife, that my wife, without thinking, jumped up quickly, and turning around, said, "Why, I thought that was you, Mrs. Jackson." My wife had never seen anything of this kind before, and she thought Mrs. Jackson had gotten into the cabinet. Mrs. Jackson replied, "That is my sister; we were not twins, but we looked so much alike that the neighbors all called us twins." That was the way she answered my wife.

If it had been possible for Mrs. Teed to have concealed any rubber masks, she never would have picked out such a visage as that, and no man making

of all the company and assured them that it was impossible for her to move or use her hands. Before they got her fairly tied she went into a deep trance, and the gentlemen present lifted her into the cabinet. Several forms and faces appeared and were recognized, and a tumbler of water was placed upon her head. While at Garner's she seemed to have some convulsive spells and was very cheerful and talkative. One day when the whole family was present (and Garner had a pretty large family) a "Smart Aleck" came in who thought he knew it all, and entered into conversation with Mrs. Teed; and he became so impudent and called her a liar. Her spirit brother John (who was represented as large and stout, almost a giant) controlled her, and instantly, sick and debilitated as she was, caused her to jump up and catch this fellow by the arms and swing him around the room. The grip upon his arms paralyzed them, and he, being helpless, begged her to let him go. She did, and as he fled he called back that if there ever was a devil in human form, she was one, he was so frightened. He did not enter her presence again as long as she stayed there. I learned that John, her spirit brother, was her control, and the same whose voice had asked me to turn down

(Continued on page 8)

A PSYCHIC EXPERIENCE.

As Related by A. W. Moore, a Well-Known Journalist, of Rochester, New York.

In 1869 I wintered in the mines of Colorado, away up in the Pike's Peak range. Six of us occupied a log cabin situated in a narrow canon, hemmed in on all sides by rocky cliffs. We were

"A jolly crew—
With nothing to do,"

the snow having made us prisoners and put a stop to placer mining for the season. But we were in good shape; cords of wood were piled near the door, two whole half sides of beef hung suspended and frozen stiff to a tree, which in summer spread its foliage over our cabin. Boxes of canned stuff, sacks of flour, fitches of bacon, hams, strings of onions, and many other comforts for the inner man were piled about in different parts of the shanty—a real, old-time, roomy log cabin, with rafters overhead, and a fire-place, in front of which we might have roasted a whole ox and had room to spare. Talk about fires! It used to take two of us to lift in one of the big sticks to feed ours. Great logs full of pine pitch, and the way they burned and blazed and crackled was something to remember. And when the blizzards came, which was often, there was no lack of warmth within our cabin. What a jolly lot we were too! Each with different temperaments, but all agreed in the main. There was the probate judge, rotund and red-nosed; the doctor with his everlasting pipe, the county recorder with his rawhide boots, the mining engineer with his mysterious note books, the member of the Legislature with his perpetual jaw, and the latest arrival who performed the functions of major domo. Life was about evenly divided between scrambling through snow drifts about the mines in daytime; sometimes in hunting and toasting our shins, spinning yarns and smoking our pipes around our cabin fire at nights. And what yarns were spun during that winter! What thumping yarns were told night after night by the different members of our little company! One night as we sat around our cozy fire the doctor told a remarkable story. He said our then present surroundings reminded him of an experience he had undergone many years previously when he, with several others, had wintered in a log cabin very much like the one we were in then, and situated in a similar canon in a different part of Colorado. After describing their situation, the doctor went on to say:

THE DOCTOR'S STORY.

A three days' blizzard occurred during February, which choked up our canon so deeply that we had to dig ourselves a pathway to the village. Then came a thaw and the Arkansas river boomed for awhile.

One night during that thaw we had settled ourselves down for the usual evening's pipe and chat. It fell upon me to divert the company with a story, but I had run so completely dry of anecdotes that I begged permission to read some extracts from Victor Hugo's *Les Misérables* as a substitute. I chose that part where Jean Valjean escapes from his hiding place in the Paris convent in a coffin under the protection and guidance of his old friend, the convent gardener and sexton. My audience listened with rapt attention to my dramatic style of rendering that part of the story which describes the arrival of the funeral cortege to the grave, and when the coffin containing Jean Valjean is being lowered into the abyss, and when the priest's and acolytes' voices repeating the burial services had such an effect upon the mind of the alarmed and encoffined victim. I had entered upon the passage speaking of Jean Valjean's horror upon hearing the spade of earth falling upon the coffin, then the second, and the third, when the cabin seemed to tremble amid an indescribable roaring, and the next instant its walls were twisted out of shape, part of the roof bent inward and cracked, the fire hissed and sent forth volumes of steam. Some one rushed to the door and opened it, to see a wall of snow. Not a moment was to be lost, for the air in the cabin was rapidly becoming vitiated with steam and smoke.

An avalanche had fallen on us from the heights above us, and our only escape from suffocation was to dig ourselves out. And now commenced a period of horror and anxiety to all of us which cannot be described. A mining engineer, who formed one of our party, however, took command, and bade us keep cool and follow his directions. Fortunately picks and spades were plentiful within the cabin, and two of us immediately commenced digging out the snow in front of the door and throwing it over the fire, which, luckily, was low, the weather having been moderate. The steam from the fire was preferable to the smoke and charcoal fumes which were becoming unbearable. Our next precaution was to prop up the center of the roof, which threatened to fall in upon us, and to do this we had to pull to pieces the bunks and use the heavier parts thereof for posts, which, with the aid of boxes and canned stuff, enabled us to erect a substantial support. Our cabin was soon half filled with snow taken from the doorway and the atmosphere became very cool. We dug a short tunnel at the door, hoping to reach air, but the snow kept caving in. We tried to reach the air by means of the longest sticks and posts we had, but without success.

The air within the cabin began to get surcharged with carbonic gas and the light burned very low. A faintness came over us and a sensation not unpleasant, which gradually benumbed our senses and

MADE US UTTERLY CARELESS

of our position. I lay down upon a heap of blankets in a corner and soon experienced most extraordinary sensations. I seemed to be struggling to free myself from a sort of covering which enveloped me, something which tenaciously clung more especially to my lower extremities. I saw through the broken roof of our cabin, and the great mass of snow which covered it, the bright shining stars, one of which seemed gradually to become larger, as though it was slowly descending towards me. As I struggled to cast off the encumbrance which appeared to hold me down, I kept my gaze intently fixed upon this shining orb as nearer and nearer it advanced. The walls of the cabin and all things within them, seemed transformed from ponderous matter into thin, filmy outlines, as though composed of threads, and all the landscape beyond was visible to me. The star became at last of such enormous magnitude as to nearly fill the heavens, and its lower circle seemed to shed forth a vapory substance that descended to the earth like bright clouds. This vapor seemed to come faintly at first, down into the cabin, bringing with it a perfume of hyacinth and violet, which, as I breathed, seemed to endow me with a consciousness and power of vision I had never experienced before. Had it not been for the encumbrance which seemed to anchor me, as it were, to the cabin, I felt I could have flown instantly

TO THE MOST DISTANT POINT

of the universe. The great star at length had become incorporated with the earth and I beheld a counterpart of our world, suffused, however, in the hues of an indescribable splendor. How coarse and gloomy seemed the recollections of earth's most charming scenes in comparison with the ineffable grandeur of this phantom world. I seemed at length to free myself from the matter which had clung to my body, my feet being the last members to have cast it off, and I now stood a new being, endowed with new faculties of mind. I seemed to comprehend the grand scheme of the creative power, and why my soul had been imprisoned in its house of flesh. I

stood apart and viewed the empty casket which had contained my spirit as it lay prone upon the heap of blankets upon the cabin floor. It was then that I realized for the first time how wonderful, how marvelous had been my experience of earth. Every incident in the school of matter came to my mind, event after event, my failures and successes, my joys and sorrows, my deprivations, disasters and vicissitudes. And I saw how these experiences

HAD ENRICHED MY SPIRIT

and endowed it with vitality and knowledge for future progress. I saw Love written upon the whole structure of God's vast universe; and I felt that as an atom in that universe, I, among the trillion millions, was not forgotten.

As the star of beauty had supplanted the dismal regions of matter, so I felt that I had been merged into an ocean of eternal love. Familiar forms and faces gathered round me. Those whom I had known in childhood and had almost forgotten were there. They came with the same old smiles and hand pressures, not with excited, ebullient greetings, but with calm serenity born of immortal repose.

A sense of happy bewilderment possessed me. I heard the singing of birds and saw foliage and flowers on every hand, also the abodes of the blest, all corresponding to those of earth, but, oh! so different, but I cannot explain the difference. It is written: "No eye hath seen, no ear hath heard," etc., in regard to the glories of the after life. Many forms approached to greet me, but were gently repelled by my attending guide. I was but new born, and to the house of one beloved I was taken and there bright ones ministered to me.

I made journeys with my guide to various places. I was not permitted intercourse with many. I was told—in fact I felt—that my condition was as yet low. I had much to do and learn before I could hold communion with superior beings whom I saw at times come and go. I was taken into a great community and saw many who appeared sorrowful. These I was told could not yet appreciate the beauties of the new life. They

WERE EARTH-BOUND

and incapable of pleasure. Their condition was the result of deficient training while passing through earth experience. I was taken to regions where everything seemed dark and shadowy, where I beheld gloomy ones brooding and sorrowing, and among them I saw bright and beautiful ones ministering to groups whose features were lit up with hope. Occasionally some of these latter would accompany the bright ones from the gloom and return no more. Into the deep gloom I went with my guide, where with our clear vision we beheld the forms of those whose spirituality was so deficient that they had not beheld the light at all. As we approached they retreated into the darker recesses. This was the abode of the vicious, the sensual and vile. But even here were ministering beings who were carrying comfort and hope into the lowest.

It was in this dark region, my guide informed me, that my labors would begin. As near as I remember, this is what he said to me: "Beloved, that you may cleanse your soul from the defilement of earth life which still clings to you, a divine mission is given to you. Seek out from these sorrowing ones those who can come in rapport with your soul, and to such convey the solace of hope. Aid them to seek and they shall find the way out of their darkness. Many there are who must return to their earthly haunts and witness the consequences of their evil deeds, look upon the ruin their earthly

SELFISHNESS AND LUST

has spread around; see the tears, hear the sighs of the neglected and abused ones. This discipline will strengthen the spiritual nature of those of low condition, brighten your own soul for higher flights, and give hope and comfort to the dejected ones of earth. It will be given you what to do and what to say at all times and in all circumstances. Know that the law of Love governs all, and that no harm can assail you for evermore; therefore be courageous, fear not to go into the lowest depths of darkness to find a soul. You will behold amid these regions of shade spirits of

EVERY DEGREE OF GROWTH,

the vile and filthy, the intelligent but selfish—those who were rich and lived in splendor on earth, but starved their souls by fraud and lust, the self-righteous whose spirits were shriveled on earth by cold formalities, zealots who spent their earth lives in following false idols and persecuting their fellows for differing with them, hypocrites who professed one thing

AND PRACTICED ANOTHER;

men and women of great talents who used them on earth for base purposes—those who gained wealth by fraud and at the expense of others; those who paraded their piety by exclusiveness and narrow-mindedness. In the twilight of this mental darkness you will find the frivolous, the indifferent, the humorous, the untaught, comprising in all the diverse characteristics of all who neglected to build up and strengthen their spiritual natures by deeds of disinterested charity and the practice of virtue while passing through the discipline of earth life. It will be your mission to guide those on earth who are near to you and with whom you can come in rapport. Keep them from the powers of those in spiritual darkness who will strive to control them. Opportunities will occur for you to guide loved ones of earth from calamities and death. As you perform your mission, so will you rise in spiritual life. Come often to the regions of light, into the homes of love and beauty for soul refreshment and communion."

When the angelic being ceased speaking he drew me

AGAIN TO THE GLORIOUS LIGHT,

out into verdant groves and fields of everlasting flowers, by the banks of limpid streams and amid vine-clad homes of every description, and I met many beautiful beings similar to my guide, among whom were my father, mother, brothers and sisters, and by whom I was taken home. Their greetings seemed to fill me with ecstasy. Ah! how shall I describe the house I saw? Upon the walls were illustrated a number of earth scenes in my own career which I had entirely forgotten. There was a representation of myself as a youth carrying to my sick mother fruits of the earth, and I instantly remembered that I had for years supported her in comfort after my father's death. Another illustration depicted a beautiful female clinging to me while with my foot I crushed a serpent, and I remembered when I had resented temptation on earth. There was a picture of myself struggling with poverty amid snow and ice, and one contrasting showing mother and sisters by the cozy fireside, enjoying warmth and comfort. There were pictures of beggars eating bread with thankful looks, and many more, all pointing to deeds of charity and love which I had performed and quite forgotten. Ah! I saw it all now! and tears of joy seemed to well up in my eyes. I felt that I had never done anything to deserve all this happiness, but that I knew that it had come to me because that I had tried to be

GOOD AND TRUE AND KIND

in life and that I had done these things because I liked to do them, and without the hope of any higher reward than the pleasure that comes from their performance. I

partook of spiritual refreshments at home, which was as eagerly enjoyed as any meal I ever ate upon earth. But I cannot convey to mortal understanding the nature of this spiritual food.

My guide took me another journey. We traveled with the speed of thought over vast, illimitable regions of brightness, where dwelt millions of happy beings, who greeted us as we passed by. As we proceeded, the landscapes grew more enchanting.

THE HOMES MORE SPLENDID;

and at length, coming to a narrow pathway that led between two lofty mountains, my guide paused. I saw that he grew more beautiful every moment. An indescribable glory seemed to permeate his whole being, and his face with such lofty intelligence, such sweetness, that I felt like bowing down before him. He knew my thoughts and smiled. He then passed his hands over my forehead, stroked my hair, and I felt a new current of life passing through me. My vision was clearer, my intelligence brighter. I seemed to know the great

SECRETS OF THE UNIVERSE,

and my mind sped out to the distant planets and returned like a flash of lightning.

My spiritual raiment grew more magnificent, and from my breast a wondrous glow seemed to go forth and mingle with the brightness that emanated from my guide. I felt transformed. "You are now," said he, "about to enter the second sphere of spiritual life, not to remain, but to witness one step in the divine order of promotion of the soul. This is my sphere, from which, with many others, I come at will to receive spirits who are born from flesh, and who are sufficiently developed in spirituality to pass the regions of darkness and shadow into light. This was your case. You will visit the second sphere in borrowed raiment and a temporary soul enlightenment, of which you must be deprived on our return."

We then entered into a new realm. A sound of harmony seemed to pervade all things. Rippling waters and cascades sent forth music which thrilled the soul with indescribable ecstasies. Delicious odors filled the air, changing momentarily as we passed through bewildering clusters of flowers, through paths overhung with fruit-laden trees. We came to the home of the guide, where I beheld his conditions, and beings

SURPASSING IN LOVELINESS

anything the mind of man ever conceived. Tenderness, purity and love beamed from every countenance and I was welcomed with a sweetness that thrilled my whole being. The homes of this sphere cannot be described. An attempt to do so would exhaust all human conception and only leave the impress of absurdity. Here I listened to the music of the spheres—such music as cannot be thought of earthly minds, compared with which our finest cathedral music is harsh and gross.

I attended a gathering of the celestial beings who conversed on the conditions of the lower sphere with my guide, who spoke of me as one new born, whom he was preparing as a messenger and missionary between the earth and the spirit world. Tender glances were given me and kind hands were laid upon my head; congratulations and blessings were poured out upon me and my heart and soul seemed bursting with joy and enthusiasm. I was told that a cycle of time was nearing its close and that upon the planet earth, from whence I came, a new era of intelligence was about to supplant the reign of material power, and that I should be instructed in the

PRACTICE OF SPIRIT CHEMISTRY

to equip myself for displaying manifestations of spiritual phenomena upon earth in order to draw the attention of mankind to the higher phases of their being, and to widen the opportunities for communication between the spiritual and material world. I was informed that at the end of the cycle the earth would be changed by the convulsions of nature; continents submerged and new ones thrown up from the vast depths, and man be cast back to a primal state of ignorance.

On returning to the lower sphere I was disrobed and brought back to my former mental state. I now went out alone to seek and to save some poor, forlorn being in the shadows of despair. I felt exquisitely happy in knowing that my high mission would make others joyful, both in spirit life and on earth. Some beings I saw I seemed to have no attraction for and passed them by, but at last I came upon a youth bowed down with unutterable despair. To him I said: "Why do you grieve and give way to gloom, when by looking up and asking for aid, good spirits will come and minister to you and draw you upwards to eternal light?"

"Oh," he answered, "I cannot look up. My thoughts draw me down to the world below, where my beloved mother is weeping for her lost boy. I was disobedient, cruel, selfish and arrogant towards her, impoverished and deserted her in life. I cannot rise. I will not ask to rise until I have given her an assurance of my sorrow and remorse for my conduct. I go to her, speak to her, but she hears me not. She only sighs and weeps!" "Be of good comfort," I cried. "Come, let us descend into the abode of your mother and see if we cannot commune with her." We came into the humble dwelling of the bereaved mother. She was alone, sad and weary, but neither I nor my spirit companion could attract her attention. I left him and sought out among the neighbors one who might be mediums. I found a good and honest woman who sat reading and with whom I immediately came in rapport. I found I could control her, and took possession of her mind. I impressed her with the idea of going into the widow's house. She put down her book, and, placing a shawl upon her head, followed out the impression. As she sat near the widow, with her arm upon the table and saying how she had been impressed to call and see her, I noticed the magnetic current passing out from her arm into the table. I waited for it to increase sufficiently in volume, when I placed my own magnetism in contact with it by a single touch. The positive energy meeting the negative caused a detonation or rap. I instantly again touched the table five times in quick succession, and there were five detonations or raps. Both women were startled, but the medium, knowing the character of the knocks, told her friend to keep quiet. "This is why I was requested to come to you, my dear. These are spirit rappings," the medium said.

"Oh!" cried the widow, "if I could only believe it! and I could only hear from my poor boy!"

"Wait," said the medium, who then asked, "Are you a spirit?" I rapped three times. "There," the medium cried, "three raps means yes."

"Who are you?" was asked. "Shall I call the alphabet?" Three knocks. I then spelt out the name of the widow's son, who stood by me, and told the mother many things that comforted her. "Oh! bless God for this scrap of comfort!" cried the widow, wringing her hands and pacing the floor. "Oh! let me believe that my darling boy is not eternally lost, and I will be happy and patient, and will work and toil alone with thankfulness to the end of life, happy in the thought that my wayward boy still lives; that there is a chance of some day pressing him to my heart again, once more and pouring out a mother's boundless love!"

Then the voice of the medium asked: "Will the mother meet her son again?" I gave three raps.

"Thank God for that!" exclaimed the mother. "I looked at the spirit of her son, no longer gloomy, but happy with uplifted face, beaming with smiles, he ascended to the spirit world. I attempted to follow him, but the cold, dreary world seemed to hold me, harsh sounds came upon my senses, racking pains seized my body, mountains seemed to be falling upon me, thunders reverberated through the hills, frightful roarings and buzzings struck my soul with terror—the agony of suffocation came upon me and I was engulfed in a whirlpool of horrors in which it seemed as though I had been held captive for eternity, when there came a lull in the tempestuous commotion. And one day I opened my eyes

upon the staid old world with its gray rocks and sweet commonplace sunshine. I looked calmly in the face of flesh and blood, into the gray and honest eyes of a good old miner who held my hand in his. He had nursed me for weeks, and when I was strong enough he told me how I had been rescued from the snow-grave. By a mere chance miners came towards our cabin soon after the snow-slide, and taking in the situation at a glance, commenced work digging down to the cabin where we were buried in the snow. I was taken out for dead, and I often think that my spirit on that occasion passed over to the border-land.

THE INFIDEL.

An Exceedingly Strange Tale of an Unbeliever's Experience.

HE TELLS OF VAIN QUEST FOR CHRISTIAN AID FOR HIS FAMILY—SECRETARY ERNEST P. BICKNELL OF BUREAU OF CHARITIES RECEIVES A LETTER TELLING OF HIS FRUITLESS EFFORTS TO SECURE HELP FROM MINISTERS OR THE Y. M. C. A.—CHRISTIANITY IN SOME RESPECTS A FRAUD AND DELUSION

To the Editor:—Here is a case for serious reflection. As reported in the Chicago Tribune, it was a strange and pathetic story of destitution, which a letter written by a self-confessed infidel disclosed on Thursday to Secretary Ernest P. Bicknell of the Chicago Bureau of Charities. Moreover, the tale was true, and of that quality of truth which gives occasional weight to the adage touching truth and fiction. It is a story which has been probed to the core by investigating committees and in no instance has there been found the variation of a grass blade from the strictest integrity.

The bureau officers say it would seem that somewhere in the written words lies the text for many a sermon—sermons in which the sermonizers may feel called on to act on the defensive.

INFIDEL'S LETTER.

Here is the letter, with signature omitted for obvious reasons:

Chicago, Oct. 4, 1898.—Ernest P. Bicknell, Secretary Bureau of Charities—Sir: You are a Christian. I am an infidel. I have a Christian, prayerful wife, and a boy of 14 and a baby. I am honest, sober, and industrious. I have a clean record and at my business I am competent. I hold A1 references from late employers. Yet, try as I may, I cannot obtain work.

"Now, Christians are, as I have noticed, most willing to lend their aid to any one or anything that will be exploited to their public laudation, but I wished to find 'one who will do good by stealth and blush to have it fame'; one who will in the dark, for Christ's sake, do good with the right hand and let the left hand know it not. One such is, like Diogenes' honest man, hard to find.

"For two months I have gone, hoping against hope, to the ministers of almost every denomination, those of my wife and son, those of the religion of my parents, those of the religion I once professed, and asked them in humility, with the abject cringing of want and penury, for the sake of that Christ they claim to serve, whose doctrines they profess to teach, to help me, not pecuniarily, but by their influence to get employment. I went to the Young Men's Christian Association, too, told my story, and asked for work. Sir, in each and every case the answer was the same.

"'Ask Jesus for help; kneel down and ask God to assist you.'"

"But to do anything themselves; to take one step out of their way to help for their Jesus' sake a suffering fellow-man, was a thing on which to spend no thought.

"'Pray to God?' My wife has done that for years, but with what result? No God heard; or if he did hear he did not or could not help.

ASKS FOR A ONE-HUNDRED-DOLLAR LOAN.

"Now sir, I come to you, a man of position and standing. I come because with representatives of Christ I am through. I come because if I can get help now I can see light ahead. For three months, with my family, I have been living with a woman who rents furnished rooms, and in that time we have not paid one cent. She knows that if I get work she will be paid, but depending, as she does, upon her rent for subsistence, the drain has been long and heavy."

Other reasons are here given for wishing to get his "noble, prayerful Christian wife" to other surroundings. The letter proceeds as follows:

"This morning I obtained a position at \$20 a week, work to begin Oct. 17. If I had \$100 I could get my furniture out of storage, take a \$15 a month flat, and begin once more to live. My wife is just convalescing from an attack of typhoid fever, is weak and weary. The sole desire of her life is to have once more a home for herself, her son and her baby. Can you see your way clear on the plain grounds of humanitarianism to help me out here investigation and proof of the truth of what I have herein stated? I can and will pay the money back at the rate of \$10 a month. I ask you, a layman, but a believer in Christianity, in the name of Jesus, who founded your faith, in whose redeeming blood you hope to be saved, to help me; and, if you know that the prayers of the good and just avail much, then you may know you will have those of my good wife as long as life lasts."

STORY FOUND TO BE TRUE.

This closed the letter. The Bureau of Charities investigated all cases. Many are found unworthy. There was something in the tone of this letter that made it ring true on the ear of the Bureau's Secretary. An investigation was made quietly. It was found that the writer of the letter was, with his family, on the verge of starvation; that he was a man of honor, who had met every obligation in life, though its meeting kept food from his lips; that he was sober and industrious and had held good positions which were lost on account of illness. His former employers said he was every inch a man. The story of furniture in storage, of rent due, of the fever-stricken wife whose life was a prayer, of the boy and the baby, was true to an iota. The only part of the truth that the infidel held back in his letter was the fact that when he was seeking work from those through whom his wife had faith that the work would come he was so weak from a recent wasting illness that he barely could climb the steps which in his case always led to disappointment.

The infidel and his Christian wife and family have been relieved. To-morrow they will be in a little place they can call home. There is food and fire now and work a certainty in a week.

Not one cent would the letter-writer take until notes for payment of the money advanced had been signed.

"Take my promise to pay or I'll not take your money," he said. "I have always been poor; I am poor now; but this money will find its way back to you."

And those who investigated say they know that he will keep his word.

This case illustrates an unhappy state of affairs in this the nineteenth century.

CHARITY.

"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 15 cents. For sale at this office.

"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.

ECHOES FROM BUFFALO

The Outlook From a Spiritual Standpoint.

To the Editor:—I am too busy to write many personal letters; as a large number of our correspondents who have written us of late are readers of *The Progressive Thinker*, I will send a few lines to its columns, and ask our good friends to consider for the present that their letters are answered. Personally, I have been compelled to drive the type-writer almost continuously for many days; this, with the demands made on my time on behalf of the society and Iycaum, and a few duties incident to housekeeping, consume about all the hours between the rising and the setting of the sun.

The meetings were resumed at the Temple the first Sunday of September. We held two services on Sunday and a mid-week (Wednesday night) meeting. Although the weather was exceedingly warm at the commencement of the season, our audiences were all we could expect, and they have steadily increased; last Sunday night the Temple was well filled.

According to the present outlook from a spiritualistic standpoint, Buffalo is to be an active field for the coming season. Aside from the Temple Society (the First Spiritualist Church), there is a "Woman's Progressive Union," also an organization known as "The Young People's Spiritual Institute." The "Union" meets twice a month, is in more senses than one a helping hand to Temple Society. "The Young People's Institute" is made up of energetic workers, who are in full sympathy with the society that employs Mr. Hull and myself. For instance, they give an entertainment this month and have voted to turn the entire receipts over to the treasury of the church. Last, but not least, is the Children's Progressive Iycaum, which has been revived in connection with our Temple work. We have held two sessions under the new administration and prospects are good for a fine Sunday-school.

There is another Spiritualist society in the city. I am informed that matters are moving well with them; have not had an opportunity of attending any of their meetings.

For some reason, hence the conclusion of the camp work, there seems to be quite an attraction for mediums in this city. P. L. O. A. Keeler and the Campbell Brothers have been here; also F. Corden White, who, I understand, is to remain some time. He is giving a series of test sances in the Temple.

Within one week, we have been called to attend funeral services of two members of the society. The first occurred a little over a week since on the occasion of the departure to the other life of Mrs. Leigh (I have not her other name), who had been for many years a devoted Spiritualist and worker for the cause. She made all the arrangements for the funeral services, and the remains were carried to the Temple. She said to her friends: "I want a purely spiritualistic funeral. I desire that those who may attend and are not Spiritualists may know the reasons for my faith." Accordingly the wishes were carried out in every respect.

Yesterday afternoon, we went to the crematory with a goodly number of Spiritualists to participate in the services over the remains of a dear old mother in Spiritualism, Mrs. Smith, who for more than forty years had carried the light of Spiritualism in her soul. Thus our work is blended with the light and shadows of earth's experiences.

As this communication is for the benefit of persons who desire, on behalf of Mr. Hull, who is too busy to say as much, that he is grateful for the numerous letters that come to his hands from the students of his Bible class. He is more than glad that his efforts are so much appreciated. I know I am giving away no secret, when I make the statement that there are several ministers reading the lessons. The subject matter of each lesson contains from ten to fifteen pages in fine mimeographic work, on good paper, regulation size. The students inform him they are getting more than they expected for the money. In the six lessons he gives for one dollar the student gets the result of many years of careful study. A number have already subscribed for the full course, of thirty lessons; that is, the payment of five dollars secures a course of twenty-one, and the last series (five in number) is gratuitous.

Several have written to ascertain if I am at liberty to make engagements outside of Buffalo the coming season. In answer, would say I can make a few engagements, not until after the first Sunday in November. After that time I would go between those dates on reasonable terms at a reasonable distance from Buffalo.

My office in the N. S. L. A. has kept me extremely busy of late. I trust after the Washington meeting I shall have more time with my friends. In the meantime, I do not forget them. Their letters are like so many gleams of sunshine as they reach me from day to day. I trust they will not withhold their messages, nor feel neglected; I am giving my time to the cause that is as dear to them as to me.

With best wishes for you and your corps of workers,

MATTIE E. HULL.

Could This Be Telepathy?

To the Editor:—I desire through the columns of your most excellent paper to give a brief account of a seance which explodes the theory of telepathy or that spirit manifestations are not produced by disembodied spirits.

In a transient seance at Richmond, Ind., on the evening of September 27, conducted by W. E. Hart, with several sitters present, a spirit began calling for Will Benham, a name unknown to any of the sitters. The voice seeming just before the face of C. B. (a sitter), he (C. B.) asked: "Are you calling for me?"

"Yes, I am calling for you."

"What is my name?"

"Your name is Will Benham."

"What is your name?"

"My name is Frank L. I met you in the city of Dayton, about two years ago. We were together most of the time for two weeks. Since that time I passed into spirit life."

C. B. then assured him that his name was not Benham, that he had never heard the name Frank L., and that he had not been in Dayton for more than seven years.

"Is it possible that I am mistaken in the person?" Then dropped the trumpet and in a moment took it up again and said: "Well, I guess that I am mistaken, but you seem so much like Will Benham that I really thought you were he. I remember quite well of making such mistakes while in the fleshly body, and I see that I am still liable to err."

Now as Frank L. was never known to any of the sitters, and the spirit himself acknowledges his mistake, how can this be explained by the theory of telepathy? LEE WOODS.

German, Ohio.

A SPIRITUAL PROPOSITION.

Delivered Through Mrs. Cora L. V. Richmond, at Washington, D. C., Oct. 9th, 1898.

"The letter killeth, but the spirit giveth life."
A great scientist has said: "There is no force in the universe that is visible to the eye or palpable to any human sense."
A great Oriental philosopher has said: "It is the understanding alone that can comprehend pure wisdom and beneficence, but the eyes may not see, the ears may not hear and the mind alone cannot understand."

That which is meant by the understanding is the super perception; yet you are living in an age and world in which the ultra materialist proposes to gain everything by the senses, or if not by the senses, at least by the mind, which is the result of the physical organism. You are also living in a period when the opposite proposition is presented more than in any previous period of human history. There are more minds to-day who are ready to state that the forces of the universe, the absolute

FORCES, ARE SPIRITUAL, not material. There are more minds to-day that are ready to declare that the less palpable a thing is to the senses the more potent it is.

It is true that manifestation is an indication of force; that wherever there is an electrical manifestation there is a centralization of that which primarily is invisible, impalpable to any sense. Yet you are perfectly well aware that there are a thousand electrical vibrations occurring in your organism and in every organism around you, that produce no palpable result to the senses, yet without which you could not live, without which there would be no manifestation of life around you. It is only when electricity is utilized, as it has been in such manifold ways by the wizard Edison and others, that you realize that its manifestation is palpable; or when under the influence of an electrical storm some great violence takes place and material destruction around you. That which is destructive in nature unguided becomes the force for bearing the messages and many of the burdens of the physical world.

The same is true of the winds and waves, and of all other elements which, when agitated and not guided to some distinct purpose, seem to be destructive and irresponsible, but when guided by the will of God, they become the forces which are so destructive for that which is useful you will perceive that the force is amenable to the intelligence that can guide it. This proves that winds and waves, and electricity and heat, and even the ravaging hurricanes and fires, and tempests upon the seas may ultimately be subject to man's control.

When it is stated in the New Testament that Jesus said, "I will accept it," there is no materialist who will accept it. But when it is stated that a lightning rod can convey the electricity in a cloud to the earth so that nothing can be harmed thereby, though the storm should break over the house, all the materialists accept it. There is nothing less wonderful in the lightning rod bearing away the electric current when it will do no harm than there is in the power of mind or the temper when sufficiently aware and awakened to the knowledge of stilling tempests. Many have thought that it was a

SPIRITUAL TEMPEST ONLY, or perhaps it referred to the minds that were around him. But why not to the literal waters? For physical manifestations can occur, and material Spiritualists insist upon having physical manifestations, yet it would seem that they know perfectly well that the power producing these physical manifestations is invisible and impalpable to any of their senses. That as the human mind governs the body, directing its movements, its expression; swaying and moving it, and forcing it to obey the spirit within; so these invisible powers and intelligences act upon matter to produce physical manifestations which the materialist insists upon.

The materialist Spiritualist has only the evidence of spirit power. If the physical manifestation caused the spirit to exist, if the physical manifestation produced the spirit, their proposition might be correct. But it is a confession that the present, that kind of evidence; and because the manifestations occur it proves that those who produce the manifestations realize that need. But that does not

PRODUCE SPIRIT EXISTENCE; the manifestation does not create the spirit, and but for the spirit, which is impalpable, invisible to the senses, a priori, as your own spirit is to the sense, there could be no such manifestation; there would be no such illustration. You know when an electric message is sent that a storm has not done it, that it is not the result of an erratic manifestation of nature. You know that if electricity is employed intelligently to convey a human message there must be a human being at the other end of the wire, no amount of sophistry can disprove it.

Now some one who is a skeptic may say: "I will not believe that there is any one at the other end of the wire until I see him." Of course there are great varieties of electrical apparatus whereby he can see pictures and moving images, and hear voices; but for the voice dictated by intelligence there could not be any one of these manifestations. So without that which cannot be seen, which cannot be heard, which cannot be perceived by any physical sense not one physical manifestation would occur.

Yet people seem to think that the physical part is the only part there is; that the physical part of man is the only part of the human being; that the physical body is the friend, the ally, the well. "I saw my friend and he is feeling very well." "I saw so and so to-day and he is looking remarkably well (or she)." "Who was he or she? The body?" "Tomorrow that body may die, the breath will cease, the alchemist or chemist will tell you that it has not lost one of its chemical constituents. Do you see your friend when you see that body? Is there any

GLEAM OF INTELLIGENCE there? Any conversation in response to what you say? Not the slightest; your friend is invisible, and is just as invisible to-day as when the body is cast aside. That which you see is but the manifestation, the organic structure which he uses at the same time he uses when at a distance, the telegraphic machine to converse with you. It is a question of machinery; it is a question of appliance. Of course there is great complication of vital force and nerve energy that enter into the arrangement of the organism which your friend em-

physical body similar to the one he had been accustomed to wear in the room where all the doors were locked; he came, unquestionably, in that "little upper room" in Jerusalem, where the disciples were accustomed to hold seances they locked the doors, not only for fear of intrusion, but in fear of the surveillance of the authorities, who it was quite necessary should be excluded or the disciples would be persecuted. Now Jesus appeared in their

MIDST IN BODILY FORM, a material form, without the doors being opened. You cannot do that because you are related to matter in the way that matter is the positive element and force in physical life.

Jesus, more, perhaps, than any other human being of recent date was related to matter in the degree of being positive to matter. Still for the great moral purpose of his life he was not so related to matter that he did not suffer physical death at the hands of the Jews. There was no reason at that time for preserving the physical body. He had finished his work for he was to pass on. But had there been a reason for it there would have been a reason enough to have protected him from the Jews.

We have always had a great deal of sympathy with Judas. We think Judas fully expected that Jesus would easily be able to save himself. He had every reason to believe it from the kind of manifestations and evidence over physical surroundings that had been given. There was no doubt that he expected full and triumphant vindication. At any rate, there was every reason to suppose that he who had been triumphant and had dominated over matter would continue to do so. Of course Judas was mistaken like many others. We respect him for the remorse he felt. He was, perhaps, more conscientious than some others of the disciples who at the supreme moment, when their lord and master, but who afterwards assumed to be the leaders and directors of the work introduced by Jesus.

This spiritual force acting upon matter from the positive side of existence, is the power that has always accompanied every spiritual outpouring of every cycle of spiritual revelation and the great religious movements of every age, and

HAS OPENED UP A REALM for human thought entirely different from any realm that science has opened. It is, however, somewhat singular, and very encouraging, that in the world of science to-day there is a gradual approach toward that realm; there is a steady admission that psychological power, clairvoyant power and other powers may exist in the human mind separate from the physical senses; and there is even a further admission by such minds as Prof. Crookes and Dr. Alfred Russel Wallace that science as it exists in the world to-day, contains no solution of the phenomena, which they investigated, called Spiritualism. That there is no other conclusion to be arrived at than that which is claimed, that is

DISSEMBODIED SPIRITS. Sir William Crookes has taken great pains in his recent address before the British Association of Sciences, when accepting the presidency of that body, to explain his attitude in this matter. It is greatly to his credit that he expresses views, not only confirming his former investigations, but going further than he had ever gone before. It is greatly to the credit of Dr. Alfred Russel Wallace that he did not think it necessary to recapitulate the evidences of past times before the International Congress of Spiritualists; he has seen no reason to change his views as formerly expressed in regard to the source of the phenomena, but that his mind passes on to the investigation of other correlated subjects as affecting the welfare of human beings and their relation to one another in the light of this great spiritual teaching.

When people are willing to approach the investigation of the phenomena of Spiritualism as conscientiously and fairly as these eminent men, they do not say there is a material solution for this problem. They do not say the phenomena are the result of natural law, but they say there is every reason to believe that they must emanate from the source claimed, that is

DISSEMBODIED SPIRITS. That is the result of approaching the subject from the careful and most utilitarian standpoint, and investigating the phenomena from effect to cause. Now supposing that when the proposition first presents itself, there are minds that are instantly adjusted to the realm to not require the cause to cause, but who perceive the cause, can arrive there instantly by the first indication. That amounts

TO THE STATE OF PROPHETS, seers and the teachers whose intuitions are already attuned and adjusted to the manifestations mentally and spiritually, from within.

Of course this forms no kind of evidence to the mind that is not so adjusted; the bulk of human beings are not. Yet when they come to understand their own natures, their own lives, how surprising to all human beings how many spiritual experiences they really have. When Moncure Conway said to your present speaker: "I have never been aware of having a spiritual experience in my life." "Poor man," she said, "I feel as sorry for you as if you had told me you were blind." "But," she added, "it is not true; you simply do not know what a spiritual experience is; if you knew you would be aware that your life has been full of spiritual experiences."

A great many people do not know, when they hear the music, what tune is being played upon an instrument. But the trained mind, the educated ear, not only discovers

THE DIFFERENCE IN TUNE, but the difference in the performance of a tune. The crude picture on the wall may attract the attention of the babe or one uninitiated in art; but the suggestive picture, the picture that is full of fine tone and form and coloring may only appeal to the mind that is awake in that direction. So the degrees of spiritual perception, the degrees by which men and women may know that they have spiritual experiences are not yet awakened and measured.

If you knew the meaning of many impressions, suggestions, thoughts and feelings that you have during the course of a year you would know that you have thousands of spiritual experiences without being able to distinguish them from the ordinary ones. You could have a million more if you were trained to understand and observe them. If, for instance, you had a premonition not to do a thing to-day, without any cause, not a premonition that is the result of indigestion or a bad temper, not anything of that kind, but a distinct premonition; then you went and did it. You say, "I am sorry I did not follow that premonition." You frequently use the word "impression." It was an impression. If by degrees you obey your impressions—but at first be sure that they are such, you will know, because there is a peculiar kind of feel-

ing that accompanies them—you will find that these spiritual experiences will occur more and more frequently. Then there may be a certain kind of exaltation not due to a physical condition, not due to the influence of the atmosphere or the food you have eaten, but due to something present which you cannot define.

IF YOU RECOGNIZE IT, and it is accompanied by the thought of your child, or your mother, or father, or friend, who has passed away, then you may realize that you are in communion with that one whose presence is near you. That explains your exaltation.

When a lady burst out singing a song, without thinking anything about it, which was the favorite song of her little girl who passed away, could there be any better evidence that her spirit child was breaking through her thought unconsciously to herself? Oh! give your songs, to the expression of sentiments, to the pursuing of that good thought that comes into your mind, for it may come from some one who has passed on who is prompting to good deeds and kindly thoughts for others.

The dull commercial spirit of the age measures everything by the standard of commerce. There are plenty of people in the world who think a thing is an actual failure that does not bring in a certain amount of money; when a cause, as a proposition, is not associated with money at all, it belongs to another realm. It is the fashion now to fall in love with a certain amount of money. The titled lords of the old world fall in love with the American millionaires' daughters, and the millionaires' daughters fall in love with the titles of the lords. If the title and money were both to vanish there would be mutual disillusion. There is often disillusion that results in sorrow and divorce. If nothing but

TRUE SPIRITUAL AFFECTION prompted the unions to-day divorce courts would be less full of scandal. Because utility enters into every transaction of life, because the highest standard is not that which governs, human beings must learn by suffering and by experience.

The same is true with religion. The commercial value of religion is in the world to-day, and that commercial value very often supercedes every other consideration. A young man marries, partially from attraction, partially from motives of utility. He settles in a small town or a large town. It is necessary that he should have associates. He joins the church, not from any profound religious conviction, not because he has been regularly converted in the fashionable or new school belonging, but just as much a business transaction as the renting of his store, or the entering into a contract of any kind of business. It becomes, therefore, a matter of utility. Of course the surroundings are all "good," there is that which must "make for the best interests of society." If he happens to have some little objections, some conscientious scruples, because he does believe in the creed, the clergyman takes him aside and tells him that it does not make

THE SLIGHTEST DIFFERENCE, if he wishes to join the church they will overlook that. Clergymen often appeal to people to join the church on that basis. On the one hand it is good evidence of the liberal thought that is going on in the churches. But, what about the conscience of the individual? We think that almost any kind of religion is better than no religion at all; but we object to the perpetual justification of the voice of intuition, that kind of compromise which makes people give up their convictions for the sake of society and popularity. It leads to all this justification and hypocrisy that is in the world to-day.

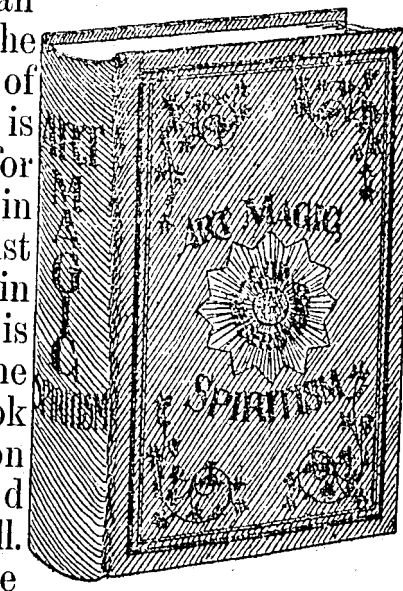
On the recent voyage of your pastor to England, there was, of course, pretty soon a general knowledge on the steamship that there was a delegation aboard going to the Spiritualists' Congress in London. The passengers on the ship desired to know about the subject of Spiritualism, and they were exceedingly liberal in their inquiry, and, of course, after the invocation and speech had been given everybody was free to talk about it. It transpired in the course of a dozen or more private conversations with a dozen or more individuals, that there were not a dozen people on that steamer who did not know more or less about Spiritualism by actual experience. But these people, living in a superficial, worldly society, were accustomed to a state of deception. They knew about Spiritualism; they had had mediums in their families; they had had visited mediums and had had wonderful things told them. When the subject was no longer unpopular on the steamer everybody talked about it. The first reserve and deception is the result of this superficial life, of not acknowledging the spiritual forces that are at work in the world.

Why be ashamed of being intuitive? Why be ashamed of being subject to a higher power, or the voice from that realm which cannot mar, but which can beautify the life and add to its luster and its beauty?

People talk about Spiritualism making the world insane. "I am not insane," it is the world that is insane. I said an inspired one. There is universal lunacy on the subject of material life being the only life. No wonder that revival meetings and religious excitement cause people to seem to be (and they really are) out of balance. It is the letting in of a flood of light where there has been no light, hope or emotion, where there has been no emotion before. Let the hardened sinner or the bachelor fall in love, the results are tremendous, tremendous! Young people fall in love naturally and make no especial fuss about it, but consider it the only thing to be done. When one declares there is no such thing as love; and that they could never fall in love, and then does that which he has professed to despise—the earthquake of feeling—there is a harder answer before. Let the hardened sinner or the bachelor fall in love, the results are tremendous, tremendous! 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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:—Each contributor is held responsible for any assertions or statements made in his or her communications. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Carrie Weatherford, as pastor of the First Spiritualist Church, at Columbus, Ohio, is drawing large audiences of the cultured people of the city. This society is one of the most progressive in the United States; keeps open doors, has abolished phenomena from the program on Sundays; has an active Ladies' Aid and a fine progressive lyceum. The monthly socials held in the basement of the church are attended by from one to two hundred people. Mrs. Weatherford gives tests at these sessions.

D. W. Hull has returned from the camp-meetings and is now open to engagements after December 1. He will commence a course of lectures at Atlanta, Neb., Nov. 11. Address him at Norton, Kans.

Mr. Louis Friedman, known as the "Australian Minister of Health," has located in Chicago. His present address may be found at No. 288 A. South Paulina street.

A. C. Doane writes: "In The Progressive Thinker, of September 24, the article under the heading, 'The Car Says Peace,' called to my mind an occurrence some four years ago. A highly unfolded Arabian spirit came into my atmosphere, giving his name as Justice, and requested me to center my mind on the Car of Russia. I did so for some five minutes. Then I asked him why his request. He said I wished to establish a mental telegraph line to his mind, and could by my assistance; then he could use it, independent of me. I think it would appear more in sympathy with spiritual science, if the occult societies would give credit to their own brothers and sisters, assisting them in bringing about peace; or will as Spiritualists remain on the plane of selfishness, quarrelling with each other, and allowing earth-bound spirits to obsess us; or shall we unfold our own moral and spiritual powers, and become fit instruments to convey light and truth to those unenlightened spirits, both in the body and out; for that is the mission of true Spiritualism."

J. W. Dennis writes from Buffalo, N. Y.: "The hall of the Buffalo Spiritual Society is filled each Sunday afternoon and evening, to hear the lectures delivered by Miss Gussie Taylor, the regular speaker for said society. She does well. A new lecturer is developing here in the person of Miss Maud Lyons, of LaSalle, N. Y. She lectured here last Sunday, and did well for a new beginner. F. Corden White is at present located at 287 Third street. Moses Hull lectured in Olean, N. Y., last Sunday."

E. W. Sprague writes from Fenton, Mich.: "We had a rousing meeting last evening. It was the first public Spiritualist meeting ever held in Fenton, and the C. A. R. hall was packed, many standing throughout the entire service and some were turned away. We have organized and chartered a society here, and this is their introduction of the subject to the people."

Dr. E. H. Gammon holds parlor meetings each Sunday evening at his house, No. 9 North Carpenter street. He will give lectures and tests. The Doctor is an old and efficient worker.

Ella Damon writes: "I would like to give a short sketch of our little camp-meeting, held at Oscar Damon's, Michigan, September 8, 9, 10 and 11. There was a fine attendance. Mrs. Amanda L. Coffman was our inspirational speaker and test medium, assisted by Brother S. P. Merrifield, of Coloma, and Mrs. Dr. Andrews, of Benton Harbor. Joseph King was our medium for

materialization. Surely the angel world was with us in our little undertaking, and gave good results for the harmony that existed in the circles and among the people in general."

The venerable M. T. C. Flowers writes from St. Paul, Minn.: "On the 3d day of October, 1898, the writer first opened his eyes to the light of earth, in my early life my religious training was strictly along the lines of old orthodox, yet as I grew in years, my reason and common sense contested the ground upon which the early teaching was based, and the struggle for mastery was on, and fierce. When the angel host called taps at Hydesville, that reverberated around the earth, and set humanity to thinking. Now, said Reason to carry on orthodox training, let us investigate. The investigation began, the result of which was the glorious defeat of orthodox early training."

J. P. Kelder gives some of his experiences as follows: "As the readers of The Progressive Thinker have been treated to various views and experience of spiritual phenomena which we think must form the basis of the spiritual philosophy, if Spiritualism is to take the place of Liberal Christianity. We must have facts—not fiction—before we desire to give you some of our experience. About three years ago we were sorrow-stricken by the Angel of Death entering our home and taking away a dear sister and only daughter, of 13 years. We looked around for rays of light and comfort, but nothing answered. Kind friends led us into the philosophy of Spiritualism, in the main listening to the lectures of Mrs. J. L. Richmond, and reading different papers and books; satisfied as to its superior claims, but desired to have it demonstrated by phenomena. In our phenomena-hunting we came across lots of dissatisfaction and disappointment. We kept right on and looked with the famous Mrs. Ada Fox, the wonderful motherly lady. Both in public and private we were convinced of her wonderful powers or organism, through which the spirit-world reveals itself. Then we came across the Bangs sisters, also wonderful mediums. We at last, most all phases of phenomena, more or less satisfactory."

The Bulletin of the First Church of Spiritual Unity, St. Louis, Mo., has the following: "We formulate no creed, but take for our motto, 'Love and Wisdom,' and trust in the living God which abides in every soul. We make war upon no sect; we condemn no religion or individual; we are in no sense iconoclasts; our policy is not destructive, but constructive. Errors within ourselves or another's, contain within themselves the seed of their own destruction. We have no occasion to waste our energies upon tearing away evils. Decay is far more swift than growth; all we need to do is to work in a direct line for the truth, and wait. Upon this foundation we extend our hand in cordial fellowship and brotherhood, to all who have the best interests of mankind at heart and who are striving to unfold the higher faculties of the soul."

M. W. L. writes from Springfield, Mass.: "The First Spiritualist Ladies' Aid Society are carrying on the only public meeting of Spiritualists here at present. Harrison D. Barrett is engaged for the first two Sundays in October, the first Mrs. Tillie U. Reynolds, Mrs. May S. Poyner, who is to be here a month, and others of the very best talent. The Thursday socials are continued as usual."

J. M. White writes: "All who have had experience in lyceum work, or have any literature on that line to donate, are requested to communicate with me at 1407 S. Pearl street, Joplin, Mo. We are trying to start a lyceum here, and if anyone can assist in sending papers or pamphlets suitable for lyceum work, we can use them to good advantage."

Milo R. Smith writes: "The man who thoroughly understands the sublime philosophy of Spiritualism finds that he has so much to do to build, broaden and round out his own life, that he has not much time for those away from his home. The world is full of misery. Each city, town and village has those who need help, physically, morally and spiritually, and we can be busy from morn until night, and yet see so much to do."

We give a brief extract from a communication from spirit R. A. Hawkins. It came over the spiritual telegraph at Lake Dale, August 16, 1898, W. E. Cole, medium. "My friend, I am very glad to come to you at this time, and assure you of the grand and glorious conditions waiting for you, and it is through you that I can control your

and help you so much to bring out the best results for the great spirit of truth we are as friends seeking to establish the light of God in the souls of man, and when I come to you I feel the power of God manifesting, and the spirit of the Lord is with us."

B. Wing writes: "For a number of years I have had a very near friend, who was firm in the faith of Christian Science. He was very dear, He had to use an air trumpet; then it was hard for him to get a clear understanding of the idea one would present speaking. He wanted me to converse with him on paper. Our communication, however, was suddenly ended, for near the 8th of July, 1898, his lifeless body was found on a hay stack. On the 3d of September I wrote to him in the following question: 'Brother S. W. Hadley, do you see any more truth in Spiritualism now than you did at our last interview? Don't you now think it in the advance of Christian Science?' This question I put in between two states, one knowing what the question was, as I had written several questions, and the above was not without being looked at, so I did not know which question it was. The following answer was written: 'Well, Brother Wing, I do not think so; I know it. Dear brother, go on; you are right; I was wrong.'"

J. M. Clellan writes: "Rev. Hawkins was a grand man, an eloquent preacher, and greatly beloved. I have had several communications from him. Here is one I got on the state of P. P. Keeler's: 'When I come here I feel like saying praise God from whom all blessings flow. I think there is some error in the church, but there is much good in it. They who will follow Jesus Christ, can't go far astray. The times are progressing nicely. R. W. Hawkins.' This I got on the same date: 'The Lord is my helper. I shall not want. I hope, McClellan, you will stick to the God that is taught in Christianity—B. S. Roberts.' He was a bishop or President in the Methodist church, and was a profound scholar."

A. Cramer writes: "If we are to have a creed, or establish a spiritual yardstick by which all Spiritualists are to be measured to determine whether they are 'all' what a yard wide or not, why need stop here the church and in furthering its popularity, and have the whole thing. We already have our ordinations, christenings, invocations and our reverends. When we have a creed, let us continue adding church usages to Spiritualism until the world is a mass of Spiritualists from his own barbarous belief, thereby we may the more easily rope him in."

The next session of the Southern States sad-saga camp-meeting, at Lake Helen, Florida, will begin the first Sunday in February, 1899, and close the first Sunday in March. Those who desire to go from the New England states, New York, etc., will find the cheapest transportation by joining Mr. H. A. Budington's excursion by water from New York City to Jacksonville, thence by St. John's river, or by rail to Lake Helen. His first excursion will leave New York City about Nov. 1. Later excursions, managed by Mr. Budington, will leave about Dec. 1, Jan. 1, and Feb. 1, 1899. Write him for prices and all information desired (enclosing 4 cents for Sherman's for circulars, etc.) at 91 Sherman street, Springfield, Mass.

C. H. Fignery writes: "Last Sunday Mr. D. A. Herrick, chairman of Lake Erie Society, as speaker at the Lyceum of the Diamond street Spiritual Hall, Allegheny, Pa., for October. The lecturer presented many truths in a clear and forcible manner. The tests by me were all recognized. A Ladies' Aid was organized yesterday, and the lyceum is doing nicely, and will be a great help to the management of the society. Mr. C. H. Fignery, president of the society, is off on a much-needed vacation. After our stay in Allegheny, Pa., Mr. Herrick and myself will return to Ohio and will visit many of the cities of the northern part of the state, he lecturing, and I giving tests."

Mrs. F. D. Logan writes from San Francisco, Cal.: "Thankful, indeed, are we to the powers visible and invisible who have enabled us to resume the Circle of Harmony, which we had lost in the third time in Occidental Hall, 305 Leavenworth street, at 1 p. m., October 2. A goodly number were present; the harmony was complete. A half-dozen speeches were made, touching upon the occult and the silent forces everywhere, and the overpowering mastery of mind over matter. One medium was entranced to speak words of comfort and joy to hearts in need of a very thrilling account of her exit from the church into Spiritualism, which occupied about 20 minutes, and the strangest part of it all was, the clock which was at least ten feet from any human being, stopped, and then started again as she was about closing her speech. The only suggestion that we could give for this singular phenomenon was that she was also corroborated by the medium, a normal condition, was that she should have plenty of time to speak as the spirit desired, without being called to time, as she had been on a former occasion in another hall. Nearly every speaker, old and young, expressed themselves highly pleased that they could again attend the Circle of Harmony, where perfect peace had been by every one to give utterance to the best thoughts, whether in the normal or entranced condition."

Mrs. Lucy J. Williams, of Breedsville, Mich., was ordained August 16, by the State Association, and is an able speaker and test medium.

Daniel Hiltz writes from Baltimore, Md.: "I attended Dr. White's meetings. The hall was crowded."

The well-known worker, Oscar A. Edgerly, writes from Atlanta, Ga.: "I am having splendid success in my work here in Atlanta, so much so that my society has extended my engagement two months. I shall remain here through October, November and December."

W. E. Bonney, of Blair, Neb., writes: "I am pleased to see you have given such prominence in your valuable column to the grand and truthful lines of Ella Wheeler Wilcox in 'The Creed.' I think they are worthy of all the prominence we are able to give them, and I have often thought they should be printed in bold, illuminated letters, card-board and placed upon the walls of every home where the eternal truths of the philosophy of Spiritualism have been permitted to enter. In my humble opinion they are as grand, as truthful, as comprehensive of the teachings of true Spiritualism, as anything ever written in ancient or modern times. Could we keep them prominently before the masses of the people, they would soon educate thousands to the real truth of the divinity of humanity, and teach how all children may be born so as to be immaculately conceived or as near to it as possible, and as possible for human beings to be born. We need to educate the masses along this line as it is of the greatest importance to all. We can all be redeemers if we aspire to be."

Mrs. Estelle Howes-Ballett will leave Lily Dale on the 14th inst., for Horneville, N. Y., where she will resume her spiritual work, visiting on her return home, Belmont, Friendship, Bolivar, Hinsdale and Olean, former

places where she has scattered the crumbs of spiritual thought and knowledge for several years. Private sittings and parlor talks will be her line of work, and she will be pleased to meet many of her former patrons. Address Horneville, N. Y., care of S. D. Coston.

C. C. Pratt writes from Baraboo, Wis.: "We have with us this month, Frank T. Ripley, of Boston, Mass., who is speaking and giving tests in the Unitarian church to crowded houses. His speaking is enjoyed, and his tests are excellent. The Spiritualists in the state of Wisconsin will do well to secure his services while he is in the state. He is open for engagements for the month of November."

The Religio-Philosophical Journal says: "The Farewell soiree by Mr. and Mrs. Petersilea, previous to departing their home among the orange groves, near Los Angeles, was a most enjoyable affair. Their parlors being crowded with representative San Francisco people. The exercises were opened with the beautiful vocal duet, 'Moonlight on the Rhine,' by Prof. Petersilea and his accomplished young pupil, Mr. Mark Ellis, who took the place of the professor had played at the chef d'oeuvre of Beethoven and Chopin. Mrs. Ellis sang with soulful expression, 'Hail to the Song,' by Raff. After the readings, Mrs. Petersilea, which were enthusiastically applauded, speeches were made by several of the guests, all expressing high appreciation of the grand work done by Mr. and Mrs. Petersilea, and a hope for their speedy return to San Francisco."

Carrie Fuller Weatherford held services at Reidville, the 6th inst. Will be at Springfield, the 18th and 14th; Vigo and Chillicothe, 19th, 20th and 21st. Has engaged week-nights for November and wishes to hear from Ohio towns which would like to work in harmony with the N. S. A., and the Ohio S. A. For lectures, tests and improvised songs, from subjects presented by the audience, address her at 51 E. Rich street, Columbus, O.

Societies within 200 miles of Washington, D. C., desiring the services of A. E. D'Isdale, the blind orator and singer, may address him at 600 Penna avenue, S. E., Washington, D. C.

Capt. Jack Abbott writes from New Orleans, La.: "Our New Orleans Spiritualist Association is not doing well. A few of us have kept up our Sunday meetings all summer, but we have no real talent to make them interesting to the public. We have no money to employ speakers for, and no money to employ a pianist to give the use of our hall with all receipts to any capable medium speaker who would like to spend the winter in our city."

Oscar A. Edgerly's engagements for the lecture season of 1898-9, are as follows: September, October, November and December, with the Society of Spiritual Science, Atlanta, Ga.; first two Sundays of January, 1899, still open for engagements. Last three Sundays of January, and Springfield, Mass. February, with the Boston Spiritual Temple Society, Berkeley Hall, Boston, Mass. First two Sundays of March with the Spiritual Academy, of Norwich, Conn. Last two Sundays of March still open for engagement. April and May engaged with the First Spiritualist Society of South Boston, Ind. Will be pleased to hear from Societies which desire services of trance speaker and test medium for the first two Sundays of January and last two of March.

W. F. Peck writes from St. Louis, Mo.: "We inaugurated our new movement October 2d, with a large audience and much enthusiasm. Judge Portis, well and widely known as an able lawyer and a dived-in-the-wool Spiritualist, delivered an eloquent inauguration and installation address, after which I spoke upon the 'Objects and Mission of Our Church.' Much interest was aroused and quite a number of new members were added to our list. We have a beautiful hall and we start out with every prospect of proving that the plan of settled speakers and a more systematic method of work will be a success in St. Louis."

The Ladies' Aid and Home Society wish to restate the address of the Spiritualists' Home, it is 331 1/2 Rhodes avenue, one block from Cottage Grove west. New officers have been appointed, and all who will take an interest and donate furniture, etc., please address Mrs. G. N. Kinkead, corresponding secretary, 75 Thirty-first street, Flat D.

Mrs. T. McGregor writes: "I cannot wait till the end of my subscription to The Progressive Thinker. So here is my request to the publisher, I have found news that gold cannot be paid for. I ever I read my Progressive Thinker, I can settle around me and I am transported to a place where all strife and earthly desires are still; where all is purity, love and longing to know what is truth, and what is not."

A meeting was held at the home of C. C. Pratt, for the purpose of organizing a Spiritualistic circle. Frank T. Ripley, of Boston, Mass., who lectured at term and evening in Cottage Grove Unitarian church Sunday is the prime mover. His tests at the Unitarian church were quite remarkable and mystified those present. He will lecture again at the Unitarian church next Sunday afternoon and evening—Baraboo, Wis., Evening News.

Mrs. Mary Stratton writes: "I have received my paper and books all right. I feel very glad to have my paper. It is a splendid present to go with such a cheap, good paper."

Ladies' Aid and Spiritual Home wish to correct the previous address; not 3208 Prairie avenue, but it is 331 1/2 Rhodes avenue, one block west of Cottage Grove avenue. The Home will be open October 15 and thereafter, except on the 16th. All inquiries can be replied by writing or calling on Mrs. G. N. Kinkead, 75 Thirty-first street, Chicago.

Mrs. Virginia Barrett writes: "I desire to make arrangements with a lady medium, having a different phase from mine to travel with me; if not a medium, one who can act as chairman, and take part otherwise. I would like to hear from such a person at once. Please state age, I desire to correspond with persons of societies in Canada, New York, Ohio and Indiana. I have open dates and will not terms reasonable. Address me 372 King street, West, Toronto, Ont."

Dwight E. Young writes: "After a season of quiet during the hot season, and the camp-meetings, the St. Joseph Valley Spiritualist Association of Union City, Mich., held a grove meeting, September 11, where Mrs. Jennie Hagan, who had attained a large measure of people, gave a most interesting subject, which was given by one of the audience, in a masterly manner. Many of the hearers would have preferred something of the spiritual philosophy, and would much rather speakers select their own subjects, or their control select it for them, in place of taking it from the audience. She has seemed as though all would be better. After the afternoon exercises, satisfied with the results, the association held the annual election of officers, which resulted in the choice of Jonathan Johnson, president; H. E. Hagner, vice-president; D. E. Young, secretary; W.

E. Clifford, treasurer. September 25, Dr. E. H. Denslow, of Sturgis, Mich., was with us. His contributions to the subject in a way to entertain all present. Prof. Warren, also of Sturgis, accompanied the doctor, and sang solos, both morning and evening, closing with a grand chorus of 'The Spirit of the Age.' His own composing, which attracted the audience to a pitch of enthusiasm that he would not down until he repeated the last verse of the hymn, and hope they will have calls from other societies to work in the good good cause."

The Enterprise, Spiritualistic in tone, says: "One cannot afford to stop. In every effort, strength is gained. Every obstacle overcome, every victory won, deepens the power of self-control. Blessings come to the person who looks up, not to the one who looks down. One must see the sunshine, even though the clouds are thick and dark. One must see the good in a fellow-being, if he would be undisturbed and in peace. The weak and the perturbed of the weak and the developed. Sight must extend beyond the real man, and where anger slinks the real man. One can hardly travel well in the present without the sight that extends beyond the material. One must be grown to look beyond the gross and vacillating if he would live an untroubled life. Aiming at the good, and looking upwards makes a person positive, the lower and weaker. Every thought, every action, every emotion, is either positive or negative to every other thought, action or emotion. The truly positive man is the superior man; the truly negative man is the inferior man. The man who is superior to anger, hate, revenge, slander, is the only man to whom should be delegated authority. Such trust and honor. When such men are placed in positions to deal with and for others, authority will not be exercised to darken the life and obstruct progress. When the truly positive man leads, he will have less, obstructions to natural growth will be fewer, and the general aim higher. When the universal aim is on the bright side, evolving of the better man will be hastened and the shackles of common slavery will be lessened and might come less."

G. W. I. writes: "The Lynn, Mass. Spiritualist Association opened their meetings for the season, at their hall, 28 Market street, very auspiciously, Sunday, October 2, at 2:30 p. m. President James M. Kelly, presided over the services with a brief address of welcome, outlining the purposes and prospects of the association, announcing the talent already engaged, and the pleasing fact that a good sum of money was in the hands of the treasurer. He then introduced Miss Blanche Brainerd, of Lowell, Mass. Miss Brainerd has a very pleasing personality, and her lecture, tests and messages were attentively listened to by a large audience. A social hour followed, when the company were invited down to the banquet-room, where a sumptuous repast had been prepared by the Ladies' Auxiliary. After partaking of which, adjournment was made to the larger hall where a social reception was held by the members and friends, during which many encouraging messages were brought by several medium present, from those invisible friends, who had in by-gone days done much in holding aloft the pure banner of Spiritualism in our city, giving evidence of their continued interest in the cause we so dearly love. The music in the afternoon was furnished by Mrs. Cross at the organ and Mr. Wm. H. Thomsen with cornet, and congregational singing with choir, the leadership of President Kelly. In the evening at 7:30 the same talent, assisted by 'Thomas' full orchestra, when Miss Brainerd was at her best. Her lecture continued many telling points, gracefully put, and elicited hearty applause from the large audience present. The tests and messages which followed were all fully recognized. Miss Brainerd will occupy our platform on 16 and 23rd and 23rd p. m. The Progressive Thinker is on sale and subscriptions taken by Mrs. E. P. Averill, secretary."

Mrs. Horne writes: "Mrs. G. G. Coolidge, pastor of the First Spiritualist Society of the South Side, was welcomed on her return by her audience with cheers. A prayer was offered by Mrs. Cole; a touching invocation and benediction were given at the several camps were given. Will C. Hodge gave an interesting talk, and also Dr. Ravlin, of California. Our blessings go with him. Our pastor, Dr. Hodge, was especially interesting. The house was packed. The pastor delivered an inspiring spiritual lecture, after which Mrs. Wallis, of Manchester, England, was introduced and spoke most impressively on the 'Philosophy of Spiritualism.' Mrs. Wallis is one of those rare soulful speakers and we extend to her happy greetings. Mrs. Coolidge's tests were all fully recognized. We believe the coming year is freighted with great success and inspiration for our beautiful cause."

Blanche Marguerite Groell writes: "The Englewood (Ill.) Spiritual Society, of 628 West 63d street, is taking rapid strides in making its meetings most instructive and pleasing. Mrs. L. M. Trudell, well-known as a teacher, assisted by other inspired lecturers, voice their opinions on different subjects and religions. At our conference meetings and messages, which are always recognized. Bring your state and while you hold them in your own hands, you will receive a message from your spirit friends. The evening meetings are characterized by a lecture by Mrs. Trudell, whose clear thought and earnest manner bring to all a realization of the steady progress. The lecture is followed by a series of parlor talks, delivered by Miss Ethel Hodge. All are cordially invited to attend our meetings."

E. W. Sprague writes from Fenton, Mich.: "We have organized and chartered a society here with the Michigan State Spiritualist Association. There never was a public meeting held in this town until we came here. Mrs. Robinson and Mr. Dewey had been here and I believe that is all that has ever been done by outsiders. The private circle and camps have done the rest. Mrs. A. W. Bloom writes: 'The Lake View Spiritual Union held their first meeting at their new hall 1623 North Clark street, Sunday evening, October 2. The guides of Mrs. W. C. Mann have the opening address which was listened to with great interest, after which Mr. A. C. Gifford made a short address. He is rapidly developing into a platform speaker and we hope to have the pleasure of listening to him very often during the coming winter. Mrs. Mann will assist Mr. and Mrs. Wickland during the winter. Mrs. Sunday evening, some wonderful tests were given by Mrs. A. Johnson, of West Pullman, also gave a number of tests which were recognized and appreciated by those who received them. We hope to see many souls brought into the light through the instrumentalities of our society. We welcome all who are seeking for the truth."

Mrs. Isa Wilson Kayner, the well-known medium, is now located for a short time at 674 Olive street, St. Louis, Mo., and will hold circles or give private sittings."

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Bliss Semple writes from Ottawa, Kans.: "To the Liberal Voters of Kansas Greeting.—As this is the first known campaign in the United States where workers and thinkers along the line of religious reform can go out and stamp a state for votes on religious freedom and conscientious rights, I make bold to ask you to support our independent Anti-religion Socialism, remember my plank is separate from economic political measures, and if you will vote for the principle which my name on the ballot stands for, Free thought will have gained a great victory. I ask nothing personally, and every one who has sense enough to be a Free thinker will know that I expect to reap no financial reward from your vote, but this light is a grand move toward success we must establish a fine precedence in this election. This is all I am after—not fame, not notoriety—not election!"

Wm. F. Haggott writes: "Your beautiful book, Art Magic, as well as The Progressive Thinker, all came O. K. Many thanks for the book; it is a nice one, and a good one. I have read some in it, and am well pleased so far."

The Daily News of Newburyport, Mass., says: "Newburyport is soon to be the center of an old-fashioned temperance revival, to be conducted under the joint auspices of Mountain Ridge Lodge of Good Templars and Union Division, Sons of Temperance. The principal speaker will be Dr. C. W. Hadden, who will speak and sing every night, followed by remarks by the prominent temperance workers of this city and vicinity. The last real temperance revival in Newburyport took place in 1876, at which time Dr. Hadden, then a boy of 18, made his debut as a total abstinence speaker. Among his associates in the coming meetings will be a number of reformed men who signed the pledge at that time and have kept it ever since."

Mrs. C. H. Horne writes: "The ever flowing expression of love, sympathy and ministrations from the realm of spirit life expressed through mediums, are gleams of eternal light to the souls to harmonize, spiritualize and unfold humanity to its true moral, intellectual and spiritual spheres. Truly we are blessed in our pastoral medium, Mrs. Georgia Gladys Cooley, in her defining of spiritual laws and life and the many messages and answers she gives. Among the names at each service, October 8, was one in which the spirit addressed a gentleman in the audience as Sam, saying, 'You know me. I am Goodman. I was shot a thousand miles from here, and I bring with me your son and daughter, and the man was a mother a thousand miles from home. Mother Murphy—a Catholic, 20 years in spirit-life, and this is the first time I have manifested. My daughter, Mary Ann, and a priest come also, to that gentleman, pointing to the person. He had waited on her, Mary Ann, when young. Henry Martin came to his brother, bringing a mother who had opposed Spiritualism. These, with many more, were fully recognized. Brother Hodge answered questions most satisfactorily in the afternoon. We shall miss our brother, as he leaves Chicago for the sunny clime of California. Our blessings go with him. Our pastor, Mrs. Cooley, is with us at 77 1/2 street for the coming months, and we are rejoicing in the coming work and success."

Dr. Wm. Cleveland writes from St. Paul, Minn.: "I believe the mission of Spiritualism is to reform the world, and it is your duty and my duty to do all in our power to help it along. I do honestly believe that the world is sadly in need of a new religion, and if the Spiritualists of our glorious republic would quit wrangling and talk less about creeds and declarations, and give their utterance to the good of the cause. Who dare say that humanity is not imbued with religious sentiments, and who dare say that these sentiments should not be cultivated up to the highest sense of love and truth. When we are Spiritualists we commence to teach a higher religious sentiment than the Christians do, then we will become the only true followers of Jesus. The Christians are not his followers. They have willfully and maliciously tried to rob Jesus of his earthly father, and for this reason, if for no other, they are not his followers."

B. R. Anderson writes: "Why should all Bible believers get up a general declaration of Assent? We believe the earth is flat or square. We believe God hustled the thing up in just six days, etc. Those who would not back up these principles, to be dubbed unprincipled scoundrels."

John Martin writes from Buffalo, N. Y.: "One has to look at organization of religious bodies the world over to see how it has domineered over and prevented free individual thought. It also has a tendency to disturb harmonious conditions and foster bigotry, as can be seen by the working of political parties. The mass of intelligent Spiritualists want to do their own thinking without guidance from 'boss' rule, which is sure to creep in when they go to formulate a creed or make a declaration of principles. The Golden Rule is all the creed needed."

Correspondent writes from Webster City, Iowa: "From time to time during years Spiritualism has had some public affairs in this bright little city. Occasional lectures have been delivered and readings given to interested audiences by visiting mediums. Until recently our meetings have been accommodated in the liberal church of the place, or in the parlors of believers. Within a few months, however, some of the believers in the reality of spirit communications have made it possible for this faith to have its own local habitation.—A neat hall on Seneca street, has been cozy fitted and furnished, and on Sunday, October 2, it was appropriately dedicated to the uses of the friends of Spiritualism, and Mr. Max Hoffman of Chicago was present and

gave two public discourses each of which was followed by communications from our unseen friends. The hall and its furnishings, the property of Mr. J. D. Sketchley, were fittingly dedicated to the free investigation of spiritual phenomena under the title of the Webster City, Iowa, Spiritual Unity Hall, that beneficent cause of Spiritualism in Webster City, which will be unfolded according to the law of its own inner life. Some reputable speakers have already promised to assist in the near future."

Prof. Lockwood, the widely-known physicist of this city, will lecture at 77 1/2 street, under the auspices of the Webster City, Iowa, Spiritual Unity Hall, on Sunday, October 23. Subject, 'Facts, not Faith, the Basis of Modern Spiritualism.' This will be the only opportunity to hear this able and fearless advocate of a natural Spiritualism, as he returns East to fill long consecutive engagements."

David P. Dewey, president of the Michigan State Spiritualist Association, Washington, D. C., returning from his trip, will lecture at the N. S. A. hall, and will give a series of lectures on the new societies and organizations that have ceased to aid with the State. All societies can avail themselves of his work by addressing the president at Grand Blanc, or State secretary, May F. Ayres, Lansing, Mich.

Rev. O. Burnett writes from 1749 California street, Denver, Colo.: "I am a medium, a lecturer, etc. I was an active minister in the M. E. Church for nearly thirty years. I was president of the First National Progressive Spiritual Association, in Salt Lake City, for one year. I was ordained minister by that society during Mrs. Cooley's term of lecturing there. I can be addressed here for engagements."

M. E. Price writes from Seattle, Wash.: "We have had with us the past two weeks, evening lectures, Mrs. Lillian N. Zell, of Tacoma, president of the State Spiritualist Association, and it has seldom been my good fortune to listen to a better lecture or more convincing tests than those which came through the mediumship of this lady. Her traces here of the 9th inst., 'Spiritual Guidance in the Destiny of Nations,' was handled in a lucid and masterly manner by her guide. I am traveling through this state, and I believe that Spiritualism is growing rapidly here, being due, I firmly believe to the circulation of your estimable paper, which I find exposed for sale on many of the news stands."

H. N. Maguire writes: "Mr. and Mrs. George Griffin have opened Sunday afternoon meetings at 3 p. m., at 2340 Wabash avenue, where they are permanently located. Though Mrs. Griffin's trances and manifestations are given in the dark, the conditions are such as to leave no reasonable doubt in the minds of investigators of their genuineness, and she is not only over-strict but deans of being put under strict conditions. When entranced, investigators are permitted to touch the ball of her eye with a finger, the lid being closed back by the entrancing spirit for the purpose, under which test there is not the slightest flinching, and at the same time not the slightest pulsation at the wrist is perceptible to the touch. The control speaks through the trances clearly and distinctly, returning spirits according to strength. Both Mr. and Mrs. Griffin are excellent test mediums. Their philosophy is given prominence at their Sunday afternoon meetings."

Correspondent sends the following Texas notes: "The officers of Texas State National Association of Spiritualists are sending all circular letters over the state, to liquidate indebtedness and obtain a fund to put an organizer in the field."

The first action of the board of trustees was to revoke the endorsement and ordination of Dr. Louis Schlesinger. "This action was taken because of violation of consideration for which such papers were granted." They are determined to have true, pure men and women to ornament the ranks of mediums.

The officers of the Texas Camp-meeting Association are already exerting themselves for a camp next year. W. Lenox Fox, Oak Cliff, secretary.

Mrs. Mary A. Wilson has in her capable hands the Spiritualist Society of Houston, but will soon close her work, returning to her home at Fort Worth.

Mr. R. H. Kneeshaw, who is serving the society in El Paso, has proven his intention of making Texas his home by bringing his family from Montreal, Canada.

Mr. John W. Ring is doing satisfactory work in Galveston.

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

VOL. 18

CHICAGO, ILL., SATURDAY, OCT. 29, 1898.

NO. 466

National Spiritualists' Association.

Annual Report of the President, Harrison D. Barrett, for the Year Ending October 20, 1898.

Ladies and Gentlemen:

It becomes my pleasant duty to submit for your consideration my annual report as president of the National Spiritualists' Association of the United States of America and Dominion of Canada, for the year ending October 20, 1898. I deem it a high privilege, inasmuch as this is the fifth time I have had the honor to present to the Annual Conventions of the National Association a report of this kind. I approach the duty recognizing the grave responsibility connected therewith, and fully appreciating the gravity of the situation to-day.

RETROSPECTIVE.

It is fitting at the outset that we should glance in retrospect over the year that has gone from us forever since we last met in convention. It has been a most eventful year, with successes and failures plentifully interspersed in its work. The nation at large has never had to contend with a greater stringency in its monetary affairs in all its history than during the past twelve months. A great war has been fought to a successful finish during a portion of the year, and while victory has crowned American arms, it has not brought relief to the stagnated arteries of trade, nor has it enabled the yeomanry of America to find a market for their labor at living wages. On the whole, save where the United States government has placed contracts for army and navy supplies, times are harder than they have been for many years. The struggle for the honor to address you, the stringency of the times has had much to do with the present unfavorable conditions found to-day in a majority of our Spiritualist societies. When business is at a standstill, labor without employment, and capital idle, it is easy to see why our societies have suffered as they have.

LIBERTY.

The past year has been one of struggle for liberty in many sections of the globe. England has fought a great battle against compulsory vaccination, and the people have triumphed in the contest. They are now no longer compelled to submit to the poisoning of their blood through the introduction of vaccine virus into their veins, unless they choose to do so. It gives me great pleasure to be able to report that the man who led in this good work, Mr. William Tebb, is one of the leading Spiritualists in England. I recommend that this convention take steps toward placing our American States on the same broad basis now occupied by England.

In America attempts have been made to deprive the people of their liberties through stringent amendments to existing medical monopoly laws. In some States the people have lost, while in others they were signally successful in the struggle. In Massachusetts the battle was long and fierce. The cause of the people was championed by the Spiritualists and liberalists of all denominations, and a Spiritualist led the battle before the State Legislature. He was able to call to his assistance such valuable aids as Rev. B. E. Mills, Prof. William James, Judge Thomas E. Grover, and Hon. F. W. Kiltredge, with whose aid a great victory was won for the people. Legislation was had in other States upon this same question. In some of them the Spiritualists made themselves felt through their organizations, while in others the enemies of liberty had their own way. The question of medical freedom is coming up during the present season before the Legislatures of many States, therefore I recommend that this convention take suitable action with regard to the matter.

RELIGION.

The year just closed has been a remarkable one in respect to religion. The advanced utterances of Rev. B. Fay Mills, Rev. Lyman Abbott, and Rev. R. Heber Newton have been taken up by the secular press, commented upon and sent broadcast over the land. The statements of these progressive, fearless men have had a marked effect upon public opinion, and wrought a good work in the direction of liberalism. Many of the leading thinkers in the Presbyterian church have found their creed too narrow for them, and have forsaken the paths of orthodoxy to follow a broader highway of religious thought. Professors Briggs and McGiffert have stirred the Presbyterian body from centre to circumference by boldly proclaiming their acceptance of other forms of faith. Other scholars in that body have had occasion to question the historical and scientific accuracy of the Bible, the result of which has been or will be trials for heresy of many of the brightest scholars in orthodoxy. This persecution of progressive men will surely result favorably to the cause of liberalism in religion. In fact, this is already apparent, when such men as Rev. Dr. De Costa of New York feel constrained to bewail the fact that the American people are not as religious as they once were, and that fifty millions and more now have no church home. I hail all of these evidences as signs of promise in the sky of progress.

PROF. RICHARD HODGSON—SIR WILLIAM CROOKES.

One great sensation was caused a few months ago by the publication of the report of Prof. Richard Hodgson of the English Psychical Research Society, in which he frankly admits his conversion to Spiritualism. This statement of Prof. Hodgson was commented

upon by the secular press all over the globe, and his declaration in favor of Spiritualism has had a marked effect for good upon the public mind. It has not only strengthened Spiritualism, but it has created a new interest in psychical research, and led both materialists and Christians to take a deeper interest in psychic science. It is also in point here to state that Prof. William James of Harvard, instructor in psychology in that great university, devotes one-third of his forty-five lectures upon psychology to spiritual phenomena. Some of the professors in other universities in the United States have, during the past year, also taken up this subject and devoted from one-third to one-half of their time to spiritualistic phenomena in their relation to the science of psychology.

As Spiritualists we should rejoice at these signs of promise, and extend a hearty welcome to Prof. Hodgson, who has so bravely proclaimed his convictions to the world. Another notable event of the past year has been the elevation of Prof. Sir William Crookes to the presidency of the British Association of Scientists. Prof. Crookes' position with regard to Spiritualism was well known, yet his opinions upon that subject did not prevent his unanimous election. He did not, after his election, keep silent with regard to his convictions, but said, "I elect to speak," and boldly proclaimed his adherence to his published opinions of four and twenty years ago. With a pronounced Spiritualist at the head of that great organization, our cause throughout the world cannot fail to be benefited thereby. Many other distinguished men, as well as some of the most eminent women in our land, have also come to the front, frankly admitting their conversion to the truths of Spiritualism. I congratulate you that these signs of promise, and recommend that your honorable body take steps toward an alignment with these eminent thinkers who are now championing our cause.

PEACE.

At this point I am constrained to call your attention to a matter in which I believe every true Spiritualist is interested. Spiritualism is the religion of peace, the science of civilization, and the philosophy of human brotherhood. Such being the case, every Spiritualist is interested in securing and maintaining peace among the nations of the earth. Great standing armies, large and expensive navies are menaces to the peace of the world. The Czar of Russia has asked the nations of Europe to take steps to reduce their national armaments in the interests of peace and civilization. I believe it is our duty to make some recognition of this act of the Czar, the more so because our nation, the United States of America, is considering the question of maintaining a large and expensive standing army, as well as a navy of immense proportions. I earnestly recommend that this honorable body enter its earnest protest against this policy, and earnestly plead for a peace footing for America. I also recommend this convention make some declaration with regard to the question of imperialism, now threatening the peace and stability of our nation. America should lead in the arts of peace, and Spiritualists believing in the religion of peace should not hesitate to offer advice in regard to its maintenance. I therefore recommend that a memorial be presented to President McKinley, requesting him to recommend to his forthcoming message to Congress that an International Peace Congress be called to consider ways and means by which all nations of the earth may be placed upon a peace basis. This may seem as if we were advising upon a great matter, but Spiritualism is greater than any other, hence involves every question relating to human progress. Therefore it is not out of place to offer advice upon the best way to secure universal peace.

DISCOURAGING SIGNS.

I wish I could pass over the signs of discouragement that have floated into the sky of Spiritualism during the past year. They are not, on the whole, quite as numerous as are the signs of encouragement, yet they are such as to demand your considerate attention. The first of these is the sad condition of the vast majority of our local societies. Very few of them paid expenses during the past year, and came out with money in the treasury. Less than twenty can be counted as having weathered the financial storms of opposition, and sailed into the harbor of safety with a cash balance on the right side. The condition of our local societies is deplorable. The salaries of our speakers and mediums have been placed at the lowest possible figures, and no man wholly dependent upon the Spiritual platform for a livelihood, can support himself, and a family upon the income therefrom. During the past year many local societies have passed out of existence. Some of them have died from wounds inflicted by the members, who quarreled among themselves, others from lack of interest on the part of the members, others from the financial stringency occasioned by the war, and destruction of business. A few new local societies have been formed, but the number is much smaller than it was during the preceding year. There are causes for these conditions which I believe you, as delegates to this convention, should determine, and find and apply proper remedies. The hard times have been a great factor in bringing the cloud over

Spiritualism, but it is not the sole cause of the trouble. The selfish attempt to make each speaker and medium pay the hall rent and music for the society, as well as his own salary, is the chief cause of the difficulty. In the churches the clergymen are not expected to pay their way through collections. They have subscription books, in which their members write their names, pledging so much money per month to the support of their religion.

Spiritualists have sneered at this eager effort to make the outside public pay for their Spiritualism. They have placed a ten-cent fee at the door and thereby reduced their religion to the level of dime museum freaks, with the hope that they would not have to sacrifice one dollar for Spiritualism. It has been a virtual attempt to get something for nothing on the part of many who profess to be Spiritualists. This evil can be remedied by the plan of work. Open subscription books and ask each Spiritualist in the city or town to pledge what he can afford for the support of his religion. The charge that all Spiritualists are poor is false in every respect. Many of us are not rich, but there is not a professed Spiritualist in this country to-day outside of the almshouse who is not able to give from one to five dollars per year to the support of the cause. That they do not do it, is due to the fact that they have depended upon others to do it for them.

SETTLEMENT OF SPEAKERS.

Another measure that will help to revive local societies is the settlement of speakers. I am pleased to be able to report progress in this direction during the past year. Washington, D. C., Columbus, Ohio, St. Louis, Mo., Port Worth, Texas, Brooklyn, N. Y., Galveston, Houston and San Antonio, Texas, First Association, Philadelphia, Pa., and a few societies in California have settled speakers for a term of months or for a full year. By this method Spiritualism can exert some influence in each locality, whereas the itinerant system destroys every atom of good that is accomplished from month to month. I am glad to note the change in the instances mentioned, and respectfully recommend that this Association place itself on record as favoring the adoption of this progressive policy, and urge all local societies to give it a trial.

Another cause for the degeneracy of our local societies can be found in the indifference of the officers and members of the same as to the ability, character and standing of those whom they employ as speakers and mediums. Those who could and would draw the largest crowds have been given employment even if they did not possess the rudiments of an education, or were wholly devoid of moral principle. If they could give phenomena, it did not matter whether those phenomena were genuine or spurious; provided they brought out the people, they were willing to pay ten cents per hour to see the show. Indeed, in some cases I know where officers and members of certain local societies have offered to furnish the medium with a supply of startling tests in order that the people might be induced to come out in large numbers and pay the expenses of the meeting. Under these conditions it is not surprising that such local societies have lost prestige and gone out of existence. If we cannot have an honest Spiritualism, honestly supported and honestly presented to the world, we had better have none at all.

QUALITY AND QUANTITY.

I believe we should urge the people to-day to consider the quality as well as the quantity of phenomena of all kinds presented in the name of Spiritualism. As speakers we should have men and women capable of instructing the people, whose work should be such as to uplift humanity, and not to gratify curiosity or flatter the vanity of a few. To-day too many of our local societies pander to the idea that the people in attendance want amusement rather than instruction, and entertainment rather than spiritual illumination. With such a spirit in the ascendancy, it is not strange that tables upon the platform of a large number of Spiritualist societies resemble a pawnbroker's shop, rather than an article for work and ornamentation. With settled speakers this glaring fault can be overcome, and our Spiritualist meetings restored to their pristine dignity and power. Psychometry is a science, and deserves better treatment than it receives at the hands of the average showman, who uses it as a means to fill his pockets with cash at the expense of his victims.

Many local societies report losses in membership since our last annual meeting. Thoughtful people have, in many instances, withdrawn from society work because the platform was employed was not able to supply them with mental and spiritual food. Others have gone because of the degeneracy of the meetings to the level of a fifth-rate theatrical performance, and took this method to express their disapproval of the implied insult to Spiritualism. The Universalist and other liberal churches have profited by these withdrawals from our ranks, and the building up of a clean, wholesome, progressive Spiritualism, is paid into the coffers of organizations whose aims and objects are diametrically opposed to our cause. I urge you, as members of this convention, to find some remedy for this ill, and seek to practically apply the same.

FRAUD AND CHICANERY.

The question of fraud and chicanery has been constantly before the people during the past year, and their prevalence has been so great as to have caused feelings of distrust to even our ablest workers. It is most discouraging to realize that men and women of intelligence prefer the shadows of Spiritualism to its substance; yet their blind worship of all kinds of phenomena, even when such are proved to be spurious, is disheartening. It is useless for me to enter into a detailed account of the humbuggery practiced in the name of Spiritualism. If I did, some of you would accuse me of falsifying, while others would become completely disheartened with regard to the work for our cause. The fraud question is a crying evil, and can well be likened to a gigantic octopus whose feelers reach into the very souls of our friends in every city on the continent, to drag forth their heart-secrets and sorrows to proclaim them to the world as tests of spirit-power. Many mediums, speakers and laymen are involved in this unwholesome work. A secret brotherhood has been formed by unscrupulous ones, who perhaps actually possess some genuine medial powers, when put to the test, for the express purpose of filling their pockets with money wrung from their fellowmen through the profanation of the sacred loves. I have not time to describe this unwholesome work. The odious operand of this secret alliance, but its influence is too widespread for any one of you present to-day to be unaware of its existence. Fellow-delegates, do not misunderstand me; I know there is such a thing as true mediumship, and because there is, I feel it to be our duty to protect and defend it. The phenomena of Spiritualism are all founded in fact, and the counterfeiting of the same is to me positive proof that the genuine lies behind them.

The lack of systematic organization is the chief cause of the prevalence of the counterfeit spiritual coin. Those who present it usually have nothing to do with the matter, but are in the character, hence do not care for genuine exposures, for they are advertised thereby, and are coddled even more fondly by credulous Spiritualists. With no organizations back of them, they can go on with their nefarious work of deceiving the people, and libel the religion of Spiritualism. The fact is, that the majority of Spiritualists have put a premium upon fraud through their desire to witness extraordinarily marvelous manifestations. They have bought the counterfeit phenomena at a high price, and paid for them with their heart's best blood. But it is of no avail to dwell upon this subject at any one of the banquets between the genuine and spurious phenomena is a very delicate one, and I cannot draw it for you without a surer compass than that of a public opinion to guide me. If all Spiritualists would unite to do a thorough work in house-cleaning, applying liberal quantities of the soap of common sense, well rubbed in by the muscles of honesty, the fraud question would soon be settled. Then the blue test books, materializing paraphernalia, bogus spirit-photographs, jugglery and other travesties upon genuine phenomena would soon disappear.

AN IMPORTANT POINT.

I cannot discuss this question without touching briefly upon one important point connected with it. I believe we ought to place such safeguards around our mediums as will protect them from want and physical suffering, so that they will not be tempted to money with which to obtain employment. I am sure that, day, owing to our lack of organization, and our overweening desire to witness the marvelous, our genuine medium is placed at a fearful disadvantage. He sees the fakir drawing the patronage of the people, while he is in need of food. I do not wonder that he is tempted to follow the unwholesome example set him by the trickster, nor will any one do so who has ever felt the pangs of hunger. I recommend, therefore, that this convention place itself on record as favoring the taking care of mediums. Instead of going to them and buying a dollar's worth of spiritual wares, let us take care of them as the oracles of old were cared for by their friends, and make them to feel that they are in no danger of coming to want. Then, and not until then, can we ever have an assurance that we shall receive the genuine proof of spirit return through very many of our mediums.

Directly allied with the fraud question is one the delivery of which is so great as to give me many misgivings as to the best methods of dealing with it, or even of discussing it. I believe that this convention should have a word to say upon the question as to who should occupy the platforms of Spiritualism. We cry out against fraud, and denounce counterfeiting most vigorously. Still place before the public those whose moral characters are at least open to suspicion. I do not believe in denouncing fraudulent mediums, unless we also denounce fraud among speakers. In other words, I had rather deal with a downright trickster in mediumship, than pose as an apologist for one. Let us, at least, be consistent enough to demand character in all and for all of our workers, hence I feel that those who see fit to engage in all kinds of games against nature, should not be countenanced as exponents of Spiritual philosophy. The youth of America are our wards, and I believe it to be our duty to denounce all crimes against them in the interests of a higher morality.

N. S. A. WORK.

The officers of the N. S. A. have not been idle during the past twelve months, although there has been less missionary work done than in any previous year. Several very successful mass-meetings have been held from which good returns have been made to our treasury. Quite a number of societies have chartered with the National body, but I regret to say the number is much smaller than it has

been in any year in the history of the N. S. A. I attribute this falling off to the absence of missionary work in its behalf. Speakers and platform workers have called upon us for aid in securing half-rates over the several lines of rail-road, all of whom, when found to be entitled to the same, had no trouble in having their claims allowed.

SUPPRESSION OF FREE SPEECH.

The suppression of Spiritualist meetings at the Soldiers' Homes in Dayton, Ohio, and Marion, Ind., has repeatedly come before our Association for action since our last convention. I wrote the Secretary of War, General Alger, for information on the subject. He referred the matter to the National Board of Managers of the Soldiers' Homes, from whom I learned that the meetings of the Spiritualist soldiers at Dayton were suppressed because of a division among the members of the Spiritualist society there, which had culminated in open quarrel between the two factions. In the interests of peace and harmony, the manager of the Home had seen fit to suppress all Spiritualist meetings in the halls or upon the grounds connected with the Dayton Home. Free speech in religion can be suppressed with impunity at Dayton simply because the Spiritualists are the only ones hurt by it. I wrote the authorities, and in regard to the suppression of our meetings at Marion, Ind., and was informed that my letter would be given due attention. That is the last I have heard from Marion.

In order to reach these cases we had recourse only to the National Board of Managers, several of whose meetings I have personally tried to attend, or have requested other members of our Board to do so. We tried, especially, to reach the meetings at Norfolk, Virginia, but owing to lack of funds in our treasury, we were unable to do this. We then tried to appear before the Board at its Washington meeting, but our Vice-President, Mrs. Richmond, was informed that she could not be heard, as it was a secret meeting, held behind closed doors. When the managers met in Boston, I expected to appear before them, but did not learn the exact date upon which their meeting was to be held until the next day after it had adjourned. The meeting at Dayton, Ohio, was held at the Soldiers' Home, and V. Moulton, one of our trustees, asking him to represent the N. S. A. in the case at that meeting. He was unable to do so and the N. S. A. could not incur the expense of a journey from Boston. On the day of the meeting I telegraphed Gen. Wm. B. Franklin, president of the Board of Managers, asking him to open the case in behalf of fair play. The message was received at the Dayton Home, but was not presented to the board, owing to the temporary absence of General Franklin at the time of its delivery.

Such is the history in brief of this important case down to date. I believe your honorable body of delegates should take action concerning it. You should do more than to pass resolutions, and instruct the incoming board of trustees to move in the matter. You should discuss this question at length, and so endow this Association financially that it can do something in the present case. It is a case of the suppression of free speech in an instance belonging to the United States, which is supported by citizens of all shades of religious belief. I believe the Constitution of the United States is violated by this action of the Governor of the Home. We shall be doing injustice not only to Spiritualism by tamely submitting to this outrage, but also to the sacred rights of man. I earnestly recommend sharp decisive action upon this question by this convention.

THE JUBILEE.

Pursuant to the instructions of the two last annual conventions, each time by a unanimous vote, without the utterance of a single protesting word by any one, the semi-centennial anniversary of the advent of Modern Spiritualism was celebrated at Rochester, N. Y., in the form of an International Jubilee. The management of this great enterprise had been committed, under instructions of the board of trustees, to Mr. Frank Walker, of Hamburg, N. Y. His appointment seemed to give good satisfaction to the Spiritualists of America, and many expressions of approval reached the members of the board of trustees, assuring them that they had done wisely in their appointment of Mr. Walker.

The idea of a Jubilee celebration was first broached to me about two and a half years ago by our honored vice-president, at the home of a mutual friend of hers and mine in Chicago. Her suggestions met my full and enthusiastic approval, and I took pains to embody them in an elaborate form. In my report for the year 1896, soon after our first talk upon this subject, several writers in The Progressive Thinker, Banner of Light, and Light of Truth, among whom may be mentioned our friend and brother, George W. Kates, began to advocate the same thing. It is therefore apparent that the Jubilee idea was not a rainbow-colored fancy of one or two persons, but was the earnest, honest thought of our ranks.

At the time of its inception everything was auspicious for a grandly successful celebration. The presidential election was about over, the money question was to be rightly settled, and the nation was to enter upon an era of prosperity unequalled in its history. Such was the rosy picture presented to the minds of the friends of the Jubilee. It was thought if such was the case, ten to twenty thousand Spiritualists would assemble at Rochester to celebrate the birth of our great movement. But the promises of 1896 were not fulfilled; the election gave the nation no financial relief, but rather increased the burdens of the people in that direction. Despite this fact, however, Mr. Walker secured some very flattering promises of aid from wealthy Spiritualists, as well as from the citizens of Rochester, that encouraged him to advise the board of trustees to go on with the work. They did so, and Mr. Walker was made sole manager of the affair, empowered to raise funds

for the expenses of the same, and directed to appoint such assistance as he might see fit.

He pushed the work vigorously, and received encouragement from all sections, which led him to believe that thousands of Spiritualists would surely visit Rochester. Suddenly the Spanish war broke out, adding to the financial stringency of the times, and completely demoralizing business in many sections of the country. It was then too late to call a halt upon the Jubilee arrangements, because many important contracts had already been signed, and too much had been expended in its behalf to make it possible to do so. In addition to these facts came assurances and promises of attendance that led the general manager to believe there would surely be several thousands of people present when the Jubilee was opened. Accordingly it was held, opening May 25, and closing June 1. It was at this point possibly that a great mistake was made in connection with the Jubilee. Owing to what seemed to be good and sufficient reasons, the date was changed from June 1-8 to May 25-June 1. This change undoubtedly kept many people away, and nullified against its success. The change was made from the best of motives, in order to secure better accommodations for the meetings of the Jubilee. To what extent the altering of the original plan injured the celebration can never be determined.

The results of the Jubilee are known to you all. It was a financial failure, and threw a great burden upon the shoulders of the General Manager. In accepting his commission from the N. S. A., he had signed a contract binding himself to turn all surplus funds into the treasury of the National body, and to leave himself in case of a deficit. This shows his great faith in the success of the Jubilee, and proves his devotion to Spiritualism. He did his best to make it a financial success, but the hard times, the war, and the failure of many people who had promised to attend, but did not do so, proved too much for him.

Spiritually and educationally the Rochester Jubilee was one of the grandest successes that ever came to Spiritualism. The speakers and mediums in attendance never did better, and their utterances found their way into the columns of the secular press in Rochester, and through the American and United Press Associations into the columns of thousands of papers throughout the nation. In this way the Jubilee was a great educator and spiritual illuminator. The centering of the harmonious thoughts of the Spiritualists of the world upon Rochester I believe made a power for good in the psychic realm that will in the near future redound to the good of others, which has been the object of the Congress of the wisest spirits in the higher life was prompted by a desire to bring in a feeling of good will and brotherly love among all the peoples of the earth.

The deficit, outside of the salary of the general manager, at the close of the Jubilee, was about three thousand dollars, one thousand of which has been paid to Mr. Walker through donations from individual Spiritualists. Three hundred and twenty dollars of this sum passed through my hands, for which I hold Mr. Walker's receipts. Two thousand dollars in round numbers remain unpaid. It is possible, perhaps, under Mr. Walker's contract, that this Association may never receive the balance of this debt. Morally I believe it is, hence I feel that some action should be taken by this body of delegates. I hope two hundred loyal men and women can be found who are able and willing to give ten dollars each to wipe out this indebtedness. If they cannot be found, then surely the N. S. A. should not allow its representative to bear this loss alone. I recommend this matter to your considerate attention.

THE BABE WILL.

Last year I had occasion to say a few words upon this important matter, and it will be remembered that this will was being contested by distant relatives of Mrs. Babe at the time of our last annual convention. I advocated a vigorous defense of the will, and a fund of \$704.05 had been raised to defray the expenses of the threatened suits-at-law. It was, however, expended after several consultations with the trustees of the will, Mr. Theodore J. Mayer, to compromise the two suits that had been instituted against the will, giving each of the contestants one-third of the estate, the N. S. A. to pay the claim of Mrs. Emma A. Rice for services rendered the late Mrs. Babe. This proposition was accepted by a majority of the board of trustees, and the trustee of the will was directed to affect a settlement upon the terms named. As the estate consisted chiefly of real estate, its sale, under the existing financial depression will necessarily be somewhat delayed. In the end, however, the National Association will no doubt receive its share of the proceeds of the estate. The board of trustees voted to retain the defense fund of \$704.05, or so much thereof as remained in the treasurer's hands after defraying the legal expenses incurred up to the time the compromise was affected, as a special defense fund for any contested will, or for the defense of the N. S. A., or the rights of speakers and mediums, and that this was a wise action, and recommend that it receive the approval of this convention.

MASS MEETINGS.

A few mass meetings only have been held under the auspices of the N. S. A. during the past year. The gatherings at Cleveland, O., Chicago, Ill., and Atlanta, Ga., were especially successful, and yielded large financial returns to the treasury of the N. S. A. Successful mass meetings were also held at Marlboro, Mass., and Portsmouth, N. H., which resulted in great good, because of Spiritualism. Of the results of the three first named, you will probably hear at length from our vice-president and secretary, who were in attendance on each occasion. The Marlboro meeting was planned by Dr. G. C. B. Bly, formerly of Colorado, while the Portsmouth meeting was under the management of your president. I will believe that these mass meetings can

be made a power for good to the N. S. A., if they are properly conducted.

I therefore recommend that a larger number of them be held during the coming year. In so doing, I venture to suggest a change in the plan of management of the same. I suggest that the local society, or societies, be consulted with regard to the feasibility of holding such a meeting, and that each one be given a certain percentage of the receipts after all expenses are paid. This would prove the willingness of the N. S. A. to render substantial aid to local societies, and show that it was not seeking to take away their support. I also venture to suggest that it would not be out of place to hold a few spiritual rallies in cities and towns where the people have grown lukewarm in their interest in Spiritualism, in order that the people may be induced to do something for the cause. These meetings should be held without regard to financial returns, save only the defraying of the expenses of the speakers and mediums employed.

It was decided at the last annual convention that only one member of the board should attend each of the mass meetings held under the auspices of the N. S. A. This was voted in order that more of such meetings could be held, and heavy expenses avoided. Owing to some unhappy misunderstanding of this order, it has not been carried out, for fewer mass meetings have been held during the year, and the talent supplied by the N. S. A. has certainly not been distributed.

CAMP MEETINGS.

Spiritualist camp-meetings have become prominent factors in the propaganda of our philosophy during the past two decades. They have been instrumental in bringing the light of spiritual truth home to thousands of people, and have led some of them to take an active interest in local society work upon their return home. There are now between fifty-five and sixty of these camps in the United States, all of whom can be made auxiliaries to the N. S. A. If the right steps are taken, I recommend that special N. S. A. days be secured under the program of the several camps last year. It was done to a limited extent, but was not as general as it should have been. I visited ten camps personally, at each of which I spoke in the interests of organization and the N. S. A. The financial returns were generous enough to convince me that there is no better way to reach the people than through such days at the camps. Outside of Lake Pleasant, Mass., where the money was paid to Secretary Woodbury, who was present, I have, through my own lectures, special collections and appeals for donations, received over four hundred dollars in the name of the N. S. A. The expenses connected with the program, covering a period of forty-five days, was nearly one hundred and fifty dollars. This shows what missionary effort and devotion to the cause of organization will do in a small way. With this policy extended to every camp, the N. S. A. would soon win for itself a large share of the affections of the people.

The camps visited by me were Harwich, Lake Pleasant and Onset, Mass., Queen City Park, Vt., Niantic, Conn., Cascadilla, N. Y., Verona Park, Temple Heights, Elm and Madison, Maine. I am especially indebted for courtesies to the following: Rev. S. L. Bell, Hon. A. H. Bailey, B. H. Hall, J. Q. A. Whittemore, Jr., George A. Fulton, E. A. Smith, H. B. Emory, H. H. Hunnewell, Robert Hayden, A. Baker, A. H. Blackington, B. M. Bradbury, A. F. Smith, Hon. A. Gaston and George H. Brooks. The N. S. A. is also under obligations to these gentlemen and to the members of the camps named for the privilege of presiding at their camps. I recommend that the N. S. A. assemble people, in recognition of their contributions of acknowledgment, with directions to the secretary to transmit the same to the friends above mentioned. These acknowledgments should also be extended to the many speakers and mediums who so gladly lent their aid to make the N. S. A. a success at these camps. Onset Camp still maintains the proud position as the most generous of the camps in its donations to this association. Including the sum paid me for my personal services there, Onset's contribution in round numbers is two hundred dollars. I cannot refrain from naming J. Q. A. and Charles Whittemore as two friends of our organizations whose deeds always speak louder than words.

A few other camps devoted some time to the cause of the N. S. A., but no return of their work has reached me. I presume their officers reported to the secretary of this Association, from whom you will no doubt receive the information desired. I am persuaded that camp work is of the utmost importance to this Association, hence most earnestly recommend that the incoming board of trustees be instructed to open correspondence with the officers of every camp in the United States for the purpose of securing special days upon their programs. I further recommend that the Board be directed to have at least one direct representative, either of its own members, or of its special agents appointed for the purpose of looking out for its interests on those days at every camp where the same are granted. In this way the people can be made acquainted with the real objects of this Association, and large financial returns secured.

STATE ASSOCIATIONS.

This important branch of our work has been neglected during the past year. The great mass meeting in Chicago in February last brought the Spiritualists of Illinois together, and led them to form a strong working state association, with a live, progressive corps of officers.

Through the devoted efforts of Dr. J. N. and Mrs. Eliza Gibson Magoon, splendid organs were done in Minnesota, and a fine state association was incorporated there. The two bodies named have already demonstrated their usefulness, and proved themselves bulwarks of defense for our cause. The State of Washington has also swung into line, and records itself on the side of liberty and union. These three associations at once chartered

with the N. S. A., and brought it to little support.

The state associations previously organized nearly all report progress in their work. Maine has more than doubled its membership, while Massachusetts and Rhode Island have largely increased theirs. Vermont and Connecticut have done good work, as have New York, Michigan, Texas, California and Nebraska. They have defended persecuted mediums when occasion required it, and have rendered loyal service to the cause of freedom through their opposition to medical monopoly, capital punishment, and other unjust measures. State associations are needed to protect the people from iniquitous and partial legislation in every state in the Union. I believe that New Hampshire, Wisconsin, Indiana, Pennsylvania, Oregon, Kansas and Tennessee are ripe for organization, and I most earnestly recommend that your honorable body do something to assist the friends in those States to accomplish the desired result.

ORDINATION.

Very little has been said upon this subject during the year. It has been dealt with by a few local societies and one or two state associations to a limited extent, but the appearance of the disease has been sporadic, and not at all dangerous. The Spiritualists of America should regard the spiritualists of other countries with respect and sympathy, and not with the indifference and hostility of the past. The Spiritualists of America should regard the spiritualists of other countries with respect and sympathy, and not with the indifference and hostility of the past.

HALF RATES.

This question has been ever present during the past year, and your president has been kept busy investigating the application of the half rate to the railroad authorities for this privilege. Under the rules adopted by the Western and Central, any speaker or missionary who is solely dependent upon his labor on the Spiritualist platform for his living, provided he gives no physical, mental, or moral assistance, is entitled to an annual permit. Both physical and mental mediums, as well as speakers, have eagerly endeavored to obtain these rates. Many have felt grieved at the National Association because of their failure to obtain the same, whereas it was only their own statements that proved they did not come under the rules laid down by the railroad authorities that so many Spiritualists have such a great yearning for the half rate privilege. I fail to see why any priest, nun, friar, or other religious teacher should travel upon half rates while the farmers, mechanics and other laborers, earning only one dollar or less per day, are obliged to pay full fare. I most earnestly recommend this convention to take a decided stand upon this matter by requesting that the half rate system be abolished by all roads for the ministers of all denominations, to the end that full fare shall be paid by them all. This position is the only logical one that can be taken by Spiritualists, and I believe in "equal rights for all and special privileges for none." It gives me pleasure to state, however, that wherever our speakers have come within the rules of the passenger associations they have been shown every courtesy and granted every privilege extended to representatives of other denominations. This shows the respect paid to organization.

REFORM WORK.

During the past year this Association has endeavored to range itself in line with all reforms for the benefit of the masses. It has spoken repeatedly upon the question of medical monopoly, compulsory vaccination, capital punishment, unjust taxation, and all forms of class legislation. These issues are now before the people; forty-two States have laws favoring medical monopoly upon their statute books; almost every State has laws or regulations of some kind favoring compulsory vaccination; over forty States have laws or regulations favoring compulsory vaccination; while every State has laws or regulations favoring compulsory vaccination. I therefore recommend that the incoming board of trustees be instructed to open correspondence with Prof. James, in order that steps may be immediately taken to effect a union of forces in this important department of reform. I also suggest that our trustees be given power in the matter to the end that systematic work may at once begin.

truth with regard to Spiritualism's early history. I feel to recommend action in this matter, and respectfully suggest that it be discussed at length upon this floor. It may not be expedient at this time to elect the historian for such plans as will enable us to preserve the true record of the great revelation of religious truth the world has ever known, hence we should set to work to make it possible for it to be done. In this connection I believe it would be wise to secure the complete works of all journals ever published in this country in the interests of Spiritualism. The officers of the association have endeavored to carry out the wishes of previous conventions in this direction during the past year, but owing to the scarcity of funds, very little has been accomplished. I again recommend that the incoming board be instructed to appropriate any available funds that may come into their hands, under one hundred and fifty dollars, for the completion and binding of the files of all the Spiritualist journals past and present, in America.

PSYCHICAL RESEARCH.

The stand taken by Prof. Richard Hodgson with regard to Spiritualism has led many scientists to view the questions raised in the name of psychic science in a more favorable light. It is well known that the English Society for Psychical Research has been at the head of psychical problems for many years. The published results of its investigations have always leaned to the Spiritualist hypothesis, because the preponderance of evidence was on that side. Some of its members have arrived at different conclusions, yet they have never been able to contravene the facts presented. The aim of this society is a most worthy one, viz., to reduce the mental and physical phenomena presented by Spiritualism to an orderly form, in order that a spiritual science may be deduced from the well-authenticated facts. This the members have done to some extent. They have also established a branch of their society in America, of which such distinguished men as Prof. William James and Richard Hodgson are members. The expenses of this American branch are largely borne by the parent society in England. This is not as it should be; our English brethren should not be asked to educate us in spiritual science, but rather should be invited to co-operate with us in that work.

Prof. James has visited me twice with regard to this matter, and suggested that the time had come for Spiritualists to join hands with the scientists for Psychical Research in order that the grand truths of Spiritualism may be given to the world. Prof. James also suggested that he felt as if Spiritualists should lead in those cases where psychic phenomena are offered to the public. If the Spiritualists will give every possible facility for a thorough and comprehensive study of their phenomenal evidences, they will render the cause of truth a signal service. Prof. James has not yet accepted the Spiritualist hypothesis, but he and many other gifted scholars are anxious to know the truth, and should be assisted in their quest by every true Spiritualist in America.

Prof. James felt that the N. S. A. should lead in this enterprise. I heartily agree with him, and believe that our American Spiritualists could be induced to furnish capital with which to "push forward" this important work. I feel it to be our paramount duty to reveal the scientific facts of Spiritualism to our fellow-men, but we cannot do it by continuing the desultory and chaotic methods hitherto followed. It will be said at once that the Psychical Research brethren are only going over ground formerly occupied by Spiritualists. But our friends who gather up the facts of Spiritualism and prodigally scattered over the land, without knowing their value, or seeking to apply them to the advancement of science. I know that the pioneers in Spiritualism did a great work, but they simply told that we might do better than they did. In this suggestion our Psychical Research friends see an opportunity to do a great work for Spiritualism. I therefore recommend that the incoming board of trustees be instructed to open correspondence with Prof. James, in order that steps may be immediately taken to effect a union of forces in this important department of reform. I also suggest that our trustees be given power in the matter to the end that systematic work may at once begin.

A PSYCHIC QUARTERLY.

It has been suggested to me by several of the most loyal friends of the N. S. A., among whom may be mentioned Dr. W. H. Hicks and Dr. Geo. A. Fowler, that an American quarterly magazine, devoted to psychic and occult science, is one of the great needs of the hour. It should cover a wider field of thought than that formerly traversed by W. T. Stead's *Borderland*, and reveal the most advanced phases of spiritual and occult thought. The ground covered by the *Borderland* is followed by the great American magazine *Arena*, leaves this field open for a quarterly of this kind. It should be of a high order, with no side issues to detract it from its purpose to enlighten the teachers and thinkers of the globe upon the important question of spiritual science. The magazine of this kind would require the backing of capital, and I believe it could be obtained, provided the right person was selected to move in the matter. I have studied this suggestion very carefully, and I believe it to be an eminently practical one, as well as a necessary adjunct to our cause. I therefore recommend that this convention consider this matter at length, and give such instructions to the incoming board as will lead to the accomplishment of the desired purpose.

MISSIONARIES.

The by-laws of this association direct the president to appoint a certain number of missionaries to present its claims to the people in various sections of the nation. I have designated twenty-five persons to act as N. S. A. missionaries during the past year. Some of them have done excellent work, and made returns of the same to the association. Others simply wanted our papers, and therefore this matter, in order that they might secure paying engagements and obtain half-rates upon the railroad. In making these appointments, I have urged them all to do something for the N. S. A.; to talk its claims to the people, to solicit donations and bequests, as well as to take collections for its treasury. They have all promised to do this, but many of them have signally failed to keep their word. The benefits derived from the labors of the few who were sincerely devoted to the cause of organization, led me to again recommend the continuance of the missionary work. Due care should be exercised in the selection of candidates for this position, in order that those only may be recommended for service who are willing to reconsecrate for the cause. By corresponding with them at least every month, the secretary would be able to learn the results of their work, and would be able, in most cases, to induce them to do something for the N. S. A. Letters from headquarters would lead their recipients to

feel they were in deed, as well as in word, parts of the Association they represent.

LYCEUMS.

The organization of a National Lyceum Association was accomplished at the close of the last annual convention. Reports of its work will be received during this convention, and it is hoped that this week its first annual meeting will be held. From what I have heard of it, much good work has been done during the year, and quite a number of local lyceums have been established. It now looks as if our children's lyceums were beginning to attract the attention of all progressive Spiritualists. I am much encouraged at the outlook, and take much pleasure in recommending that the National Lyceum Association be given the hearty support of and every possible aid from your honorable body.

N. Y. P. S. U.

The National Young People's Spiritualists Union was formally organized at the Rochester Jubilee and completed its work on July 25th, N. Y. P. S. U. It has a goodly number of members, and its roll of membership, and is designed to interest young Spiritualists of adult age in the philosophy and religion of Spiritualism. Its officers will present its claims for your consideration during this convention. I bespeak for them your careful attention, and recommend that this new branch of Spiritualism work be given the hearty moral support of the N. S. A.

MOVABLE CONVENTIONS.

Your attention will be called to an amendment to the constitution of the N. S. A. making the annual conventions of this body movable affairs. This step I believe is in the right direction, provided the headquarters of the Association can be kept in Washington. In order to make the proposed change, it is necessary to amend the charter of incorporation, hence it will be necessary to make haste slowly in this matter. I am also requested to ask you to consider the feasibility of making the term of office of the entire board of trustees three years in duration, one-third of which shall be chosen at each annual gathering. I submit these suggestions without recommendation, and leave them to the convention with its wisdom settle them in the right way.

THE FINANCIAL QUESTION.

Of all matters that will come before you, this is the most vital one, and will receive your most careful and most conscientious study. The treasury has been sadly depleted during the past year, and in place of surplus funds in our treasurer's hands, I am forced to report a shortage of nearly or quite twelve hundred dollars. I have already outlined the causes that have depleted our treasury in my references to the war, the hard times and the sad condition of our local societies. The receipts from dues, collections and donations have fallen off largely during the past season, and some method by which the revenues can be increased must be devised. I feel that the auxiliary societies would render greater returns, if they were kept in closer touch with the N. S. A. They should receive occasional letters with subjects of interest, and dues, collections and proxies for delegates, which fact would soon lead the members to see that the N. S. A. was their institution, in which they had a voice and vote.

I have repeatedly urged the appointment of special financial agents to visit the Spiritualists of the country from house to house, soliciting donations for the N. S. A. This recommendation has been adopted by at least two conventions, but owing to some unhappy mischance, it has never been carried into effect. It was tried for a few weeks only in a limited circle, and the results were herefrom were seventeen dollars. On a larger scale of operations the results would have been much better. There are men and women of character and standing, out of work, who could and would give ample bonds for the safe keeping and accounting for all moneys received by them, and who would gladly accept stewardships of this kind. I therefore again recommend that the incoming board of trustees be instructed to appoint a number of special financial agents, under bonds, to solicit funds for the N. S. A. in the manner above described. I further recommend that all N. S. A. missionaries be instructed to make at least one appeal each month for aid for this association.

I am strongly impressed with the necessity of retrenchment in the expenses of the association. A dollar saved is as good as a dollar earned. It is a motto that well applies to the N. S. A. I believe that the office of president should be made a non-salaried one, the incumbent thereof to receive compensation only for the time actually spent in the service of the association. I recommend that this change be made in the interest of economy. I have already shown you that the mass-meetings, special days at the camps, and proper missionary effort can be made sources of revenue for the N. S. A. The receipts from all sources will, of course, largely depend upon the energy, enterprise and devotion of the officers of the N. S. A., and upon you as delegates and missionaries.

It is neither fair nor right to place the entire burden upon the shoulders of a few; a division of labor is the sharing of honor, hence it is the duty of every officer and delegate to this convention to take home with them a spirit of consecration that will lead them to interest their friends in the N. S. A. Convention enthusiasm is a good thing, but home enthusiasm is much better. There are thousands of Spiritualists who could be interested in the N. S. A. through the personal appeals of the delegates here to-day. If ten thousand people will give one dollar each, yearly, to this association, missionary work, reform measures and other important trusts could be met in the right way. I also believe in appealing to the philanthropists in our ranks for aid. They will respond when they see a spirit of consecrated devotion manifested by those who claim to be Spiritualists. For myself, I will agree to be one of one hundred persons to give or raise fifty dollars for the support of the N. S. A. during the coming year. I recommend these several suggestions to your thoughtful attention.

A DECLARATION OF PRINCIPLES.

The last annual convention referred the matter of a declaration of principles to the board of trustees, with instructions to ascertain the wishes of the Spiritualists of the nation through an extensive correspondence, to the end that a broadly comprehensive statement of the principles of Spiritualism might be published to the world. This question was given the most careful and action taken by the people at the Rochester Jubilee, from which you will hear later. I am not informed as to the nature of the replies to the letters of inquiry sent out from headquarters, upon this point, but I have personally reached a number of people, whose opinions I have published from week to week in the columns of the *Progressive Thinker*, while many others have spoken through the other Spiritualist papers upon the same subject. The consensus of opinion is that some form of a declaration of principles should be made,

and from the many suggestions offered upon this topic, you will be asked to select something that will express in plain terms the basic truths of Spiritualism.

I respectfully recommend the following for your consideration: Spiritualism stands (a) as a Universal Principle of Life; (b) Truth, the revelation of the Law; (c) Immortality, the divine inheritance of the race; (d) Eternal Progression, the sublime destiny of man; (e) Spirit reform, a demonstrated fact in nature; (f) Economy, the principle that unifies the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance, and higher and holier conditions brought in among men. This is the declaration I once made in an important case in this city some years ago. It stood the test then, and I see no reason why it should not do so again.

THE CALIFORNIA STATE SPIRITUALIST ASSOCIATION.

This valuable ally of the N. S. A. last year asked for exclusive jurisdiction over the State of California. The matter was referred to the board of trustees, with power to cancel or revoke charters, save for just cause, the transfer of all societies having charters from the N. S. A. was an impossibility, unless they themselves requested. Some of the California societies, professing to be Spiritualists, both State and National, have refused to pay dues to both. The California State Spiritualist Association now asks for exclusive jurisdiction over that State, and will sever its connection with the N. S. A. on January 1, 1899, unless the same be granted. Since the organization of this Association in 1896, I am not aware that any charters have been granted by the N. S. A. may have been granted by the N. S. A. called, pending action by this body upon the question at issue. We cannot afford to lose California, and I urge calm deliberation upon this grave question. It may be possible to effect a compromise in this way: The N. S. A. to grant exclusive jurisdiction only to such societies as desire to carry double charters, or do not wish to join the State Association. By adopting this method there can be no clash of interests and reciprocity of relationship will be maintained.

THE LONDON JUBILEE.

From June 19 to 24, inclusive, a grand International Jubilee was held in London, England, under the efficient management of Mr. E. Dawson Rogers. The jubilee was a grand success, and the Spiritualists from all quarters of the world were invited to take part in its proceedings. I was one of the delegates from this country, having credentials from the N. S. A. Mr. Cora L. V. Richmond, our honored vice-president, and Mrs. Jennie B. Hagan-Jackson, who represented us as representatives of this body, were in London. The jubilee was a grand success, and the Spiritualists from all quarters of the world were invited to take part in its proceedings. I was one of the delegates from this country, having credentials from the N. S. A. Mr. Cora L. V. Richmond, our honored vice-president, and Mrs. Jennie B. Hagan-Jackson, who represented us as representatives of this body, were in London.

THE BOARD OF TRUSTEES.

The Board of Trustees has performed its work to the best of its ability. Owing to the absence of our delegates from the board, a meeting of the board was held in July, but the work was done through correspondence and by committees. The report of your secretary will no doubt give you a detailed account of the work done at headquarters, and of the general stewardship of the board itself. I commend the business history contained in the report to your special attention. The number of contributing members has largely increased, and the same will be of interest to you all.

PRESIDENT'S WORK.

I invite your closest scrutiny to this branch of my report. I have been criticized, praised and censured for what I have and have not done at great lengths, hence a succinct account of my work will place you in possession of the facts in the case. I need not remind you at the outset that missionary work is the chief part of the duties of your President. I have spent the first three and a half years of my life in the service of the N. S. A. I have traveled far and near pleading for funds, soliciting charters and explaining the aims and objects of the N. S. A. to the best of my ability. If I failed to do my duty, do not blame me from any willful neglect on my part, but was due to ill-health or other causes over which I had no control.

I explained my connection with the Banner of Light in my last annual report, hence it is unnecessary for me to repeat it here. I was re-elected to the presidency by a unanimous vote of the last convention with the distinct understanding that I was to remain with the Banner of Light, and that the last convention voted that the salary of the President should be fifteen hundred dollars per year. Nothing was said in the convention about my relinquishing any portion of that salary to the N. S. A., yet it was expected and understood that I would do so. After the convention, I informed my friends that my purpose was to resign only for such time as I devoted to the interests of the N. S. A. outside of my work on the Banner of Light. This I have done, hence I wish to denounce the statement that I have drawn my salary during the past year as absolutely false and most unkind.

My salary as editor of the Banner of Light has been less than the salary of the President of the N. S. A. hence in relinquishing the latter salary I did not gain one penny in a pecuniary sense. Whenever I have absented myself from my office in Boston upon N. S. A. work, I have been charged with my work by my employers, and have drawn no salary therefor from them. I refer to their books to verify my statement. During the year I have lost many days' time in the service of the N. S. A., including my attendance upon the quarterly board meetings. I believe I am entitled to compensation for that loss of time. In addition to this I have been charged with my work by my employers, and have drawn no salary therefor from them. I refer to their books to verify my statement. During the year I have lost many days' time in the service of the N. S. A., including my attendance upon the quarterly board meetings. I believe I am entitled to compensation for that loss of time. 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the author's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price \$1.50. For sale at this office.

THE N. S. A. CONVENTION

As Viewed by a Special Correspondent, and "Our Moses," in Attendance.

To the Editor:—The N. S. A. is in session. The delegates are full of repressed emotion. Rumors of all kinds fill the air. Ombudsman signs can be interpreted by the initiated alone. In the Red Parlor of the Elbion House last evening a reception was held of a most informal character. The New England delegation of fifty-two people are as usual the banner delegation. They arrived at 1:40 Monday afternoon, with banners waving, and flags flying. The reception was a most brilliant affair. Daintily dressed women mingled with delegates of the sterner sex. Everybody was radiant. Faces beamed with smiles of welcome for each other as if every heart was filled to overflowing with love for each brother and sister delegate. Not a trace of antagonism was apparent, everyone was so sure of obtaining their way. Of course, some lobbying was done; but the initiated were not deceived by these outward appearances. It was like a calm sea which precedes the storm which might burst at any moment. Ombudsman phrases, only known in the vocabulary of politicians, drop now and anon upon the ear. "Dark horse," "will spring it upon the convention," "wire pulling," "we can manage it through the proxies," "show many votes can you hold?" These are some of the words which the delegate with ear alert to the exigencies of the hour can hear. Is it a Spiritualist convention? Assuredly it is, but hardly a spiritual convention entirely.

There seems to be more electioneering this year than at any previous convention. Everlasting questions that there is something in the air. The

CRY IS CHANGE, CHANGE!

yet no one seems willing to risk the reaction which might come of publicly announcing the name of their favorite candidate at this time. One would not think that there could possibly be found so many office seekers. Truly, there must be a wonderful fascination attached to it. The criticisms of the last two years do not seem to deter any one from entering the lists.

The committee on credentials refused to sanction the appointment of anyone as a proxy delegate unless they had the authority to do so from the officers of the society, or some one selected by the same. This has in a measure regulated the proxy question, though it has in no sense eliminated the danger of the system. A well-known lawyer of Washington, D. C., said to-day that the entire proxy representation was illegal; that it carried to a contest in court. It would be demonstrated that proxies are only legal for shares of stock in stock companies. However, the proxies are here and seemingly to stay.

The N. S. A. edition of "The Progressive Thinker" is here for distribution. To say that it is

READ WITH AVIDITY

is stating it mildly. Your correspondent saw a delegate reading it this morning and smiling to himself. Truly it has created a healthy reaction, and will have good results. Everyone feels that a crisis is at hand, and that we are here, as one delegate expressed himself, "to attend a funeral or witness a resurrection."

Retrenchment is the word of the hour. To have the president serve without salary; the secretary serve with a small compensation; the trustees be business men of ability, with a few millionaires to back up the deficits, is the watchword of the hour. Apologies for the Jubilee deficit will also claim attention here. Mr. Frank Walker and sister are here to hold up their end of the line.

The recommendation of President Barrett, that the president's office be no longer a salaried one, called out a round of applause. His resume of the work of the year of the past year, his recommendations in regard to the conduct for the future, met the approbation of an enthusiastic audience, who listened patiently and with the deepest interest for two hours while Mr. W. J. Colville read the report of President Barrett.

Many were indeed surprised when it was announced that the finances of the N. S. A. were \$1,200 behind, not meeting about \$800 still owing the president, with about a credit of \$370, which included a note which he gave to cover the expenses of his trip to the California State Association, which he has had charged to him, though why he should pay his own expenses when traveling on the business of the N. S. A., was not made plain.

Everyone seems satisfied with the work of the committee on credentials. They have been very strict, and only allowed societies which were entitled to representation to have it. There was no criticism of their methods this year; everyone is on their good behavior.

Rumor has it that Moses Hull is out for president; also that Mr. J. L. Townsend, of Lima, Ohio is a "dark horse." Others name Judge Bailey, of Brooklyn, N. Y. President Barrett is a candidate for re-election. Mr. B. B. Hill, of Philadelphia, is also named as an aspirant for presidential honors. In this case rumor is absolutely wrong. Mr. Hill upon being asked said he had served his turn and under no circumstances would he allow his name to be used.

Dame Rumor seems to be sure that Mrs. M. E. Cadwallader can be induced to change her mind and allow herself to go forward as a candidate for either vice-president or some other office; but Mrs. C. says "not any office for her."

Mrs. M. T. Longley and Mr. Woodbury seem to be the most prominent candidates for the secretary's place, though there are others coming. No one can tell the outcome.

Many call for a full change in the board. Others wish to retain Mr. Barrett, but at the same time there is not enough psychic power concentrated around all the delegates to enable anyone to foretell the outcome.

"The best laid schemes of mice and men oft go gang aglee." There is no telling what a lot of Spiritualistic delegates will do. They know what they want to do; but it is the doing of it that is the rub. Everyone is united on one point, that the winners this year will need our most earnest sympathy, and with the financial load they have to face it looks as if they will need it. A little of the "boodie" element at the present crisis would come in good.

Mr. E. W. Wallis was the first speaker of the evening. President Barrett introduced him by reading the letters of greeting from the National Federation of Spiritualists of England, of which Mr. Wallis was president during the past year. Mr. Wallis is the editor of the "Two Worlds," of Manchester, England, as well as a very eloquent speaker and writer.

President Barrett referred to the labors of Mr. Wallis for Spiritualism in England and America and welcomed him to our shores.

Upon rising to address the audience, Mr. Wallis received a most enthusiastic round of applause, amounting to an ovation. He referred to the International Congress of Spiritualists in London, dwelling upon the delegation from America, consisting of Dr. J. M. Peebles, Mrs. Richmond, Mrs. M. E. Cadwallader and Mrs. J. H. Jackson. He gave a brief resume of the movement in Great Britain, the lyceum movement, and the work of the National Association of Spiritualists which held its convention at Kedgeley, Yorkshire, in July, and where America was represented by Dr. J. M. Peebles, Mrs. M. E. Cadwallader and Mrs. J. H. Jackson. He contrasted the work done at that time with that of the present convention, to which he is a delegate from London, Ontario. Mr. Wallis is a most eloquent speaker, his words clean cut, and bearing with them the impress of his earnestness and loyalty to the cause he represents.

SPECIAL CORRESPONDENT.

A GENERAL LOOK.

The Convention as Seen by Moses Hull.

To the Editor:—I am ashamed to say I wrote from 8 to 10 o'clock last night expressly for the readers of The Progressive Thinker, and then went to bed and left all I had written in the hall. The readers of The Progressive Thinker will never know what they have escaped.

Well, the convention has done its work and many of its members are on the way home. I think the eight pages published in recent number of The Progressive Thinker served as

AN EYE-OPENER

to the members of the convention as well as to others. All seemed to be on the alert. All felt that something must be done. There was no child's play to save the National Spiritualists Association. All, I think, tried to learn from the past mistakes, which I think were made by as honest and earnest men and women as can be found anywhere. I feel sure that while a few went there with axes to grind, the great majority went there to correct mistakes and set the Association right before the world. Of course there were not

HALF OFFICES ENOUGH

to go around among those who wanted them, and wanted them badly. I think even with those the motives were pure. I think they felt that they had plans for the carrying out of which would make things move faster in the right direction.

While I am perfectly satisfied with results, I wanted to see the whole board of officers, either remain in together, or go out together. It is probably wisest as it is.

are liable to be more or less loaded down with friends or enemies of certain movements or certain candidates; that it was so in this case is probably in a measure true. But the thing can hardly be done again. Several measures were passed which will relegate lobbyists to smaller quarters in the future.

Each society hereafter must select its own delegate or proxy. All nominations must be made by secret, informal ballot. Other important measures were adopted, making the work of the Association

MORE DEMOCRATIC.

I fully believe that all the Spiritualists generally want is to know what is right, and they are going to do it.

Another good move was to change our rules as to make our annual

ASSEMBLAGES MOVABLE.

Instead of confining them all to Washington, this gives different cities an opportunity to bid for the annual assemblage. The poor village of Chicago will have to endure the affliction in October, 1899.

The late convention was not quite so large as former assemblages of the kind, but the quality of those there and the work will compare favorably with any assemblage of Spiritualists ever held. I think no one need feel ashamed of the work done.

The committee on resolutions, headed by Hon. E. W. Bond, of Willoughby, Ohio, presented a series of resolutions as ever passed any convention. They bore mainly on frauds and fakes, but none too heavily. Their declaration of principles, I was individually sorry, did not pass; but as two other sets of declarations were presented before the convention, it was thought best to spread all of them upon the names and let the people study them a year. I am convinced that this was a wise move.

I wish I had the time and you the space so that I could talk on the personal side of the convention. I can only give you a few lines. J. W. Colville, a reading clerk, astonished everybody with his strength to hold out, and his ability to decipher hieroglyphics.

Friend Wallis, of England, was equal to any task placed on his shoulders. He is indeed an earnest man. England has sent no better or more worthy workers to our country. Many of us wish he was to remain longer.

Corra L. V. Richmond was always on hand with

HER CRUISE OF OIL

to pour on the troubled waters. William Richmond is the best general utility man in our ranks;

HE FITS EVERYWHERE

and works everywhere. President Barrett was never in better working order. No convention was ever kept in line better nor more willingly than this one was.

Mrs. Barrett is the right woman in the right place.

The singing—well they were silly enough to make me Musical Director. We now launch out for another year's work. I think all go home as happy as if their pet schemes had been endorsed and their candidates elected. All will work. Spiritualism is solidifying.

Philadelphia, Oct. 21, 1898.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The annals of Romish persecution against its innocents, heretics and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

SOMEWHAT SPICY.

As Reported by The Washington Star.

MEMBERS AT ODDS—COMMITTEE OF SPIRITUALISTS CRITICISE REPORT OF SECRETARY—THAT OFFICIALS' ADVOCATES REPLY.

WEDNESDAY, OCTOBER 19.

The Spiritualistic Convention met again this morning at Masonic Temple. There were several stormy scenes, but the one immediately following the reading of the report which criticised the annual report of the secretary was, perhaps the most violent.

It was evident they were all down on the secretary. He occupied a position near the stage with an open trunk before him, from which he occasionally lifted a big book. But during the reading of the report which criticised him he sat with folded arms, rocking back and forth.

Mrs. Pepper took the floor just as the reading clerk finished the report. Mrs. Pepper was evidently mad. She said she was ashamed of the committee that was making such a report. There was eternal justice in every soul, she said, but the report she had just listened to was devoid of everything that smacked of justice. The report should be re-committed. Others thought so, and upon motion the report was sent back to the committee.

MRS. CADWALLADER'S EFFORTS.

When the convention opened this morning Mrs. Cadwallader of Philadelphia, one of the leading Spiritualists of the country, a ready talker and a woman well versed in parliamentary law, possessed of numerous resolutions and suggestions, and having to do with the betterment of the order. They all went through, too. She started the ball rolling by presenting an inquiry from a society in Philadelphia asking why its charter had not been promptly received. The society wanted to know why it had been subjected to such treatment. This inquiry brought out a deal of talk. Secretary Woodbury denied any designed slight, and said it must be the fault of the mails. He had received several such complaints, and his inference was they had been mislaid, since he was certain they had been promptly mailed. He said in conclusion that he could not conduct his office as a Spiritualist medium and trace the lost letters.

Mrs. Cadwallader said something should be done to insure the safe delivery of such important documents, and thought the Association was in duty bound to look carefully into the matter and trace these lost packages. She accordingly offered a resolution appointing a committee to visit the dead letter office and see if any trace of the missing documents could be discovered. Also that in future all such documents be sent by registered mail. The Association voted down the first part of the resolution, but accepted the latter, and then, upon the lady's motion, directed the secretary to visit the dead letter office and search for the missing documents.

After the announcement of committees the chair called attention to the fact that at this meeting new officers would be elected. Last year he was criticised for the method of making nominations, and he now proposed a new plan. Each delegation was to hold a caucus and decide upon one person who should meet with like persons from other delegations and make the nominations. This did not exactly suit Mr. Locke, who declared there should be nothing done on the floor of the convention unless it was open and above board. He declared the nominating plan, and said if it were a political convention he could pack every meeting so as to have his candidate nominated. Nor did he approve of proxies in the convention. They should all be thrown out. He was in favor of making all nominations on the floor in open session.

Mr. E. M. Wallis, the delegate from England, asked what protection a Canadian society, chartered under the National Association, received from a legal standpoint. This provoked a great deal of talk without bringing out the desired reply. It was said incidentally that the National Association would help the Canadian society financially if it in trouble, but could not state exactly what its legal status was under the United States charter.

Then followed a cross-fire between a number of delegates over a suggestion of Mrs. Cadwallader that all reports should be published in the Progressive Thinker. It was said that the regular meeting in order that the delegates be given an opportunity of acquainting themselves with them. Much time was lost, she said, in reading the reports, and when they were read the delegates did not have a chance to properly understand them. If they were published in advance of the regular meeting all questions involving opportunity of understanding them, and when seated in convention, would be ready to discuss them intelligently.

Mrs. Cadwallader was ably seconded in her endeavor to expedite business by Mrs. Barrett, who made a strong speech in its advocacy.

PLACE OF ANNUAL MEETING.

During the morning session the subject of moving the place of annual meeting was discussed. It was represented that, under the act of incorporation, it would be impossible to change the meeting place without an act of Congress. Theodore J. Mayer said he had looked the matter up and consulted a prominent lawyer, who gave it as his opinion that as long as the Association kept its headquarters here it could move the place of annual meeting whenever it elected. The Association then seated Mr. Thomas J. Wheeler of the Third Spiritualistic Church of Baltimore as a delegate. His credentials had been lost.

After this came the reading of the report of the committee appointed to examine the secretary's report, and the morning session ended when this incident closed.

SESSION LAST EVENING.

The evening session of the Spiritualistic Convention last night was not well attended, owing to the inclement weather. After the rendition of several hymns, Mr. E. W. Wallis, of Manchester, England, spoke of the influence of the faith in England. His remarks were listened to, and when he concluded he was warmly applauded. Mrs. Rachel Walcott, of Baltimore, spoke of the development of Spiritualism, and declared she saw angel hands and heard angel voices urging her to redouble her efforts for the cause. Mr. George A. Bacon, of Washington, D. C., read a reply to the criticisms of the Association, and took occasion to defend the officers of the organization. Other addresses were made by Mrs. Clara Field Conant, Dr. W. A. Croft, Dr. C. W. Hadden, Mrs. T. L. Reynolds and Dr. J. M. Peebles. During the evening tests were performed by F. H. Roscoe and F. A. Wiggin, who delivered messages from departed souls to their surviving friends in the hall.

Now is the Time to Act.

The cosmopolitan character of The Progressive Thinker is well known. Being the largest Spiritualist paper published to-day, it is enabled to keep its readers in touch with the Cause throughout the world, something that is utterly impossible with a smaller paper. It has given them the thoughts of leading minds; it has spread the National Spiritualists' Association before them in its proper light (something never attempted before), and by candid criticism advanced it to a higher plane of action. It has given them a greater variety of miscellaneous matter than is possible with any two of the other dollar papers combined. Next week it will commence the publication of a message from the great author,

CHARLES DICKENS.

It was written through one of California's best mediums, Carlyle Petersilea, and is entitled, "June, or the New Woman." It will be refreshing to read it, for it is Spiritualistic, anti-Catholic, and sets high ideals. Now, Spiritualists everywhere, we ask you to step to the front and subscribe for The Progressive Thinker, and thus keep in touch with our great movement. You need the paper; you need its premiums; you need its news; you need its sublime teachings. The Fall and Winter Campaign is now commencing, and ask your neighbor to subscribe. Every Spiritualist should take a Spiritual paper of some kind. If they do not, they are in the background.

Besides the above attractions, Moses Hull, Prof. Lockwood, Mrs. Cora L. V. Richmond, Dr. Peebles, and many others will have something to say of special importance.

The Progressive Thinker is unique in its methods. It is independent; it is practical. Who ever projected a Divine Plan in the management of a Spiritualist paper before we did? Hundreds of dollars were actually given to our subscribers last year, in a valuable premium book, and hundreds of dollars are being given away this year. We do this to benefit our subscribers spiritually and intellectually. While we are striving to do this, they in turn should try to extend our usefulness by inducing others to subscribe for the paper. The Divine Plan should extend to your lives, and you in turn aid others by inciting them to join our ranks in the great progressive movement, and read The Progressive Thinker.

A VOICE FROM ENGLAND.

The High Appreciation There for Art Magic.

It gives me great pleasure to obtain new subscribers, as I find The Progressive Thinker is filled with live matter on burning subjects and questions of great moment. I consider your list of able correspondents, headed by Mr. Moses Hull, is second to none for dealing with vital questions of Spiritualism and reformatory subjects; and your system of premium volumes caps the climax.

Some years ago I was very anxious to read Art Magic; but the work was scarce and could not be got. A friend promised to loan me a copy on condition that when mailing it back to him I would register its value at £5, and that was the price he registered at when mailing it to me. I merely mention this to your readers so that they may see what value this excellent work has been held at in England, and you, Mr. Editor, are making your readers a present of it for a little over postage, just sufficient to pay cost for packing and despatching. How you manage it is beyond my ken. I sincerely hope your generous offer will win you thousands of subscribers for The Progressive Thinker, as I am trying to do here. Your well-wisher,

ALFRED T. LITSON, Secy.
British Spiritualists Lyceum Union, Eng.

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

"The Dead Man's Message." An occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science, have prepared her to write this romance, which will be found laden with picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

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

REPORT OF COMMITTEE

On Delegates' Report. N. S. A. Convention.

Mr. President and fellow delegates: Your committee reports that out of 214 societies chartered by the National Spiritualists' Association, 50 have sent in a report.

Though many of these are sadly deficient in some of the items, there is a marked improvement over previous years. Your committee recommends that the secretary be instructed to call for full statistics for the future a more complete report of the strength of the Association can be given.

Besides the regular blanks this year many societies have sent letters concerning the condition of their affairs. These are very interesting but in most cases reports are very discouraging. Your committee has carefully read all reports sent in by societies, and all the letters accompanying them, and from them have compiled the various recommendations presented in this report. In some cases letters have been received but no financial statement. An interesting letter from Fall River, Mass., giving an account of the donations of the members of the society to the National Relief Committee, we think worthy special comment, and note with pleasure the donation of the Children's Progressive Lyceum to the Boys in Blue.

Your committee recommends that all societies be requested to forward their report not later than ten days previous to the convention, in order that the statistics of said report may be compiled as far as possible in advance of the assembling of the same.

Your committee finds it almost impossible to do this properly in the time of the convention.

Your committee recommends in order to expedite business that all reports of delegates or money coming in after the close of the fiscal year, be given as a supplementary report at the convention, and included in the report of the following year, it being deemed necessary to establish some system in regard to these reports.

Your committee recommends that the reports of the delegates of each year be arranged systematically and filed separately for the best of the Committee on Delegates' Reports. The reason for this recommendation is owing to the lack system of the arrangements of the reports this year, we find the work of this committee very much increased.

Your committee recommends that a complete list of the societies chartered by the N. S. A. be compiled and a copy of the same be sent to each spiritual society for publication, and that the secretary send a circular letter on matters of interest pertaining to the work of the N. S. A. at least once a month to the Secretary of each chartered society, with the request that it be read at the meetings. We think that this method of communication will keep the chartered associations in touch with the interests of the National Body, and do away with the criticisms that have been made by the officers of those societies who claim that the N. S. A. never communicates with them except to plead for money.

The Ladies Independent Aid Society, through their delegate, asks for the date of the granting of jurisdiction over the same to the California State Association by the N. S. A. Your committee recommends that this information be sent them and that some action be taken in regard to all charters granted by the N. S. A. before the formation of the California State Association.

Your committee recommends that no society shall be allowed representation in this convention unless it has contributed at least a collection toward the expenses of the N. S. A. It seems to your committee that where a society feels so little interest in the N. S. A., that it neglects to contribute to the expenses it certainly should be debarred from participating in the business of the convention.

Your committee recommends that no society shall be represented unless it has applied for a charter at least thirty days before the convention.

Your committee desires to call attention once more to the very bad practice of voting by proxy. Proxies in other than stock companies where financial considerations enter into the matter, should be discouraged. They do more to disorganize associations than all other internal dissensions. It seems to your committee that where a society feels so little interest in the annual convention, as not to send delegates, it should not be permitted to send in a proxy. Your committee stamps with its earnest disapproval the right of a delinquent society to vote by proxy. If a society feels so little interest in the welfare of the National Association as not to pay its dues, or at least send in an annual collection, it certainly should be debarred from participating in any way in the deliberations of the convention.

It is the opinion of your committee that the active earnest work of the association is done by the delegates present, and it is for them and not for those who stay away to transact the business of the convention by proxy.

So we believe this association at this time should place unqualified disapproval upon proxies which really mean so little but which provoke such bad feeling.

Your committee recommends the revoking of all charters that have not contributed for two years to the funds of the association. Such societies exist in name only, as far as the N. S. A. is concerned, and should have no representation in the annual deliberations of this body.

Your committee recommends that another item be added to complete the statistics that each society be required to report how much it has contributed to the N. S. A. the current year, and also that the word "incoming" be stricken from the present blank, as it is not possible to report who shall be the incoming officers.

Your committee recommends that a greater effort be made to secure representation direct from each society. Unless this is done the societies cannot be held in touch with the National body, and cannot see the necessity of financially supporting the N. S. A.

Respectfully submitted,

M. E. CADWALLADER,
Chairman.
B. M. BRADBURY,
C. P. LONGLEY,
CARRIE F. LORING,
FRANCES H. SPALDING.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to teachers who wish to know and utilize the laws of mediumship and development, and avoid errors. Price, eighth, 50 cents; paper, 25 cents.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that year's subscription to Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, yielding a dividend of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every post office in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.

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

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

"Principles of Light and Color." By E. D. Barrett, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientific general students and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

N. S. A. CONVENTION

Our Special Report of the Daily Proceedings.
By G. W. Kates.

The delegates seem to be more diffused about the city than heretofore this 18th day of October. The rates at the hotel are a little too steep for some of us who hail from the Woolly West, and the diet is also too heavy for those who live principally upon spiritual food. As a Down-Easter has also coincided with this view, in this wise: "I have an extra money, I desire to donate it to the Association, rather than spend it for style." I can afford to print this conviction of mine own, that lessened expensive local tariff will enlarge the attendance. The hotel people seem to be willing to do all they can for the delegates, but the hostility does not create any particular sentiment for patronage. A clerk in the hotel office just now said to some "snobs" who questioned as to who these people are, "It is the National Spiritualists' Association," all intimated facetiously and followed by derisive laughter from the aforesaid "snobs."

Local Spiritualists might readily fill their residences with visitors at fair prices; and several have done so. As there is a spirit of economy abroad amongst the Spiritualists with reference to the annual meeting and the general administration, this is a good suggestion to begin the gathering, and no doubt will be appreciated by tolling helpers of the cause.

The New England delegation are here fifty-two strong, but we cannot yet say how many are delegates. There seems to be very few besides them and the outside boarders present this reception evening. But the sentiment is that to-morrow will bring a large number all "enough for the fray."

It is a growing feeling that the convention will be very radical in its labors and that official changes "are in the air."

The reception is over, and was a plain function, whereas the delegates became acquainted with each other, and all were dressed in their best Sunday clothes. The reception was held in the Red Parlor of the Elbbit House, and materialized about seventy-five persons.

The trouble will commence to-morrow in Masonic Hall. No wire-pulling is apparent, but the feeling is prominent that the N. S. A. must become better attended from the West and South, or else be resolved into a New England Association. If the convention is made movable, and Western workers will open the doors of a live central city, there will be an outpouring of Spiritualists in 1899; but if the present officials are mainly retained, and the convention continued in Washington, the N. S. A. should at once resolve itself into an Eastern Association. And mark my words, it will be forced to do so.

It is to be regretted that the West and South have not sent here strong delegations to make the N. S. A. more truly national.

But three days more may possibly reveal a power to create the best possible for our beloved cause, that shall unite all in harmony of purpose. Let us hope so.

FIRST DAY—MORNING.

President Barrett called the convention to order promptly at 10 a. m. Fifty-five persons—visitors and delegates—were present. The president asked if a recess should be taken to await other arrivals, and upon motion by Mr. Walker, such was ordered.

Upon re-assembling, seventy-five persons were present. Moses Hill led the congregation in singing. Mrs. Richmond offered the invocation. The following ode by Mattie E. Hall, was then sung by the assemblage:

OPENING ODE—AIR: Edinburg.

How cheering to meet friends from far and from near,
Who work for the cause that we all hold so dear;
Let us rally around the bright standard we love,
Imporing the guidance of angels above.

Chorus:—
Happy greeting to all, happy greeting to all,
Happy greeting, happy greeting, happy greeting to all.

May the counsels of Reason, of Justice and Right,
Be the guide that shall lead us to walk in the light;
Ever loyal to Truth, we would work hand in hand,
With the beautiful angels who visit earth land.

Chorus:—Happy greeting, etc.
O, let us rejoice that the day star is near,
May it rise in its fullness this Jubilee year.

Till from homes to the Nation its light may descend,
And strong grow the union between friend and friend.

Chorus:—Happy greeting, etc.

President Barrett then briefly welcomed the convention. He said the National had made much progress during the year—but said there is now a crisis at hand for it.

Another song was indulged in. The formal address of welcome was delivered by Mrs. Richmond. She said the board of trustees of the N. S. A. are at unit against the criticisms of those who are not affiliated with the association.

Response was made by Moses Hill. The president then appointed the following committees:

On credentials—Messrs. Hatch, Dorn and Dewey.

On rules—Messrs. Locke, Pruden and Edinburg.

The convention then adjourned to await report from the committee on credentials. An hour of talk might have been indulged in, or the President's message been read, but perhaps the time was well employed by private converse and exchange of opinion. Thus ended the first session.

AFTERNOON SESSION.

About the same number of persons assembled at the afternoon session as were present in the morning. Forty-five answered to the call. Some delegates, however, are not present.

The committee on credentials made a partial report, showing only a few proxies. The committee on rules reported the rules of the previous convention.

The president's report was then read by W. J. Colville. It will appear in full in The Progressive Thinker.

The report was lengthy—very lengthy—perhaps too much so. The president's annual message should be concise as possible, and arranged so as not to occupy proper convention time. It might be either printed in advance or read at the evening session in place of

a set address, for the convention is always hurried the last day, and does its work incompletely. All possible time should be given to business.

Messrs. Walker, Pruden, Morris, and Mrs. Hatch and Mrs. Longley were made the committee on the president's report. Mr. Walker asked to be excused, owing to the jubilee references in which he was personally interested.

Mr. Wiggins was substituted.

The vice-president's report was then read by Mr. Colville, and referred for action. The secretary then personally read his report. He dwelt upon the ill feature of political methods in Spiritualism, and exhorted against it. He read the items of expense and receipts for the year; also statement of balances in various funds and moneys now due and unpaid, amounting to about \$1,200, principally for salaries.

The secretary says that he pays one-half of the rental of the headquarters which he inhabits as a residence; and also pays one-half of the gas bills and water tax; and during his term of office has been at much expense to entertain visitors. All these he pays from his salary. The secretary has collected about \$400 since the treasurer's books were closed, and has that to add to the general fund.

The treasurer's report is as follows:

Balance on hand Oct. 1, 1897.	\$1,224.61
Received during the year.	2,797.34
Disbursed during the year.	2,678.70
Balance on hand Sept. 30, 1898.	1,243.19

The balance on hand is not all available for general expense, and is as follows:

General fund.	\$250.15
Messrs. fund.	\$20.14
Babe fund.	\$460.90

The president then appointed the following committee on resolutions: Messrs. Bond, Weaver and Dewey, Mrs. Russeque and Mrs. Kurtz.

EVENING SESSION.

Quite a good sized audience of visitors assembled at the pay services of the evening. Opened by congregational singing. Mr. E. W. Wallis was the first speaker. Mrs. Rachel Walcott and George A. Bacon followed with short addresses.

Mr. Wallis spoke for a religious Spiritualism. Mr. Bacon criticized the critics. He said that the claimed costs of the convention, made by the critics, is extravagant; also that because New England sends a full quota of visitors, a sectional issue is raised. Why do not other sections show equal interest? He thought that the convention would be illegal as a chartered body if made movable. He also spoke against open nominations as a means for creating better satisfaction. In fact all of the critics are very much disgruntled.

The critics have, however, so far, made much more careful convention, and many suggestions have been generally approved.

Miss Virginia Wooster, of Pittsburg, Pa., rendered an excellent vocal solo.

Rev. A. J. Weaver was then introduced for a short address. He spoke of the character of a man's religion as judged by the character of the man.

Mrs. T. L. Reynolds followed, and she criticized the critics, but in a very pleasant manner. She also spoke for a better Spiritualism than only that of phenomenalism. She said, refrain from unjust criticisms, lest it should revert back upon you. It is only by our ignorance that we will criticize and misjudge. A joint impromptu poem by Mrs. Colville and Mrs. Richmond, was given on "Love, Hope and Something New."

A vocal selection was rendered by Mr. Hughes of Washington.

The audience was much disappointed not to hear some tests.

Thus ended the first day.

SECOND DAY—MORNING.

Opened with song.

Reports of financial agents were made, but were not of any particular interest. Delegate's reports were called for, but seemed to be very scarce.

The Woman's Progressive Union, of Philadelphia, Pa., complained that their charter had not been sent them, although applied for a year ago. Secretary Wooster stated the charter had been sent by mail, and must have been lost in transit.

The secretary was ordered to send charters hereafter by registered mail, or by express.

The president appointed the following standing committees:

Ways and Means—Messrs. Hill, Wallis and Kimball, Mrs. Jackson and Mrs. Pepper.

Amendments—Messrs. Walker, Dorn and Moulton, Miss Harlow and Mrs. Glading.

Auditing—Mrs. Hatch, Mrs. Jacques, Messrs. Guivera, Locke, and Kay.

Society Reports—Mrs. Cadwallader, Mrs. Spalding, Mrs. Loring, Mr. Bradbury and Prof. Longley.

Letters from several cities were read, inviting the convention of 1899 to meet in their respective locality. These were laid upon the table until proposed amendments were acted upon.

The following committee on correspondence was appointed: Dr. Kimball, Mrs. Chapman and Mrs. Reynolds.

Mrs. Wallis asked for information as to the legal effect of local charters.

The president replied that the N. S. A. protects local societies legally as best it can. The charter carries no local legal rights, except as the N. S. A. may be able to help in case of need.

The secretary asked for instructions or amendments to hasten the granting of charters. The question was referred.

Mrs. Cadwallader moved to have the official messages and reports published one month in advance of the convention.

Mr. Kates moved to have the messages and reports of the president, vice-president, secretary and treasurer published in pamphlet form, soon as practical before the annual convention, and furnished to each delegate at the opening of each convention, and said messages and reports to be acted upon without being orally read. This was amended to have the publication made by the spiritual papers in time for the convention.

There was considerable discussion of the amendments to make the convention movable, and the nominations in open session, instead of by a committee. These seem to have the favorable opinion of a majority, and will be adopted by the convention if it is found to be possible to hold the sessions elsewhere than in Washington, under the existing charter.

The report of the committee on the secretary's report was read, and the secretary was fulsomely complimented, and although seriously intended by the committee, was indignantly deemed by

the convention as sarcastic and was referred back again.

AFTERNOON SESSION.

The president of the Y. P. S. U. was granted the floor and offered a paper in their interests, and the same was referred to a special committee.

The committee on ways and means offered a report, elaborately soliciting mediums, speakers and others to raise money for the N. S. A.

The report of the committee on president and vice-president messages was read and acted upon, accepting most of the suggestions offered by these officers.

With regard to the Jubilee deficit, it was decided that the N. S. A. had no legal or moral right to pay it from their treasury, but thought that every N. S. A. adherent should help Mr. Walker to pay the deficit.

Ordinations, christenings, half rates, and settled speakers, evoked much discussion, but were finally settled about as the President suggested in his message.

The publication of a psychic quarterly was not deemed possible for the N. S. A. but was referred to the board of trustees to accomplish if possible.

The committee on the secretary's report made an amended report, which was approved.

The committee on resolutions made their report, which was extensively discussed and partly adopted. When completed, will be included in this report.

Mrs. Richmond moved to thank Mr. J. R. Francis for eight full pages of advertisement of the N. S. A. in The Progressive Thinker. Her motion was not approved.

The convention has been so far one of good will and earnestness. The spirit of economy is developing a general sentiment to reduce expense, and the candidates for officers seem to lean toward the proposition. The office of president is sure to be without salary for the next fiscal year, and the secretary will be largely decimated financially, and these offices will be accepted only by self-sacrificing workers.

The prospects are growing brighter for the N. S. A. to be truly a body to claim universal admiration and support. May the morrow's action cement and bind us all together. The critics have not criticized in vain.

EVENING SESSION.

The audience nearly filled the hall this evening. Addresses were made by W. J. Colville, W. A. Croft, Mrs. M. T. Longley, Mrs. Augusta Armstrong, C. F. Pruden, Mrs. Jennie H. Jackson, Mrs. Sarah Byrnes, and Allen F. Brown. Tests were given by Mr. Homer Allenus and Miss Margaret Gaule. The meeting was a very lengthy one, but interesting.

THIRD DAY—MORNING.

Opened with song.

The states reported the election of members of the nominating committee. The report of the resolutions committee was taken up and the resolutions part was adopted with only a few verbal alterations. The Declaration of Principles as reported, and the Jubilee Declaration, also California Declaration, with the suggestions of President Barrett, were laid on the table for action at the 1899 convention.

Report of committee on resolutions is as follows:

We, as Spiritualists, do not believe in a creed to be used as a test of fellowship, but the following is a declaration of principles most commonly accepted by us:

Resolved, That Spiritualism rests on science, and has scientifically demonstrated the following facts:

1. That there is an objective spiritual world of varying grades, enveloping the earth, which is tangible and real to those living in that world, as the earth is to us.

2. That it is peopled with men, women and children who previously were inhabitants of this world.

3. That there are laws in nature, which, when understood, enable those people to hold communion with those still in the flesh.

4. That a so-called death marks no change whatever upon individual character, but that one enters the spirit world, in the spirit body, as absolutely the same person in all respects that he was here.

5. That the full and most important consequences of earth-life are not and cannot be experienced on earth; hence, without knowledge of the past and future world, one knows not and cannot know fully, how he ought to live nor the truths he ought to teach while here.

6. That in the spirit-world the way is open for each one to advance in the scale of life in proportion as he discovers and obeys the laws of soul growth.

7. Spirituality testifies that their future condition would have been greatly improved, had they investigated and understood before leaving earth, the fact and principles of spirit return.

8. That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge but leaves it for each one to determine by the light of his own understanding. It is not a part of Spiritualism to dogmatize or state theories, but simply to state demonstrated facts.

9. Resolved, That Spiritualism as a fact does not depend on organized societies, ordained ministers or concert of action by its adherents; but is a fact in nature, and has been forced into recognition by the unfolding of the human race, and we recognize organization as only the directing and adjusting of the force of spirit power along lines of human development and usefulness.

10. Resolved, That inasmuch as the spiritual philosophy covers all human action, therefore, we are in favor of all reforms, whether temporal or spiritual, which better the human condition, and do one to one an injury to all.

11. Resolved, We are unqualifiedly opposed to the effort that has been made, all too successfully in some States, of enacting so-called medical laws at the dictation of the medical fraternity.

Resolved, We will resist to the utmost all attempts of religious bigots, of whatever name, to engraft their God upon the Constitution of the United States.

Resolved, We are opposed to all Sunday laws that are based on the idea that it is God's holy day. We are in favor of taxing church property.

Resolved, We extend our cordial sympathy and co-operation to the struggling masses of other countries as well as our own, in their efforts to achieve larger liberty, a better chance to earn an honest living, thereby to better their condition socially, morally and physically.

12. Resolved, That we earnestly recommend the re-organization of speakers, together with the construction of fitting temples or edifices, to be used exclusively in connection with and for the benefit of Spiritualism.

13. Resolved, That we endorse the First Spiritualist Training School, incorporated July 4, 1897, under the laws of the State of Ohio, and all other efforts, with a view to encourage a higher standard of education in our ranks, and especially among our mediums, writers and speakers.

14. Resolved, That we earnestly recommend the establishment of lyceums in all local societies.

15. Resolved, That we endorse the Veteran Spiritualist Union and all other similar and praiseworthy efforts to assist the aged, sick and worn-out workers who are needy.

16. Resolved, That we believe all Spiritualists should endeavor to meet at least once a year, for the purpose of promoting the use of strong drink as a beverage, and the saloon as a breeding-place of a swarm of evils, and that we support all feasible and practical movements for their suppression.

17. Resolved, That we discountenance the use of tobacco, opium, and all similar articles which are deleterious to human welfare, and especially do condemn the use of strong drink as a beverage, and the saloon as a breeding-place of a swarm of evils, and that we support all feasible and practical movements for their suppression.

18. Whereas, the interests of Spiritualism are vitally connected with private family circles, and

Whereas, the value and safety of such circles depend largely upon an intelligent understanding of the laws and principles of spirit control and mediumistic development, therefore,

Resolved, That this National Association earnestly urge upon all Spiritualist families the organization of family circles in their own homes.

19. Resolved, That we believe in the equality of man and woman in all departments of life without exception—social, educational, financial, political and religious.

20. Resolved, That we are in hearty sympathy with the objects and work of the Psychological Research Society, and we rejoice that through its instrumentality Dr. Richard Hodgson has become convinced of spirit communion, and we recommend a committee be appointed to consult with the president or

The preparation of a proper singing book was suggested by Mr. Locke.

Moses Hill moved that a committee of five musical persons be appointed to prepare such a book. The President will appoint the committee after proper consideration.

Mrs. Richmond moved to instruct the incoming Board to prepare the program of the next convention.

Moses Hill suggested the following persons, and of known talent, with ample time to say something of value be selected.

The committee on delegates' reports made their report. They said that only fifty chartered societies out of the two hundred and fourteen had sent reports. Proxies were condemned by the committee and asked that they be entirely dispensed with. They also recommended that charters be revoked of any auxiliary two years in arrears of dues.

The California State Association jurisdiction was referred to the incoming board.

The Constitution was amended to permit the annual convention to meet at any other time or place than as has been provided. This was passed unanimously. Open nomination of officers was also adopted by a vote of 50 to 8.

Mr. Barrett read the following: The President of your Association has received an offer from a scientist who is at the head of a scientific institution in this country, consisting of the following: That a laboratory comprising several rooms and a set of instruments, estimated at fifteen thousand dollars, will be put at the disposal of the Association at the same time with the services of a competent experimenter, who is familiar with laboratory work, physiology, biology and medicine. These services are offered free, as well as the laboratory. The

purpose of this laboratory is to investigate psychic phenomena and especially phenomena produced by the mediums. The expenses of the board and room of the mediums or psychics during their sojourn at the institution will be borne by the donor. It remains with the Association to decide whether it will use the laboratory, which will practically be its own for the purpose of investigating the mediums to whom a certificate could be delivered after their mediumistic qualities have been thoroughly investigated and experimented with, and that report can be published in the psychic quarterly which the Association hopes to launch in case such a magazine does materialize. The donor does not wish to have his name announced in this convention unless it is particularly desired.

Chicago was unanimously selected as the next place of meeting, on the third Tuesday in October, 1899.

Quite a large collection of money and subscriptions were obtained from the delegates, who feel that the N. S. A. has come closer in touch with the Spiritualists of the country and has obtained new life.

It was a glorious convention! The work was harmonious and most excellent. Eighty-five delegates were enrolled, a few of whom failed to attend. With the central place of meeting settled for 1899, a large multiple of this number will be in attendance.

Mr. Wiggins, as chairman of the nominating committee, reported as follows: H. D. Barrett, Boston, President; Judge H. D. Barrett, Boston, Vice-President; Mrs. M. T. Longley, San Francisco, Secretary; Theodore J. Mayer, Washington, Treasurer; Allen F. Brown, San Antonio, Texas; D. P. Dewey, Grand Blanc, Mich.; C. D. Pruden, Minneapolis, Minn.; I. C. I. Evans, Washington, D. C.; Ervin A. Richmond, Ill., Trustees.

In two or three instances other nominations were made by the convention, but the ticket as above was elected.

The convention then adjourned.

EVENING MEETING.

A large audience attended at night. Addresses were made by Messrs. A. E. Bladale, D. P. Dewey, F. A. Wiggins, Mrs. Helen Palmer Russeque, Mrs. Carrie F. Loring and Mrs. Cora L. V. Richmond. Tests were given by John Slater.

Most excellent vocal music has been rendered at the evening sessions by Miss Virginia E. Wooster, accompanied by Mr. Henry J. Eichner, both of the Pittsburg, Pa., Spiritual Church choir.

Thus ends the convention of 1898—the most commendable of any yet held. To-morrow the National Children's Lyceum holds its sessions.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweetest spirit, and its characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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

"The Gospel of Buddha, According to Old Records." Told by Eliza Burt Gamble. This book is heartily commended to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 25 cents.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweetest spirit, and its characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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DR. G. E. WATKINS,
406 Mass. Avenue, Boston, Mass.

465 ff.

Prophecy Not Telepathy.

It seems to me that when so many theories are advanced to explain spirit return, when it is absolutely impossible to deny the phenomena, that we Spiritualists who have had so many convincing proofs of its truth should be willing to record our experiences, especially those that preclude the possibility of telepathy. However, this is not the case, for I do not believe one experience in a hundred thousand ever finds its way into print. I have had people, many of them, who were wonderful tests, but were unwilling to have them published or repeated, chiefly on account of their church relationship.

In a number of instances in my own experience I know that it would be impossible for telepathy to solve the problem. A number of years ago, through the mediumship of Mrs. Hamilton Gill, who now lives at 11 Bishop Court, this city, I was told that she would very shortly leave the Southern City of Chicago. I was out of a position at the time; but Chicago was the last place on earth that I thought of trying for one. I did not wish to come to Chicago, and told the spirits that I would not go, as I wished to go East if I could get a position in C—. But they said: "Your spirit friends do not want you to stay here any longer; but they do want you to go to Chicago, and you will get a good position there and go there inside of three weeks," which was literally fulfilled, although up to the last half day before my departure I had not really consented to come here. Can anyone call that telepathy? or knowledge that had been spied out, when I knew nothing of it?

A week or two ago I met a young lady at Mrs. Gill's who was enthusiastic over a splendid test that she had received. Last week she attended one of Mrs. Gill's circles. She had never seen the medium before; and, in fact, it was the first Spiritualist meeting she had ever attended. She was worried about her brother, whom the family had not heard from for more than a year, and whom they supposed to be dead. One of the guides told her at once what was troubling her. But she said: "You need not worry. Your brother is alive, and you will shortly hear from him. And not only that, but he will eat Christmas dinner with you," which was literally fulfilled.

Now the world is full of these experiences. They are of every-day occurrence. No wonder Spiritualism does not die out, although religious papers and many scientific books and magazines will publish only articles that claim it is all fraud or work of the devil. Metaphorically, they dismiss it with a wave of the hand. But let us tell our experiences. Let us pile up well-attested testimony, until they are forced to consider it.

Chicago, Ill. C. G. WALKER.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

REORGANIZATION.

A Shaker Finds Himself in a Dilemma.

Julia H. Johnson, in the number of October 1 of The Progressive Thinker, seems to press the matter of reorganization of the Shaker Union. Having lived a Shaker life upwards of fifty years, because from evidence received I believed it to be a correct spiritual life, if I am to change, I must again from evidence received be convinced that the Shaker life is not a correct spiritual life.

Julia recommends reorganization with the institution of marriage, embodied in the new organization, for an amendment to fill our empty houses. True many of our houses are empty, and we would like to have them filled, but not with the element of division, which marriage certainly is. If Sister Julia will gather five or six good families into a community, and she govern them as she has governed the Shaker community, she will be convinced of the fact, that the natural and spiritual relations will not work harmoniously to a heavenly life.

Have we not the history of the experience of many communities who had the marriage institution embodied in their organizations, and where are they now? All have failed, and all will fail who will attempt in the hereafter to blend the natural and spiritual into a harmonious community life.

The Shaker celibate community, however, has existed over one hundred years. Good proof of a very good organization, and should they be still further reduced to a much smaller number, they will yet hold the fort, until there is a people prepared and desirous to live a pure spiritual life, who will forsake the natural to enjoy the spiritual, and who will come and fill our empty houses.

I am a Spiritualist, a spiritual person dwelling in a natural and material body, which is necessary for my dealing with the natural things of this world, while living in it. But this natural body cannot deprive me from living a spiritual life, if I so make choice.

When I came to the Shakers, with a wife and two children, the fruits of a natural life, to become a Shaker, I had to renounce the natural to enjoy the full spiritual life which they enjoyed. First that which is natural, afterwards that which is spiritual; this is the true order of progression. Are we not perfect natural beings when entering this world? We remain such until taught spiritual things, when taught and we receive the spiritual, which is not natural, but a spiritual life, if we return to the natural, is not that retrogression, reversing true progress, now having the spiritual first, afterwards the natural, beginning in the spirit and ending in the flesh.

Here is my dilemma: can Sister Julia assist me out of this difficulty? If so, then perhaps I could assist some in bringing about the reorganization recommended. E. B. BEAR.

Preston, Ohio.

A PLEASANT TIME.

October 18, at 8 p. m., at 406 Massachusetts Avenue, Boston, Mass., Dr. Watkins's apartments were filled to overflowing by his many friends who took entire charge until midnight. Short speeches of welcome were made, bidding the Doctor and his family welcome to our city, after which, music and dancing, then refreshments. Time passed away swiftly, but before leaving Dr. Watkins gave us all an exhibition of his most wonderful gifts as a psychic, independent state-writing, showing how he diagnoses his most critical cases, and tests of spirit friends present, until all felt that there was no such thing as death.

All will long remember the evening of October 18. What wonderful gifts are the Doctor's. No wonder his patients love and respect him. We who have known him from boyhood and watched with interest his remarkable development from a poor struggling public medium to his present high position as a most gifted and successful physician, rejoiced to see his perfect mind, and as he stood among us a giant in strength and perfect health, his face shining with happiness, could not help but think how low and contemptible must be those who speak ill of true, and the dangerous path they have to follow, giving us a short history of his own life, Foster's and Dr. W. A. Mansfield's experiences as mediums. When he finished there was not a dry eye present. Then taking slanders as his subject, he spoke with great bitterness and with justice of those who try to injure others by slanders. Then at our request he gave us a full history of the great work accomplished by the psychic doctors of today, claiming that the successful physician of the day was he who could correctly locate the cause of the disease, and who only assisted Nature to remove the disease. After a pleasant and instructive evening, we withdrew to our homes feeling that it was good to have been there.

GEO. A. PEARSALE.

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

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

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

"Commentaries on Hebrew and Christian Mythology." By Judge John L. Ladd, LL. D., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

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

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

L. J. Tibbals, passed to spirit-life in Ravenna, Ohio, October 28, 1898, aged 68 years. The cause of his death was apoplexy. He had been a life-long Spiritualist and a firm friend of The Progressive Thinker. C. C. H.

Passed to the higher life, at her home in Astoria, Oregon, October 6, 1898, of rheumatism of the heart, Mrs. Marion Wallace, wife of E. P. Wallace, aged 57 years. She leaves a husband and two daughters and a host of friends to mourn her loss. Funeral services were held at their home, conducted by Dr. Flora A. Brown, of Portland, Oregon. The family do not mourn as those without knowledge as she was a consistent Spiritualist, and exemplified in her daily life true spirituality.

MRS. D. A. WALLACE.

Mr. John Gridley, of Flint, Mich., passed to the higher life August 4, from dropsy of the heart. He had long been a true believer in Spiritualism, and proved a comfort to him in his last days. He was an honored veteran and a member of the G. A. R. He leaves one daughter and two sons, but they mourn him not as dead. Dr. Schermerhorn, of Battle Creek, officiated at the funeral.

E. A. PARKER.

Passed to spirit-life, at Denver, Colo., September 29, 1898, Mrs. Elizabeth Bayley, wife of the late Robert C. Bayley, of Philadelphia, Pa.

Almost 82 years of beautiful life had crowned this noble woman; because her sunny truthful nature was ever receptive of the brightest scintillations of wisdom from angel guardian, or human environment.

Her tender sympathy, sterling integrity and love of truth, made her a pioneer Spiritualist.

The morning of her transition, her daughter received a letter from a Philadelphia friend whose mother in spirit-life sent a loving message to Mrs. Bayley, saying: "I will bring her a spray of lovely white flowers." This sweet message gave her great pleasure, and the fragrance of those spirit flowers arose like incense to consecrate her new birth.

When the evening shadows gathered, her spirit awoke to spiritual joys and was welcomed to the angels' home by her own darling son Willie, whose name lingered upon her lips as she passed away.

Gentle spirit, thou hast taught us the heavenly way of duty well performed. Many friends in Philadelphia and this city will extend sympathy to her three devoted daughters, who share their mother's reverence for all spiritual truth.

EMMA F. JAY BULLENE.

Denver, Colo.

TO SPIRITUALISTS.

The writer, who is known as one of the very best mental and physical mediums in the United States, desires to withdraw from the field of commercial mediumship and secure a position or employment that will place him above the necessity of exercising his mediumship for money. Knowing there are thousands of Spiritualists, heads of businesses of various kinds who employ mediums in different positions, I cannot but believe that some of them will kindly favor one of their own relief. My work, I am sure, is deserving of this much recognition. I possess decided business ability, fine education and address, unimpeachable references, and through my talents and mediumistic endowments can adapt myself to and fill almost any responsible position. I trust this notice will elicit the response and investigation my aspirations merit. For obvious reasons I withhold my name in this notice. Address Box 27, Station B, Cleveland, O.

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

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

"Bible and Church Degradation." By Elizabeth Cady Stanton. Comprises three brief essays. The first, "Direct Woman Suffrage on Questions of Morals and Religion; The Degradation of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"From Soul to Soul." By Emma Rodd Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherein the sweeter hours of leisure and enjoyment. Price \$1.00. For sale at this office.

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Sunday Spiritualist Meetings in Chicago.

People's Church. Services Sunday at 8 p. m., in Handel Building, room 518. All interested friends and Spiritualists invited. Mrs. M. E. Kratz, pastor.

Indiana Avenue and Thirty-first Street, at 3 and 8 p. m. Lecture and tests by good mediums.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

The Church of the Star of Truth, Wicker Park, No. 601 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritual Advancement Society, 274 Warren Avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasenclever lectures and gives spirit messages.

The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m.

The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The First Society of Rosicrucians, J. C. F. Grumblin, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m.

Church of the Mastering Angels, 5900 South Ashland Avenue, corner 18th street. Services every Sunday evening at 7:30. Mrs. M. Summers, pastor.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California Avenue, every Sunday afternoon at 8 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

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

The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1020 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

The Second Church of the Soul meets at Van Buren Opera House, corner of Madison street and California Avenue, Sundays at 8 and 7:30 p. m. Good speakers, assisted by Mrs. Andrews, Mrs. Goble, Mr. Wilks and Mr. Shaffer, test mediums.

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

NOTICE TO THE SICK.

Dr. Watkins will on October 15, move to his new location, 406 Massachusetts Avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins' offices. Kindly remember the street and number, 406 Massachusetts Avenue. Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Sir:—Your Malted Pebble Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully,

MRS. J. A. PERKINS.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.

Clinton, Iowa. B. F. POOLE.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street.

Only fifty cents per copy. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

CANCERS CAN BE CURED.

Dr. G. E. Watkins—Dear Sir:—I wish to thank you for sending me your cancer clinic for the cancer I have. I am greatly relieved and rejoiced at the age of 68 to have my cancer of 20 years' growth killed and entirely removed from the right breast in two weeks' time. The cancer home is airy, sunny, cozy, comfortable and homelike and the food, nursing and treatment so suited to each case, that one is contented and happy there. All connected with the clinic are especially fitted by training and experience for their respective duties, careful and considerate of the welfare and comfort of your patients, and honorable in business matters, and I can cordially recommend sending cancer sufferers to the clinic, and I think the grateful patient should sound your merited praise far and wide. Your grateful patient,

ELIZA B. NYE.

Barre Plains, Mass.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, if you have anything to say to the editor outside of that, do so on a separate sheet. It is necessary to send to the editor a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be measured and rightly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

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JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," "Oceanides," a Psychic Novel, Etc.

CHAPTER I.

A Would-be New Woman.

"Is she coming on her wheel?" This question was asked by one of the sweetest little girls in all the wide world of sweet girls—we really ought to say, young lady, for she was nearing her eighteenth year; yet when she asked the question she did not refer to the expected advent of the New Woman. It is doubtful if she had ever thought of the New Woman at all. No; she was simply expecting her dearest friend and bosom companion, a young lady very near her own age, and wondering if she would come on her brand new bicycle.

"I don't know, miss. She said as how p'raps she might fur the missis is gone ridin' in the kerrage along wid Miss Birdie an' Master Davie. She telled me to give you this note, an' to say as how she would come, sure."

And the little foot page and errand boy of the Scorisss took his departure. Ethel watched with bright, laughing eyes as he wended his way across the street, with hands thrust into his pockets and whistling merrily.

"O, she is sure to come on her wheel." And Ethel pressed her bright face close to the plate-glass window, looking earnestly in the direction from whence she expected her friend to arrive.

"Mamma, said Ethel, at last, turning away from the window, "you ought to see how beautifully Grace rides. All the young men turn to look after her as she speeds along, her great, dark eyes flashing, her cheeks flaming like two damask roses, her forehead as white as a stately calla lily. Oh, mother! It may be that I am envious of Grace's beauty and the admiration which she inspires."

Mrs. Alstead heaved a gentle sigh as she cast an affectionate glance at her own sweet little girl. "I am a little doubtful as to the propriety of a young lady riding a bicycle," she said. "I am very sure that such a sight in my girlhood would have called forth the utmost indignation, disgust and ridicule instead of admiration and commendation."

"O, but, mamma dear, all that is changed now. Grace says the world is progressing. People are much wiser than they were when you and Mrs. Scorisss were young ladies."

"It may be so," replied the gentle, exceedingly refined and ladylike Mrs. Alstead. "It may be so," she repeated, hesitatingly. One thing is certain, women are asserting themselves in a manner unheard of in my youthful days. I suppose, dear, that you wish me to purchase a bicycle, that you may keep Grace company?"

"No, mamma. I think not. I tried to ride Grace's wheel, out in her back yard, where no one could see. She said she would teach me to ride; but that wretched 'cycle fell, together with my unhappy little Ethel, a dozen times or more. I saw a great many stars at those times when my head bumped the ground. My nose was scraped; my mouth was filled with sand; my dress and hands covered with mud. No; I decided never to try it again. The servants were all peeping from the windows, and tittering behind the curtains, and worst of all, Raphael Scorisss had been watching us from behind the blind, all the time; and at my last and worst fall, he shouted with laughter, then came out and asked my pardon—hoped I was not hurt, and so forth. 'Ah, Ethel,' he exclaimed, 'I plainly perceive that you are not the 'New Woman.' I was so blinded by dirt and tears commingled, that I rushed into the house without answering him. The housekeeper met me and, suppressing her laughter, led me to the bath-room and assisted in a cleansing process. No, dearest mama, I will forego the bicycle, even if I do not become the 'New Woman.'"

And Ethel arose from the window and going to her mother, threw her arms about that gentle lady's neck, her cheeks hot and flaming at the thought of her disastrous adventure. She kissed her mother fondly.

At that moment the drawing-room door was flung wide, and, with a hop, skip and jump, a figure entered, bringing with it a rush of fresh, cool air, and in a moment the whole room seemed crisp and fragrant.

"Ah! Grace, Grace! You are here at last!" cried Ethel, holding out both hands as she welcomed her friend. "And—yes, yes, you came on your wheel, or you would not be dressed as you are. O, really, Grace," she continued, after that young lady had given a hand to Mrs. Alstead, "that is your new riding suit?"

And her soft cheeks glowed once more with blushes of—well, perhaps we ought not to say it, for fear of offending the New Woman; still, we will venture—blushes of offended modesty.

"Well, now," asked Miss Scorisss, swinging herself around on one foot, "how do you like it? Just the thing, isn't it? Nothing can be finer or more convenient for the bike. Don't you think so, little puss?"

"Yes—yes," stammered Ethel. "It certainly must be convenient, but—but Grace, you look very strange in such a costume. I should hardly know you."

"Oh! it's just lovely!" exclaimed Miss Scorisss, throwing one leg into the air, aping a ballet dancer as nearly as possible. "Just see what freedom it gives to one's limbs. No more long gowns for me, sweet Ethel. These leather, buttoned leggings, and divided skirt, together with this jaunty, tight-fitting coat, are just the things."

And she pirouetted about the large room until her face glowed like a red, red rose between two monstrous, cream-colored silk balloons, meant for sleeves to the tight-fitting cutaway coat. A collar, somewhere about two yards in length across the shoulders, and a half-yard in width down the back, flapped wildly up and down and about her ears as she danced around, and her little sailor hat fell to the floor.

"Henny more horders, mum?" asked the serving-man, as he presented himself at the door of the room, wiping his perspiring face and breathing heavily.

"No. All right, James. Just leave it there in the corner of the hall."

"Yes, mum. It's a 'orse as won't run far w'out a rider. Mighty heavy-weight, though," he muttered, under his breath, "an' them stone steps are long uns."

"Now, is not that bike far better than the old-fashioned saddle-pony? It requires neither stable, hay nor grain. Oh! just the thing for the new woman!"

Ethel had sunk into a chair, breathless with the whirl of excitement which her friend had brought with her, her eyes expressing the struggle between envy and admiration which was fluttering in her little bosom.

"Now," cried Grace, "you must have a suit, just like mine."

"Oh, no," said Ethel with a sigh. "I cannot ride, and—really, I don't think a divided skirt would be becoming to such a little dot as I am. I think I must cling to my lawn and laces; and, after all, Grace, silken hose are more to my taste than leggings of stiff canvas or leather."

"Well, that is as one thinks. But I am afraid, Ethel dear, if you cling to such superannuated ideas, you will be left far in the rear of the advancing girls of the period. Ah! there's Raph."

Then, clapping her hands over her saucy lips, she said, with laughing eyes:

"No, no. I mean Raphael, of course. He thinks he is becoming too old and dignified to be called Raph. It was very well while he was yet a lad. O, I fear I shall never be able to say Raphael, without forgetting. Raph is forever on the end of my tongue."

Soon, Mr. Raphael Scorisss was announced, and as he stands bowing to the ladies, we will take a look at him. A young man of twenty; six feet in height; strongly built, and well proportioned. He gave promise of becoming quite corpulent as he advanced in life. His lips were a little too full, loose, and highly colored. He possessed a pair of very dark, penetrating, magnetic eyes, corresponding dark hair, cropped close to his head; rather prominent cheek-bones, and large, square jaws; a neck with a vestige of bull-dog about it; at least one could not look at it without the thought of such a beast entering one's mind; large bony hands, with the fingers so square and blunt at the tips, that one could imagine a carving-knife had been used to fashion them; hands so large and strong that their grip might be feared as one might the grip of a ferocious monster; and power—prodigious power—was written all over him. His forehead was more flat than full, the top of his head seemed to have been pressed downward; the back brain round and full, especially at the nape of the neck, where it bulged somewhat; but his birth and education had placed him among gentlemen, and his manners were those of a gentleman. Still it was curious to note the involuntary look of subdued fear which crept into Mrs. Alstead's eyes as he took her extended hand.

CHAPTER II.

The Woman Who Was, Is, and Ever Shall Be.

"I hope you find yourself quite well to-day, madam?" The voice was deep, full and sonorous.

"Quite well, I thank you, Mr. Scorisss."

"And, Miss Alstead? Ah! as sweet and beautiful as ever," he said, in a very low voice, as he bent over her hand.

Ethel's face paled and flushed alternately, and the little hand looked like a tremulous lily as it lay for a moment in his large palm.

Grace Scorisss became a little more sedate. Her buoyant spirits which, prior to his entrance, had been overflowing, now plashed more gently. As his glance wandered over his sister's attire, his dark eyes expressed disapprobation, but he said nothing. Mr. Scorisss proved to be a young man of few words, and conversation lagged. Presently James appeared. "Tommy has just brought the musical instruments," he said.

"Very well, James. Leave them upon the hall table." And James deposited upon the aforesaid table a violin and cornet.

Grace Scorisss and her brother Raphael had been invited to dine informally with the Alsteads, afterward a select party of young people were to spend the evening, and an impromptu concert was to be performed by Ethel, Grace and Raphael. It was now quite near the dinner hour.

"I hope Junie will not be late," said Ethel glancing at her mother. "She really ought to be here now."

"She will not be late, you may rest assured, unless she meets with an accident, or is taken suddenly ill," replied Mrs. Alstead.

"And her cousin?" asked Grace. "Will he accompany her?"

"He was included in the invitation, but could not be sure whether it would be possible for him to come, or not."

"Come, Grace," said Ethel, "we must make a little change in our dress. You really are not quite presentable in those leggings." And she laughed gaily.

The two girls hastened from the room. Grace paused in the hall, and going to the bicycle, she took from its receptacle a pair of dainty kids, together with an expensive collar of point lace. The girls ran, laughing, up the stairs to Ethel's room. Here Grace removed her leggings, and there appeared beneath them fine, black silk hose, tied with gay tassels of red. She exchanged her enormous sailor collar for the one of dainty lace. She rearranged the frizzes and coquettish tendrils of her dark hair; but the divided skirt must still hold its place, and the bands which confined each portion just below the knees were decorated with silver buckles.

"Gracie!" exclaimed Ethel impulsively, "you are the handsomest and most dashing girl I ever saw."

"Am I?" said Miss Scorisss, turning herself about before the large pier glass. "I am glad, for I mean to take the world by storm, sometime in the near future."

"And I," continued Ethel, as she sank into small sweet-nothings, "shall never accomplish anything of much importance."

"Why, you mean to marry, don't you?" asked Grace. "I really don't know," answered Ethel, whilst a vivid blush overspread her delicate face. "Perhaps no one will ever ask me."

"Well," said Grace, "if the man whom I shall love don't think fit to ask me, I shall ask him, that is all."

"O, Gracie! Gracie!" exclaimed Ethel, covering her face with her hands. "You ask a man to marry you?"

"Well, I should like to know why not? Have not I the same right to ask a man to marry me, as a man has to ask me to marry him? I should like to know wherein lies the difference? If a man were to love me, he would have a right to ask me to marry him. If I were to love a man, why have not I the same right? I tell you, Ethel, the world is progressing, and women are asserting themselves."

Ethel looked absolutely frightened, as she donned a dress of softest silk, abounding in rich lace trimmings. Ah, a queen rose and a modest violet side by side, they looked as they descended the stairs.

"Junie has come," said Ethel, as they approached the drawing-room. "Yes, and her cousin is with her. Don't you hear them talking?"

Grace and Ethel entered the room. A young lady and gentleman arose to meet them.

"Ah! Junie, you are just in time," said Ethel. "I am very glad not to have kept you waiting," answered Junie, as she took the two little flushed cheeks between her hands and kissed them. The action seemed to be somewhat like that of a mother who greets her darling child with kisses, after having been absent from it. And yet Junie was the youngest of the three girls, hardly passed her seventeenth year. Mrs. Alstead was reminded of a stately calla lily, bending downward to kiss the violet, and dropping fragrant sweets from her chalice.

Junie gave her hand to Grace, and her sweet eyes drooped beneath that young lady's flashing glance, which said, as plainly as a glance could, "War! war to the death!" and she thought: "You are, to me, like a coming event casting its shadow before. Your shadow is ever lying across my path." But her crimson lips simply spoke the common-place welcome used by polite society.

Was Junie handsome? Hardly. Not yet, at any rate. She was much taller than the average woman. Her form was too slight and undeveloped. Her head—too large; yet her every motion was a combination of grace and dignity not to be described; and if the word "heaven" had been written across her broad, high brow, in letters of glowing light, it could not have impressed the beholder more deeply than did that fair, white forehead itself.

The glance of her clear, dark blue eyes, was steady, yet not bold; and the long lashes had a trick of drooping over them, modestly.

Her companion was a young man of medium height, smooth and gentlemanly in manners, and as handsome as Apollo. Large, expressive, brown eyes; brown, curling hair; fresh complexion; extremely neat and fashionable in his attire, yet not a dude. He was a rising young actor, somewhere about twenty-three years of age, and his name was Arthur O'Donnell, a cousin on the mother's side, of Junie.

And while they are descending the stairs and taking their seats at the table, we will look at Junie again. Is she fashionably dressed? No; still, not entirely out of style. If one did not take particular notice, her costume would not attract special attention. One would not think about it at all. But as we wish to describe her minutely, we will look closely at her dress. The gown is of soft cashmere, fashioned in what we believe to be called the princess style—that is, sloped to fit the figure loosely; the sleeves, of the same material, moderately large enough so as to give perfect freedom of motion and still not to be entirely out of the prevailing fashion. A simple lace collar, confined by a pearl brooch, encircles the fair throat; the same kind of lace at the wrists. No corsets confine the supple waist, which is graceful, but not small; instead, a silken sash, shot with pale green, is folded in a wide band about the figure, fastened by a pearl buckle, the fringed ends of the scarf falling nearly to the feet. The dress and sash are dove-colored; no other color being visible except the dots of pale green in the sash. One pearl ring, together with a plain gold guard ring; some little drops of pearls in the small delicate ears. This jewelry, of course, proclaims her femininity.

There is a thoughtful paleness resting over the fair face, yet the cheeks are slightly flushed. Her hair is of a burnished brown, plainly coiled like a crown on the top of her head, a little pearl comb crowning the coil. She wears neither bangs nor frizzes, but two or three dainty curls will fall down over the fully developed and rounded forehead. Her smile is rare but very sweet, showing white, even teeth, lighting up her face like glorious sunshine.

CHAPTER III.

A Would-be President of the United States.

They were now seated at the table, and conversation became lively.

Raphael was at home from college vacation. His sister was making preparations to enter the annex for ladies, at the next commencement, and was all eagerness and excitement on the subject.

"A college education for girls, was something unheard-of in my day," said Mrs. Alstead, with a sigh.

"O, Mrs. Alstead," cried Grace, with animation. "Do allow Ethel to go."

"I shall not forbid it if she wishes to go. I shall allow her to choose for herself in this matter. She can remain at home with tutors, as we were accustomed to do in England, or go with you, Grace, just as she pleases."

O! Ethel! You will please to go with me, won't you, dear?"

"I have a horror of college," said Ethel. "Why should I study subjects that will never do me any good?"

"Why should they not do you good, puss?" asked Grace. "You ought to fit yourself to take some prominent position in the world. If you were to lose your fortune, as people are so likely to do here in America, and you were not fitted for something higher, you might be obliged, to become a serving-woman, governess, or even nursery maid. O, it is perfectly dreadful to think of!"

Tears started in Ethel's sweet eyes.

"But we shall not lose our fortune," she said. "Mamma says our money is too well invested for that."

"Well, such things often occur. You had better take my advice and enter the annex."

"But good tutors can teach me all that one could learn at college, could they not?"

"O, all that is musty and old-fashioned, now. Whether we lose our fortune or not, I shall, after leaving college, study law. I have my future all mapped out in my mind. I shall become a lawyer, and, by that time women will have the ballot; then I shall vote, and become a politician. When once women vote, they will soon become candidates for the presidency. Ah! I will stump the country for the presidency. Nothing short of that will satisfy my ambition. The very, very highest for me, or nothing."

Miss Scorisss had become so excited by the thought of becoming president of the United States that she had forgotten her table manners and was emphasizing what she said, by rapping the table smartly with the ends of the handles of her knife and fork. Her head was raised high in the air, and thrust on one side; her dark eyes flashing, her cheeks aglow.

Ethel gasped for breath. Mrs. Alstead looked at the young gentlemen present, with a frightened face and quaking eyes. Mr. O'Donnell laughed.

"When you run for president, Miss Scorisss," he said, "you will be sure of one vote at least; that is, providing I am alive and of the same mind."

Mr. Scorisss flushed as he glanced at his sister.

"Grace has become incorrigible," he said. "Who ever heard a young lady talk like that before? Is there a woman to-day fit to become president of the United States? The idea is too ridiculous and absurd for one even to think about!"

"Why ridiculous and absurd?" asked Grace. "Is not England ruled to-day by a woman? Did a better ruler ever exist? Have not nations and countries often been ruled by women? Is the United States so vastly superior to other countries? No, Master Raph, your sister would try to rule this nation better than it has ever been ruled."

Every person at the table laughed in concert at this speech.

"And you have the effrontery to say that a woman could take the place of a Washington, or a Lincoln?" said Raphael, with much displeasure.

"O, times will be changed," she said, archly. "When I am president of these United States I shall not be called upon to liberate slaves, or become a general in the army. But I believe I could do both, if it were needful."

Another laugh followed this assertion.

"It is bold and wicked for a girl of eighteen to talk in this style," said Raphael, more displeased than before.

"And why may I not talk thus?" she retorted. "Have I not heard you talk like this a thousand times? Really, you talk very little else."

It was Raphael's turn to quail and color slightly.

"A man is supposed to be privileged to think and talk thus," he answered. "Our college professors encourage it—in fact, they tell us that any one of us may become president of the United States."

"And do the professors of the annex tell the young ladies the same thing?" asked Grace.

"Of course not!" emphatically answered Raphael.

"I thought that colleges were open to women that they might stand an equal chance with men," said Grace, with a pout; "but I see it is not so. We are still expected to be your slaves; but while I live I will work for the enfranchisement of woman; moreover, I will be president of the United States, if I can."

O'Donnell applauded and looked the admiration he felt for this beautiful and courageous young girl.

Raphael settled into silence. Ethel looked timid and browbeaten. Junie had become very pale, and her eyes were glowing like twin stars. Her swaying figure had straightened itself until she seemed to tower above all the others in height; but as yet no word had escaped her lips.

"Junie, dear," asked Ethel, "are you going to college?"

"Mamma says I may go if I choose," answered Junie. "I am not decided in my own mind whether I wish to go or not."

"Much depends," said Grace, on the kind of business or profession you wish to follow after leaving the annex. If you desire to become a lawyer, doctor, teacher of science—and there are many other callings—you must have a college education. Have you decided what you would like to become in the future?"

"I would like to become a grand and noble woman," answered Junie; "one to help in bringing heaven and earth nearer together than they are at present. I would like to aid in elevating those of my own sex and—there was a little catch in her breath—"if it were possible, while here on earth, to become a guardian angel to all who are down-trodden or treated unjustly."

"All that sounds very fine," said Grace; but this world is made up of practicalities. In order to accomplish what you desire, you must enter some profession. Now you have as good a right to become a clergyman, or rather, a clergywoman, as any gentleman; but in order to become one of the clergy you must enter college and afterward study theology."

"I do not care to become a clergywoman."

O'Donnell laughed. "A clergywoman," he repeated. "The idea is too ridiculous."

"Well, you might do a great deal of good by becoming a doctor, or doctress," said Grace, with a mock bow toward O'Donnell.

"Do you think," asked Junie, "that clergymen have, as a rule, brought heaven and earth nearer together? All the preachers I have ever heard have represented heaven as being so far away that, according to astronomy, it would take an eternity to get there. I cannot understand how it is possible for theological students to agree with those who are studying astronomy and the exact sciences. If I became a doctress, I might be able to cure physical ailments; but could I cure the mind, the spirit, the soul? The trouble might all originate within the mind, soul or spirit. I think that nearly all diseases are the result of minds ill at ease; or, perhaps, through ignorance of natural laws; and as doctors are not supposed to cure the spirit, or the mind, I think I do not care to become a doctress."

"Well, why don't you study law, become a lawyer and at length a politician, and then run for the presidency—my opposing candidate, you know."

Junie looked thoughtful. "Lawyers are expected to uphold their clients whether guilty or not guilty. I could never plead the cause of a criminal—could not try to make black white, or white black. If I could always take the part of the innocent, it might do; but to stand up and try to convince a jury that my guilty client was as blameless as a new-born babe would be more than I could do; consequently, I cannot become a lawyer."

"But you might be a politician without becoming a

lawyer; and you certainly could not object to being put up as a candidate for the presidency."

"No, I think I would not object to becoming president if I were positively sure that I was the person of all others in the world best fitted to take the reins of government in my hands; but unless I did feel sure of this, I should positively decline being nominated as a candidate."

"Do you suppose that all men who have been president or candidates have been those of all the world best fitted for such a position? All that is nonsense! I tell you, Junie, he or she who is smart enough to win carries the day, and is smart enough to rule."

"I don't understand," said Junie, "why one man should rule other men, or why one woman should rule other men and women; but allowing that this is right, I think that the ruler of a nation should take the place of a wise parent—a father, or, if a woman, a mother—a kind and loving father or mother as the case might be—thinking of little else but the best welfare of his or her children—the nation; and before a man or woman is capable of being the father or mother of a nation, he or she should first be capable of being a father or mother to his or her children, within his or her household. If all fathers and mothers were wise enough to rule and properly instruct their own children, the nation would scarcely need a president, and clergymen, lawyers and doctors would be superfluous."

CHAPTER IV.

A Woman Asserts Herself.

All eyes were turned in astonishment upon Junie.

"Where, in heaven's name, do you get such strange ideas?" asked Grace.

"I don't know," replied Junie, "unless they come to me naturally."

"According to the ideas you have expressed," said Mrs. Alstead, "you think all women should marry."

"I think nature intended that all women should marry," answered Junie.

Raphael's face flushed a little at this. "I understand, by this, Miss Alstead, that you expect young ladies to accept the first gentleman who offers, simply for the sake of getting married, be cause as you contend, they ought."

Grace was becoming very severe. "For my part, I think that women should become entirely independent of marriage; and wholly independent of the opposite sex. If they cannot become lawyers, doctors, ministers, or presidents, let them become merchants, mechanics, farmers, clerks, bankers; let them fill any and every position which they are capable of filling; and I think they are as capable, or more so, than most men."

"Then what will become of the home-makers?" asked Junie.

"O, people needn't make such a fuss about homes!" answered Grace. "A fine, first-class hotel would suit me very well."

"But the world at large is not able to pay the prices at a grand hotel; and after all is said, such a life could never be a home life. Farmers certainly could not occupy them; and no hotel, be it ever so grand, is a fit place wherein to rear little children."

"Little children?" sneered Grace. "The idea that women should be obliged to rear families of little children has long been exploded."

O'Donnell laughed merrily. Raphael looked disgusted. Mrs. Alstead was pained. Ethel blushed furiously; but Junie's steady eyes never quailed. She smiled a little, her head became more erect than before, her brow a shade more thoughtful.

"If families of children are not reared," she said, "where will be the need of a president? I fear, Grace, unless such a regime you would stand unopposed, of becoming president of the United States."

"O," said Grace, "there are always plenty of wretched poor, ignorant people who invariably have large families of children; enough, at any rate, to keep the nation well supplied. Our best and most highly educated people rear but very few children, and thousands of refined American ladies rear none at all."

"According to that," said Junie, "poverty and ignorance must win the day. The world must go backward instead of onward. The few must rise on the down fall of the many. Grace," continued Junie, with great impressiveness, "your words have caused me to think more deeply than I ever thought before; and has really caused my mind to come to a decision, whether to enter college or not. I will not enter college. I will not become a lawyer, doctor, clergyman, farmer, mechanic or banker; but I will fit myself to become the worthy mother of a family of children, and the companion and faithful wife of a good man whom I sometime in the future may love and revere above all others. But he must be a good man—the new man, if you will—otherwise I shall remain single to the end of my earthly life."

"The new man! The new man!" cried Grace. "Yes; we must have the new man as well as the new woman. I agree with you there, Junie. But what shall the new man be like?"

Raphael's countenance fell. O'Donnell flushed slightly.

"Miss Alstead," he said, "let us hear your opinion on this all-important subject. What are your ideas concerning the new man and new woman?"

(To be continued.)

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There is only one way to wisdom, but a thousand ways to make a fool of one's self. It is not the desire for wisdom that springs eternal in the human breast.

The chief ingredients in the composition of those qualities that gain esteem and praise are good nature, truth, good sense and good breeding.

Mental power cannot be got from ill-fed brains.—Herbert Spencer.

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INTERVIEWS WITH SPIRITS.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Frank DeGross: Q. (1) What was the origin of the ancient mounds, stone structures, etc., which are found in South America?

(2) Were the Mound Builders the forefathers of the modern Indians?

(3) What was the age of the Mound Builders?

A. (1) Those who have studied the ruins in Bolivia arrive at the conclusion that they antedate the wonderful antiquities of the Incas of Peru. The stone blocks are cut with utmost care and precision and clamped together with bronze. The remains indicate a high civilization. The origin of the builders as well as of the Incas, is absolutely unknown.

The Mound Builders of North America, left remains of colossal proportions, and some of their earth work rivals the pyramids in herculean labor.

The character of all these remains is suggestive of a common origin of the peoples who produced them.

They remind of Egypt, yet they are not Egyptian. If spirit intelligence was allowed to write the volume of the history of these pre-historic races, it would refer them to the same origin as the Egyptian, but thrown off before the latter had taken on the characteristics which are distinct in their history; that is before the Egyptian people had entered Egypt and became Egyptian.

The struggles of this new world civilization; the conflict of races, especially with the Indian already in possession, would form strange and savage history.

The Mound Builders were not of the Indian race, and the age of their greatest works was at least 2,000 years ago. When they occupied this country, the mastodon was as plentiful in the marsh lands of Ohio, Indiana and Illinois, as the elephant now is in its native haunts.

E. A. Nash: Q. (1) What is Masonry?

(2) Why is the Catholic church opposed to it?

(3) Is the Catholic religion more closely allied to the Bible than the Protestant?

(4) Is a sensitive person more easily developed than one who is not?

A. (1) Masonry is of very ancient origin. Tradition nor history have anything to say with certainty of its beginning. The claim popularly entertained that it began with the erection of Solomon's Temple, has no foundation. That it descended from the "mysteries" has more support.

There is no doubt that it gives all that has descended to our time of the wonderful ceremonies which formed the religion of the ancient world.

The present name and ceremonies are of recent date, being no older than the beginning of the 18th century. It adopted the belief in liberty, equality and fraternity, which called out maledictions from the Pope. This doctrine increased the animosity of the Roman church ever felt to all secret societies, which has increased, for the church can tolerate no power which may in any way conflict with hers.

(2) The Catholic religion is more logically consistent than the Protestant. It says the Bible is an infinite, inspired revelation from an infinite God; such a revelation cannot be understood by finite beings, and hence the necessity of an inspired and anointed priesthood to stand between this infinite being and finite man, as interpreters. This is logical. The Protestants make the same claims for the Bible, but they say in the face of these claims, that finite man must interpret it, each for himself. This is illogical. The Catholic is assuredly the most consistent.

(3) Sensitiveness is the condition for mediumship, and when possessed is so much gained. Mediumship is simply its use.

Mrs. Alfred Bailey: Q. (1) The father of a friend promised to return and communicate with him, if possible. That was years ago and yet the promise has not been fulfilled. Why not?

(2) Is it right for a medium to receive pay for seances? Do they not ask a price for that which costs them nothing?

A. (1) Because he has never found conditions that would enable him to fulfill his promise. If this friend will form a circle and make it possible for his father to communicate his wishes will be answered.

(2) It is a mistake to suppose mediumship "costs nothing." It is the most costly faculty to vital force and energy. As for the pay the medium should receive, in one view communication with the spirit-world is priceless, and there can be no fixed valuation. On the other, the time of the medium should be paid for. Personally I have always been instructed, and have from the first held to the opinion that mediumship should not be sold like corn in the market, and that it was too sacred for barter.

W. H. Richardson: Q. How do you explain the fact that sometimes, a person passing utters a short sentence, not a word of which I distinctly understand, but after a few minutes the meaning comes to me, word by word, or like a flash?

The experience of this correspondent is not peculiar or unique, and it is not necessary to go beyond the mind itself for an explanation. All sounds striking the auditory nerves through the ear produce impressions on the brain. The mind may be preoccupied at the time and not recognize them, but they are nevertheless recorded and when the mind is no longer diverted, it takes cognition of them. It may do this, "word at a time," or "like a flash," according to the slowness or rapidity of its awakening.

Chas. Hoffman: Q. Why do not the spirits of murdered persons inform us as to who their murderers are, especially when the murderers can be easily found?

A. There are many and great difficulties in the way of such communications. Yet such have been given. However, until a spirit's testimony is accepted in courts of law, incriminating communications can not be safely received.

J. G. Leathers: Q. (1) What was the cause of the Ice Age?

(2) What is the meaning of telepathy?

A. (1) This question has been answered at length in a preceding number.

(2) Mind reading. It was coined or applied, by the London Psychic Research Society, and voluminous experiments made and recorded.

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MORE WONDERFUL THAN FICTION.

Experience in Spirit Photography and Spirit Painting.

Having traveled about the world considerably, I have seen many wonderful things in this age of marvelous achievements, but not so wonderful as the facts related in this short narrative. I have for eighteen years been an amateur photographer. I take special interest in whatever may pertain directly or remotely to this line of business. My natural disposition and training do not lead me to readily accept every new thing that may be presented, until I have demonstrated it to be a reality.

Desiring to try an experiment of impressing an image on a dry plate without the agency of light I bought a box containing a dozen 5x9 dry plates just as it came from the manufacturer, and in a dark room broke the seal and removed one plate, placing it in an empty box.

Having heard of the Bangs Sisters, as spirit artists, I, with the box in hand, called on them at their home, 654 West Adams street, Chicago. I told them I desired to try an experiment and requested the use of a dark closet for a few minutes. In this dark room I took the plate between two slates, wrapped these, also, in black paper so as to exclude all light, and then, in a large, well-lighted room, hung the slates on the gas fixture. I kept my eye constantly on the slates. In about five minutes I heard raps on the frame. During this time a message was written on another slate by a brother who had passed away in his youth. He said he had done the best he could with the plate, and told me to take it home and develop it. I then placed the plate, which had not been touched by the medium, again in the box and left for my home in a distant city. I there developed the plate in the usual way. It had not been exposed to the light nor been in a camera or near a lens. The plate contained the following message from my brother:

"Dear— Yes I have been with you much of late, inspiring you to be good to our mother, and helping you to understand the spiritual ways. This is a new experiment to me and if these lines are a success, we will then try to obtain a spirit likeness in the same manner." So much for a promise. On the 29th of November, 1897, I again visited the Bangs Sisters to see if my brother's promise would be fulfilled. I had with me two plates which I had placed in an ordinary plate-holder in my own dark room. I wrapped the plate-holder in a black shawl and laid it in my lap where it remained during my call. I had previously written to my spirit friends, one to my brother, after sealing them in an envelope, I placed this between two slates on the top of the table in broad daylight. After sealing the slates I discovered that I had dropped one of these letters. This I placed on top of the slates and placed another slate over it. By placing my ear on the slates I could hear the scratch of a pen. In about ten minutes I was told by the medium that the writing was finished. I then opened the slates and found not only the two letters, but also the one I put on top of the slates all in the sealed letter.

The three letters were all answered in ink, five pages in all, of well-written, well-voiced matter. Each of my letters had been fully answered. My brother in his letter stated that he had given me something on my plate which would surprise me and urged me to guard it against every ray of light, and also, from other forces until after it was developed, as it was very sensitive. I found on developing the plate that my brother's statement was true, as the picture finally developed, fairly flashing up when pouring on the developer. It proved to be not a negative as I had expected, but a positive, or transparency as it is usually called, and covered about one quarter of the plate in one corner. The subject was the head and bust of a beautiful young lady of intellectual face, illumined by the purity of a soul that looked out through eyes of a peculiar softness. The identity of the subject does not concern the public, but the facts regarding the method of obtaining the picture does. How was this remarkable feat accomplished? The method of procedure which I have carefully related convinced me that I had not been duped, that no trick had been played, but that the picture had been produced by some laws not known to photography.

Nearly a year passed before the facts above narrated occurred. On the 13th of September, 1898, I again being in Chicago on business, visited the Bangs Sisters for further experiments in the new photography. My brother wrote that conditions were not favorable for successful experiments with dry plates that day, but that he would give me a full-sized portrait on canvas. I gladly accepted his offer, with the distinct understanding that the picture was to be produced on top of the table, in the broad daylight and in my presence.

I took two ordinary canvases on stretchers 20 x 27 and placed them together on top of an ordinary plain table, and so arranged the table, having drawn down the window curtain to the top of the stretcher, that most of the light entering the room passed through the white canvas stretcher which leaned against the blind, I sat at the edge of the table, the two Bangs Sisters sitting near me. With watch in hand I watched developments narrowly. My brother had previously told me that the transparency would be duplicated. This was at my home, no one in Chicago having ever seen it. In just forty seconds I could see the faint shadows forming around the eyes, and in two minutes the full outline and most of the details of the head and bust were visible and continually growing stronger. I now discovered an imperfection on the canvas and asked permission to change it. Permission being granted, I substituted a new stretcher for the imperfect one. The picture was transferred to the new canvas in the twinkling of an eye. I now raised the curtain, threw open the blinds, and taking the two stretchers in my hands sat with my elbow on the table, watching the picture form and grow in detail before my own eyes, while the intense outside light streaming through the canvas rendered every line and detail distinctly visible. At the expiration of eight minutes I clearly recognized the features of the transparency I had at home, but I was critical and remarked that the face was somewhat narrower than the first picture. Instantly the work on the canvas disappeared and in about ten seconds, reappeared with the face a little broader. In just eleven minutes' time there was revealed a perfect life-size copy of the transparency, but in colors of exquisite tints and shades and most admirable technique. The picture was artistic in a high degree, revealing the same intellectual and moral strength and soulful expression shown in the transparency. I placed the picture in a chair and we all noticed that the shadows were being strengthened and minute details brought out while we were examining it. The flesh tints of the face and neck became more pronounced, in fact, the whole picture seemed to take on that finished and artistic look seen in the work of masters.

A gentleman unusually well qualified to judge pronounced it a very fine piece of artistic work and thought it might have taken several days to produce it, he knowing nothing of its origin.

Both of these pictures were represented as the work of spirit forces, and so far as I can see, the claim cannot be successfully disputed.

What lessons are taught by these hard facts? Simply that we are only on the threshold of knowledge, and that when we learn more about nature's laws much hidden knowledge will be revealed to those who will use it honestly.

Chicago, Ill.

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THE FRAUD QUESTION.

Truth or Death—One It Will Be in Due Time.

"Whoever knew Truth put to the worse, in a free and open encounter."—Milton.

It is easy enough for those who haven't a cent to their name, those who never could gain a surplus of money, to say just what they would do with it if they ever got a few thousand dollars. It is also easy for a poor fellow to find fault with a rich one, but would he do any different if he was in that rich man's place? In ninety-nine cases in a hundred, no.

The act of money-getting, like the act of finding fault, is born in the person, whether as an inheritance or governed by the planet under which the person was born, is yet a matter of speculation, but true to fact, all who have made the matter a study to any extent.

This desire for money will lead humanity to almost anything, and they need not be in desperate straits to inspire that desire, it is simply the inborn desire gone to seed, a hereditary greed cultivated, and with only a pretense against the cause of Spiritualism. In many instances, and a grand opening to fake under the cloak of our "religion" and make money easy, no wonder there are many and more being taught.

"Think of the preponderance of evidence against Spiritualism to-day, especially the physical phenomena, were all fake mediums to 'show their hands' and tell, and continue to tell what they have been doing and how they have been doing it for the past few years. It would make your hair stand straight up on your head. You would not believe it. It would make your heart come up in your throat."

I have not entered the ring; I never entered the ring, but I have been placed where these things have been before me constantly, and I know what I am talking about.

I had not been almost born a Spiritualist I would have doubts as to there being anything of truth in the whole thing. But my father was a medium, my sister was a good medium, I have been closely associated with genuine mediums, and although never practicing for money, I have ever been a medium and can have no doubt regarding the return of our friends who have passed from mortal view, when favorable opportunity is given them, providing they, too, have sufficiently developed to know how to manifest, and this, my knowledge is, it is what is more, it is a matter of fact, the fraudulent manifestations. The truth is sacred to my soul, and to see it trampled in the mire and slime of deception seems like an unpardonable outrage upon the sensitive ones whom we have missed from our mortal side; a dishonor and a worse disgrace than the other part of the act, that of obtruding money-making upon the public.

There is only a crime against man-made laws, to protect the possessors of money against wily schemers; to protect what the possessors often secured in a similar way; but to imitate those we love and have lost from earth; to place the foul lips of a faker to ours in imitation of the sacred dead (or risen one) as a tool of deception, is too low to admit of description.

I was a Spiritualist before the physical phenomena, aside from those raps, began, and therefore did not get my Spiritualism that way—am not dependent on that special phase for my enlightenment.

The physical phenomena does not create the fraud and deception which is in the fraud. There is much upon the rostrum and in private, partaking more of the psychic, that is rank fraud.

So many, upon reading such assertions as these, ask, "why does he not name them if he knows?" For two excellent reasons, and they may be made one in this manner: You must be prepared to receive and understand the truth and would resent it bitterly, to the secret amusement of every faker in the land. But the time must soon come for the mentioning of names in this connection, and with it will come bitter personal contests and many confessions, and when these come Spiritualism will totter like a reed shaken by the wind, like old age on the brink of the grave, but as long as there is truth within, around and about it, it will stand, and we must stand by that truth.

This is not fault-finding, it is only stating what all do know is true. I care less for how people act towards each other than I do for their criticisms upon the facts, and that is decidedly infinitesimal, but do not when the face of a man who has not shaved for three or four days is pressed to mine in representation of my mother or my sister, and I know it is none other than that of the medium; but to grab and hold him at that time, with a house full of close adherents, conspirators, in fact, at present, to agitate and growl with unequal chances against the grabber.

If there is any genuine physical manifestation, however, there is a way of finding it out without so much of these disgraceful seance-room brawls being enacted. It will cost something to do this sitting, not so much as dollars and cents, but it will cost the prejudice against the cause. But however that may be, let us have the truth and discard the false, even to the sacrifice of the half or ninety-nine one-hundredths of our boasted millions of Spiritualists. We had better have a few and know them true than to convert the whole world through fraud if fraud is all we have. The world is a great waste has been living upon fraud for thousands of years and we promise them Truth; now let us furnish it or cease promising.

Many of those converted by and through physical representations are ready to give up the whole of Spiritualism when they learn that these things they have seen, with their own eyes, of such marvellous character, were only tricks of legerdemain. In their mad rush for physical manifestations they have forgotten to look around them at the psychic or soul side, where evidence of a genuine nature is abundant and beautiful.

What we need is cool careful education regarding the various modes of imitation, so that the individual may be enabled to sift for himself and herself whenever they are called upon to attend any of the various performances.

In this the N. S. A. can do good work by and through its organized forces, in the way of "spotting" and recording the names of all who are doing for the more in this way than by tracing down individual moral characters, to place Spiritualism upon a higher standard of truth before the world, and far more than by all the Jubilees that could be maintained annually.

"Come, let us reason together," and look within for a time, and make the best of a bad matter, even at the risk of being tadpoled and maligned before the world. Let the N. S. A., under the

present or any other regime, take hold of the matter and push it along.

It is a deplorable fact that Spiritualists, in a measure, are to blame for much of the fraud we get along the line of our phenomena. That predominant desire for something "marvellous," a "test" has produced a competition among the mediums. The price set upon the greatest variety of "tests" and the deepest "marvels," has encouraged the ambition to make manifestations, to produce more than their mediumship was capable of, to outdo someone else and make their senses the greatest trial on for the curious and gain their custom and praise, and through this means the custom of their friends.

The avarice and lack of scruples on one hand, and pre-emptive thirst for the marvellous on the other, has made a splendid market for all kinds of phenomena and an easy manufacture of the facilities for producing the desired phases.

Merchants and manufacturers of prestidigitarian implements have so systematically manipulated their business as to acquaint themselves with the wants and desires of our media (fakers) and make the equipments accordingly, and they report that in certain lines they have a great trade and can get their own prices. They have the names of all the "mediums" (fakers) that run shows by the use of their furnishings. These consist of trumps, trick tables and rings, false faces, wigs, a very fine gauze, little capsules to produce etherialization, and many other devices, and are free to talk about and explain them, but the names of their patrons are dead secrets.

Many mediums(?) who are sworn-to by old Spiritualists as beyond suspicion, are to-day among the best paid of these institutions. To give the names would be to have them arrested, the gang broken up and their excellent paying business ruined.

Here we have an "endless chain" of a different kind. It is easy for them to go into court if they have to and join with their dupes in laudations of the "mediums;" this they seldom need to do as the dupes are always in evidence when they become martyrs or heroes to the cause of the "persecuted mediums."

Ninety-nine in a hundred of those who are faking for a living are not mediums, and in reality do not believe in Spiritualism. Those who have any mental power at all, and know from play these tricks, must expect to call down upon them the hand of justice sometime, either here or hereafter, and be made to suffer for this most damnable crime against right and truth and the sacred principle of spiritual communion.

This rehearsal of facts is now too glaring to be rebutted and too sublime to longer be neglected or slighted with a pool-pool of ignorance and disgust. This knowledge is at present going the rounds of the Spiritual press and the honest leaders in this cause in a subdued whisper. It is public property privately preserved, but it is about time to throw out a skirmish line and pickets, and to get our forces in position to meet the enemy.

An enemy in the ranks is more to be dreaded than those who set the face to face in battle, because of their knowledge of things; but if there is a truth behind it all, for the sake of that truth, for the sake of proving to the world that there is such a truth, for the world's sake, let us find that in our somewhere-rebush-bank and put it up somewhere—everywhere world and groping, blinded, anxious world, protect it, and nurture it, and make it of just what our friends over the way have designed—a beacon light.

Let this be the principal aim and object of every organization in the cause, from the N. S. A. down to the remotest auxiliary. If we are to have any creed to bind us let it be but "Truth, Honesty and Charity," and our watchword "Eternal Progress." Let us cease spending money foolishly toward attractions with popular opinion and attend to the charity side of Spiritualism. Let us teach the world to love us for our works of kindness and good to our fellow-men. Let us teach the curious searchers after the phenomena, the marvelous, that there is something more required than the pacification of morbid appetites, that there is a philosophy, that there is a literature from which much can be learned, and that there is a finer psychic force underlying all these phases that is sweet to possess, and how to possess it.

If we perish, something will rise up from our ashes, and carry forward the truth that will stand eternally, though man the mortal prove false and fall by the wayside, something will come and move on through all the ages of the future. If we lose all else and gain this one truth we have gained the best of life, for that we can take across with us through the shadowy pass of death, and between the life immortal and the mortal. All else must leave us at the grave.

DR. T. WILKINS.

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and we will try and make the price of treatment right to you. I enclose, please, that we do not wish to see you unless you are afflicted with your present trouble. Do not ask our opinion of the doctor or that, because we never express an opinion, nor have we any one connected with us that is allowed to speak of any one or even to express an opinion. We know some doctors do so, but we do not. The day of such prescriptions is past; drugs in large doses do not do more than to injure and enfeeble. We believe in the use of small and specific medication, but specific medication requires

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We desire to say that we have treated a great many cancer cases during the past year, and with the exception of one case, all have been cured, and this one left our treatment and placed himself under the care of others. We desire to inform all those who are suffering from cancer that we would like to have them write us. We use no knife, and the operation is considered almost painless. We have a hospital, or rather, another sanitarium in Boston, where we have the best of trained nurses. To kill and remove a cancer usually takes from two weeks to five weeks' time only. We also treat at our Boston sanitarium, tumors of all kinds, such as encysted tumors of the labia and fibrous tumors of the ovaries, indolent ulcers, etc. We would be pleased to have those suffering with such disease write for further information.

DR. C. E. WATKINS,
406 Mass. Avenue, Boston, Mass.

PASSED TO SPIRIT-LIFE.

(Contributors to the extent of ten lines only will be inserted free.)

Edwin Carter, of Medina, Mich., passed to spirit-life, October 20, 1898, at 71 years of age. In 1886 he was dangerously burned by an explosion of gas-oil; in 1888 he was stricken with paralysis, and despite the best medical skill he failed, until his spirit took flight to a brighter realm. The funeral was held at the family residence, and largely attended. Services by the writer, assisted by a minister of the village.

MRS. B. G. HOIG,
Morenci, Mich.

Passed to the higher life at his home, near Lawton, Mich., Oct. 22, 1898, William Warner, at the ripe old age of 84 years. He embraced the truths of Spiritualism eight years ago, which were a great comfort to him in his last days. He saw and communed with those who had gone before. He leaves a wife and four children who are comforted with the knowledge there is no death. Services conducted by Mrs. Marian Carpenter.

COR.

Passed to higher life, October 8, in Smithtown, Pa., Mrs. Paul Hough, aged 68 years. Mrs. Hough leaves a husband and large family of children to mourn her loss. Six sons acted as pallbearers for the deceased. The funeral was held at the Chestfield camp, and occupied the office of president since the death of Dr. Westfield.

Mrs. Parkinson was 75 years old, a wealthy farmer and upright citizen, which was attested by the large attendance at his funeral. A procession of vehicles two miles in length followed his remains to the grave where they were buried according to the rites of the Old Beliefs. Mrs. Prunty gave the funeral address at the house.

About three weeks before his demise, Mr. Parkinson fractured an ankle, but had improved so rapidly, was able to be about. He had been walking around the room, went up his stairs and down the side, threw up his hands and expired.

Mr. P. B. Millspaugh, Anderson, Ind., vice-president, will act as president of the Indiana Association of Spiritualists.

FLORA HARDIN,
Anderson, Ind.

"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, 480 pages. Price \$1. For sale at this office.

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"The Indelible of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25c. 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. With philosophy and romance are combined with the skill of a master mind. Price \$1.50. For sale at this office.

IMMUTABLE LAW.

A Philosophical Disquisition On the Subject.

To the Editor:—It seems to me that some persons would sooner try to establish the opinions than to promulgate the facts observed in nature. Whether they desire to possess the charm of pleasantness, rather than that of truthfulness, or whether it be their inability to perceive and comprehend, we are not at liberty to decide. Perusing a recent number of The Progressive Thinker, there fell to my notice an article headed "Immutable Law," and I can assure you it was exceedingly amusing, if not instructive.

The writer proceeds to give the definition of the term "immutable," as held by lexicographers, "which means unchangeable." So far we agree; but when he says that a thing must be unchangeable to be eternal I surely must dissent. And my reason for dissenting is based on the fact of the indestructibility of force and matter. Matter can be attenuated, but never annihilated; force can be utilized, but it is ever conserved. Hence force and matter, which are inseparable, do constantly change their relations to other things in the universe; nevertheless, they are eternal.

The greatest confusion arises from the lack of power to discriminate between the thing itself and the action of that thing. Hence, some make principle and Law synonymous. Therefore I will give my definitions of these terms:

Principle is that force in nature that causes elements to become composite, and to assume form and variety.

Law is the uniform action of principle. As an illustration, I shall use water. Under certain conditions, H₂O always forms water, the condition that governs the operation is the law, and it is immutable. Principle is the force that causes the union.

Axiom: Principle always acts the same when the conditions are equal.

In regard to the "beneficent design and purpose emanating from intelligence," I would say that all processes of nature tend in that direction. Principles working down through substance have ever remained the same, and have the appearance of being predetermined and possessing intelligence. And who will deny the wisdom displayed in all cosmic operations?

Following the inferences made from geological formations: Do we find the pieces preceding the water, or the herbage, and the vegetation and shrubs? Did the solidified ocean precede the rock structure, the nebulous or gaseous condition? I shall admit that this inherent force is not omnipotent, but is held in limitation, by the condition in which it is expressing itself, unable to transcend this condition until favorable circumstances or a formative condition has been evoked.

Our knowledge being only relative, why should we be so dogmatic as to deny consciousness and intelligence being co-related with all force and substance?

The same writer states: "All phenomena result from cosmic forces resident in insensate matter." I know not whether he belongs to that school of savants who hold that life-energy is the resultant of fossilized chemical combinations, and the organization of combined life. If he does, I should like to know why isomeric bodies manifest as they do? Do these cosmic forces, of which he has reference, differ in quality? If so, can he demonstrate it? If they are uniform, and upon analysis we learn that isomeric bodies are identical in composition, but differ in properties, I should still ask for a solution. Is it blind energy, or intelligent energy?

"Chaos oftentimes reigns in spots." With this sentiment I perfectly agree, although it is not broad enough, and I would say: Chaos always reigns in spots, and those spots are the blots upon the brain.

Man aptly says, when he does not understand, nature is blind and unintelligent, her forces are antagonistic, and chaos does reign. WM. R. FRIAS.

Philadelphia, Pa.

Spirit Picture in Oil.

Something over thirty years ago my wife, Jennie Gee, passed into spirit life. There was only one photograph of her ever taken, and that was lost shortly after her death. I have tried on various occasions to obtain a spirit picture of her, but did not succeed. Nearly twelve years ago the husband of a friend through a medium and promised me that I would obtain a painting of her through the mediumship of a young man. On the 12th of October of this year, Mr. George H. Brower, a young medium of this city, called at my office, and to my surprise asked me if I wanted a spirit picture. I told him certainly I did. In less than a week I was invited to his studio to see the painting.

To my great joy the principal picture I recognized as my wife, Jennie Gee, and a correct likeness. There was also upon the canvas an accurate picture of my daughter, Mollie. Dr. Spencer, my guide; Miss Hattie Rummage, who passed into spirit life from my house, and my Indian guide (Santagual), which was a representation of my own photograph. In the background, Egyptian guide. The artist above mentioned has never taken a lesson in painting in his life—all of his work coming through spirit guidance. This painting is at my office for inspection.

PROF. M. C. GEE,
Los Angeles, Cal.

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

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

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution, the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 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 historic 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.

INTEREST TO SPIRITUALISTS

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Calif., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you will help, will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

L. H. FRIEDMAN.

Dr. Louis H. Friedman, the Australian Healer, who is now in Chicago, is doing a great work in curing the afflicted in a wonderful manner. His address is 3152 Forest Avenue. He gives public exhibitions every Sunday afternoon and evening in the Masonic Home Temple, Forest Avenue and 51st street.

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

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

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fill the promise of its title. For sale at this office. Price 75 cents.

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

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

"Bible and Church Degradation." By Elizabeth Chad Station. Comprises three brief essays, on "The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Station's usual plain style. For sale at this office. Price 10 cents.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

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"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Wadburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"The Prophecy of Israel." By Prof. C. H. Cornhill of the University of Königsberg. A scholarly and appreciative historical review of the prophecies of Israel and their works. For sale at this office. Paper covers, 25c.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery and ability; showing what the church has and has not done for woman. It is full of information, and the subject should be read by every one. Price \$2, postpaid. "The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science, have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

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

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

"Mediumship and Its Development, and How to Memorize to Assist Development." By W. H. Black. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

People's Church. Services Sunday at 8 p. m., in Handel Building, room 518. All interested friends and Spiritualists invited. Mrs. M. E. Kratz, pastor.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Church of the Star of Truth, Wicker Park hall, No. 501 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritual Advancement Society, 274 Warren Avenue, near Robey street, holds services every Sunday evening at 7:45. Dr. Hasendever lectures and gives spirit messages.

The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 33d street, at 2:30 and 7:30 p. m.

The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cookey, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The First Society of Rosicrucians, J. C. T. Grumbine, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m.

Church of the Ministering Angels, 590 South Ashland avenue, corner 18th street. Services every Sunday evening at 7:30. Mrs. M. M. Sumner, pastor.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 3 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 408 Handel Hall, No. 40 Randolph street. Church services at 11:30.

The Christian Spiritual Society holds meetings in Hygela Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Band of Harmony, auxiliary to the Church of the Soul, meets at Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring lunches; supper at six o'clock. Tea and coffee served.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1539 Chicago street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

The Second Church of the Soul meets at Van Buren Opera House, corner of Madison street and California avenue, Sundays at 3 and 7:30 p. m. Good speakers, assisted by Mrs. Andrews, Mrs. Goble, Mr. Wilks and Mr. Shaffer, test mediums.

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

NOTICE TO THE SICK.

Dr. Watkins will on October 15, move to his new Boston office, 400 Massachusetts avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins' patients. Kindly remember the street and number, 400 Massachusetts avenue. Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Sir: I feel compelled to state that I am feeling as well as ever, and will need no more medicine. Please accept my thanks and gratitude for your valuable service. Respectfully, B. F. POOLE, Clinton, Iowa.

Dr. Peebles & Burroughs, Battle Creek, Mich. Dear Doctors:—I feel better now than I have in twenty years. Many thanks to you, kind doctors, you have been very kind to me. Respectfully, ELIZABETH WYCK, Seattle, Wn.

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Drs. Peebles & Burroughs

THE Successful Specialists



DR. J. A. BURROUGHS.

WHY WE SUCCEED.

Our entire time is given to our patients. We do not consider it fair to accept any case we cannot personally treat, and we find that our practice demands our best energies. Our medicines are manufactured for us; they are the purest that can be made, are mild and magnified. Our psychic treatment accomplishes wonders, and there has never been a firm of physicians who have been able to produce equal results. The voluntary statements of our patients prove this. The

Public Demand

Facts and Proof.

tangible proof of SUCCESS. A man may proclaim himself a great healer, a wonderful physician, but his claims will meet with derision unless supplemented by tangible proof, hence we submit the following

FACTS FROM OUR MAIL.

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

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NO. 468

AN AUTUMN BASKET OF CHOICE FRUIT

Adapted to Different Tastes and Mental Idiosyncrasies.
By Dr. J. M. Peebles.

GOD AND THE CONSTITUTION.

Of some 70,000,000 of people, less than 20,000,000 of them, so reported statistics say, are church-members. Therefore, courage, brothers, there's no danger of politically infecting any orthodox God into the Constitution. Saying nothing of the reported nine or eleven millions of Spiritualists, with the Unitarians, Universalists, Quakers, Shakers, Swedenborgians, with other religious, all of whom would oppose the God-in-the-Constitution business, there is no danger of any such movement proving successful. Bigots may plan, and religious sectarists may plot, but in a land where thought, speech, press, and platform are free, church pillars can force no chains, construct no pillories, nor successfully deal damnation round the land. And church and state in European countries—everywhere—must pale and fade away before the rising sun of progress.

CHAMELEON CATHOLICISM.

Some twenty years ago, when traveling among the old pre-historic mounds and pyramids of Mexico, Yucatan, and Nicaragua, I reached Progresso, the port of entry to Yucatan. It was about thirty-five miles to Merida, the capital. There was no railroad then, so I rode on a springless old wagon, drawn by two lean long-eared mules. Merida numbered some 40,000, and there was no Protestant church, no Liberal League, no Odd Fellows' lodge in the city. A little band of Free-Masons were compelled to secretly meet up in the second story of an old stone building, away from the fury of the Roman Catholic priests. These walked the streets in their canonical robes, with cocked-up three-cornered black hats upon their heads, and when people passed either then or the old cathedral, they were required to take off their hats in reverence to Romanism. Roman Catholicism in Yucatan, however, is very unlike Roman Catholicism in England or America. It is as strong as India rubber. It adapts itself to every color, class and clime. It is the religious chameleon of the centuries.

During our recent war with Spain, a telegram from Madrid to London, May 12, informed this city of cities that the proceeds of a great Sunday afternoon ball would be applied as helps to the Spanish army. It was a noble and Cuban patriots, who in turn were fighting and struggling for political freedom and self-government. This is Roman Catholic Christianity!

POVERTY OF THE POPE.

Snad, the Persian poet, honest and homeless, died at an extreme old age leaning against a tree that shaded a bubbling spring—but he lives on earth immortal. Homer, blind Homer, in his old age, begged his bread, and centuries after, nine cities claimed the honor of his birth. The greatest statesmen, philosophers, poets, and prophets of the world have—at least the majority of them—lived in poverty. While the Pope professed Vicegerent of the "Man of Sorrows," is reveling in the luxuries of a hundred millions.

The New York Sun says that Pope Leo has accumulated more wealth during his pontificate than any of his predecessors in the chair of St. Peter. Pius IX. collected \$10,000,000, and that was looked upon as a large sum. But Leo is said to have acquired twice as much for the Vatican. The greater part of the money is said to be deposited in the Bank of England, and the remainder rests in various other European banks. It is said that the Holy See is now free from debt, the few obligations remaining at the death of Pius IX. having been settled by Leo. The annual budget of the Vatican is said to show a yearly surplus.

How much of the money collected by Leo XIII. was given to him for his personal benefit and how much for the Holy See is not known. The value of personal presents made to him since he came to the papal throne is said, however, to exceed \$10,000,000, and the objects are so numerous that the collection worthy to be placed in a museum. Pius IX. received possibly as many, but he is said to have given them away as rapidly as he received them, and for that reason he never accumulated as many as are owned by Leo XIII., who has kept all his.

Some idea of the value of them may be gathered from the fact that President Kruger gave him a diamond worth \$4,000,000. Such gifts are of course rare. But his collection contains 28 tiaras of gold set with all kinds of precious stones, 319 crosses of gold ornamented in the same way, and 1,200 chalices in gold and silver, engraved and ornamented with precious stones. Of the 31 valuable rings that he owns the Sultan gave him one that cost \$100,000. He has 160 pastoral staffs of gold set with stones, and 884 ostensoria for the exposition of the sacrament. Seven statues in gold and silver are part of his possessions. In addition to more than 1,000 other objects of great and artistic value. The Kruger diamond is said to be the largest in the world. Think of it! Leo XIII. worth millions, and yet the scriptures say it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.

FREE-MASONRY AND ROMAN CATHOLICISM.

This word-wide institution, "Free-masonry," proclaims that its cornerstone is the Great Architect of the universe. Being a Knight Templar myself, I positively affirm that it imposes no limits upon the free search for truth, and that it demands tolerance for all. Its doors are open to men of every creed, race, nationality. In Turkey I met with Masonic Shlehs. Masonry forbids in its meetings all political, religious, provincial and party discussions. It combats bigotry and ignorance to every form, and historically speak-

ing, it is a school for mutual instruction. It says to all companions, "Obey the laws of the country, live honorably, practice justice, love your neighbor and labor for the welfare of humanity, and yet, Roman Catholic Jesuits pronounce Masonry 'the most immoral, atheistic and devilish.' Now then, soberly compare the principles of Freemasonry with the scheming, hypocrites of the Catholic Jesuits as described in a late 'Harbinger of Light.' This reliable journal says:

"Turn to the Secreta Monita Societatis Jesu, of which Signor Atholus publishes the original Latin on one page, and an Italian translation on the opposite one, and the impartial reader will be startled by the vulpine craft, the gross cupidity, the unscrupulous audacity, and the barefaced selfishness manifested in these subtle and secret instructions. One chapter is thus entitled: 'How to court the society of rich widows.' And the next: 'How to take care of widows and to dispose of the property they possess.'"

"For the first of these purposes," we are told, "the Fathers selected should be of a ripe age, a fresh complexion and pleasant conversation." And then follow the most minute instructions how to wheedle widows out of all their money, jewelry and estates. They should be often visited, it seems, and amused and cultivated with jocund discourses and spiritual narratives, and even with facetious stories, according to the humor and inclination of each. Presently these 'secret instructions' begin to 'talk business' in this matter of fact way: 'To induce a widow to bequeath all she possesses in favor of our society, there should be set before her the perfection of the condition of holy men who, having abandoned the world and their relations, and having renounced the whole of their property have served God with great resignation and much joyfulness of mind.'"

Signor Atholus suggests that Paul must have had a prophetic eye on the Jesuits, and he might have added, an enthusiastic sectarism, when he wrote thus to Timothy: 'For of this sort are they which creep into houses and lead captive silly women.' Equally applicable is the stern denunciation of one who was greater than Paul 'Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation.'"

LECTURING IN STURGIS.

Last Sunday I lectured again in the brick-church edifice of the Sturgis Spiritualists that I dedicated over forty years ago, and stopping with one of the old Spiritualists, I chanced to see on the stand the biography of A. B. Whiting, a neatly bound volume of some three hundred pages. This book would be a mine of gold to any Spiritualist, and a treasure to any seeker after truth. It is a record of his seventy years' residence in Battle Creek, lecturing to the first free church, composed of Spiritualists, Quakers, Unitarians, and Free-thinkers, my nearest lecture-neighbor was the able and noble-souled A. B. Whiting, of Albion, Mich. We were often together. He was an excellent debater, quite a poet, a fine musician, and a trance speaker, excelling in improvisations. His early conversion to Spiritualism partook of what would be called the miraculous. He was both at times clairaudient and clairvoyant. Of a frail physical organization, his spirit-guides gave him strength, and often saved his life.

OLD MAN OF THE MOUNTAIN.

Mr. Whiting's entrancing and poetic guide was an Italian named Parina; but another strange, yet marvelously brilliant spirit, eccentric and prophetic, used to accompany and control him on grand occasions. He went by the name of "The Old Man of the Mountain." He did not care to emblazon his Egyptian name to the world. Spirits that do this are generally deceptive diabolic demons. They like to furnish food for the gullible.

This "Old Man" was born in Egypt, educated in Persia in the learning of the Magi, and versed in the mysteries of spirit communion. He lived on earth in the twelfth century. The church pronounced him a magician, and he was once imprisoned in Rome for dealing in magic. He spoke and wrote Persian, Arabic, Greek, Latin, and the old French and English rather imperfectly, with a deep guttural accent. He lived to 120 years old. He once said to me: "I can read the past, and foresee much of the future. I forecast the future much as you would calculate and solve a mathematical problem. I do not claim," he said, "infallibility. An error may occur in the figures of the most practiced mathematician; but I never say anything of which I am not certain that it will occur. His prophecies in advance case several times proved perfectly correct. Prophecy is simply the tracing of acting causes to their legitimate effects. It is natural with those who are versed in the laws of causation."

GOING OUT OF HIS BODY.

Occasionally Mr. Whiting would go into the unconscious trance state, becoming as rigid, almost, as a corpse; and then leaving his body, would traverse, accompanied by his spirit guides, the spirit spaces of infinity. He used to say: "I was then a spirit—an immortal being. I could see my body as it lay upon the bed, cold and seemingly lifeless." Upon one of these occasions he said: "When in spirit life I thought of my mother and sister dependent upon me, and of their deep sorrow if they should hear of my departure. The spirits around me were conversing together. Some said, 'Let him starve with us.' Others said, 'No—Let him go back to earth and fulfill his destiny.' Then my guardian spirit said, 'He must return to earth.' I recognized among those around the tall Indian

chief, one of the first four spirits that ever appeared to me, and others whom I knew. But soon one approached whom I had never seen—a man of most venerable and majestic aspect. He was attended by a numerous company of spirits, and eagerly greeted, as if expected, with the request, 'Add us to restore to earth this wandering mortal.' I saw a golden yellow light fall upon my dead body, and I knew no more until I awoke in the form. Though I had previously been ill, I arose and told the astonished friends that I was going home. They said I could not live to get there. The Old Man of the Mountain said he would attend to that, and I reached home safely."

Many of the older Spiritualists of the New England States will remember Mr. Whiting's lectures in the Melancon Hall, Boston, and especially the ones that Prof. Pelton, Harvard College, attended. Mr. Whiting's improvisation upon "Belshazzar's Feast," a subject given him by the committee investigating Spiritualism, astonished Prof. Pelton and others. The improvisation occupied nearly a quarter of an hour. Quite a discussion followed between Dr. Gardner and Prof. Pelton, the latter concluding that the subject was too amazing. Prof. Pelton, the physiologist, whom I saw with Moses Hull at Andersonville, Ind., last year, at the anti-Spiritualist Convention, was at this time in Boston, and took a hand in the evening's discussions. He was, of course, then, as now, bitterly opposed to Spiritualism. Mr. Whiting lectured and improvised all through the evening, from Louisville to the South to Boston in the East, where he was eagerly sought for and highly appreciated by the more thoughtful and philosophical class of Spiritualists. He was among the faithful pioneers of the past.

A DISAGREEABLE FALL.

Mrs. B.—and others in Sturgis told me of an incident that happened at Sturgis Sunday meeting, some twenty years ago, that was more sad and grotesque than amusing. Prof. Pelton, the physiologist, whom I saw with Moses Hull at Andersonville, Ind., last year, at the anti-Spiritualist Convention, was at this time in Boston, and took a hand in the evening's discussions. He was, of course, then, as now, bitterly opposed to Spiritualism. Mr. Whiting lectured and improvised all through the evening, from Louisville to the South to Boston in the East, where he was eagerly sought for and highly appreciated by the more thoughtful and philosophical class of Spiritualists. He was among the faithful pioneers of the past.

LECTURING WITH THE BACK TO THE AUDIENCE.

In this same Sturgis, nearly thirty years ago, there came a youthful Spiritualist lecturer and medium, Mr. Dinkelspiel, a dark-complexioned young lawyer of Jewish birth, from Louisville, Ky. This was then the home of Mrs. Hollis, a very noted medium and an excellent woman. The spirits talked readily in the presence of Mr. Dinkelspiel, and they also sang audibly. He certainly had magnificent gifts. After one of my lectures in Sturgis I invited Mr. Dinkelspiel to come onto the platform and submit to entrancement for a short address. He so did, and the controlling intelligence, seemingly taking no notice of time, or space, or brick wall, went on lecturing and turning around, or turning his medium round, until his back was squarely to the audience, and he was, or seemingly, as eloquently talking straight to the church wall. Rising, I stepped forward upon the platform and gently turned him around. Being magnetically wound up, my presence did not seem to disturb him in the least. He kept right on, and until the people were well wakened out, several leaving. The scene was infinitely more trying than instructive. Inquiring of this entrancing spirit about this afterwards, he deliberately said that he was "conscious of no church walls. It was all spirit space to him; and then there were hundreds of spirits out of his body present, he said, to one in the body, and the mediums back to those in the body and the body, too, his face, though seemingly turned to the wall, was facing thousands of spiritual beings, some of whom were listening, some were commenting upon the address, and others were studying the laws of psychic control. What relief of us may be as yet upon the threshold of spiritualism. The word embraces everything that is true.

ANCIENT LITERATURE AND EVIL SPIRITS.

In my opinion, two-thirds of the agnostics, materialists, and phenomena-hunting Spiritualists of America are not only blind in the results of psychic research, but are utterly unacquainted with the last twenty-five years' discoveries in Egypt, Babylonia, Assyria, and other Oriental lands; and so, they keep on thrashing over the old straw-heaps collected by Dupuis, Higgins, Robert Taylor, and several lesser lights. Later writers upon these subjects are little more than plagiarists, and yet, generally graceless enough to give no credit.

The literature and Assyrian libraries of tablets are simply marvelous. One of the principal libraries for several dynasties was at ancient Nineveh, and the monarch who most cultivated literature was Assurbanipal, the Sardanapalus of the Greeks. The tablets that most interested me in the British Museum last July, were those relating to charms, spells, atmospheric demons,

evil spirits, and how to expel them. For instance: Here was an Assyrian youth under the "spell of evil spirits." He alternately laughed, wept, prophesied, and gave warnings. "And Merodach, one of the gods, seeing him, went to the god Ea, his spirit father, and inquired how to cure him. Ea, the god of Wisdom, in answer related the ceremonies and incantations for effecting his recovery," and these are recorded on the tablet for the benefit of the so-troubled in after times. Some of the advice, relating to gods, demons, and sacred lotions, inscribed upon these tablets, would not be inappropriate to-day in the purification of consecrated buildings—the burning of disinfecting incense, and various other preparatory practices for a high order of mediumship which was in the past, and is to-day, the open door between this and the invisible worlds of immensity.

DESTROYING PERSONALITIES.

Themselves being judges, boys know more at sixteen than they ever do afterwards. Colleagues, like bumble-bees, are biggest when they first hatch, overburdened with sophomore lore and wisdom, which, in a very short time, is almost painful. It has become a fad with many Americans, and some Spiritualists, to either deny, or to question the wisdom, the architecture, the poetry, the sculpture, and the lately discovered manuscripts of antiquity.

".....And still the wonder grew How such small heads could carry all they knew."

I have a letter from an old acquaintance—a pioneer Spiritualist, who says squarely that "Shakespeare must go." Lord Bacon wrote, so he insists, the Shakespearean plays and sonnets. I am rather inclined to this opinion myself. Still, an open to further evidence. Corresponding with a Harvard book-worm friend, sympathizing with the Baconian theory, he informs me that there doubtless was a man called "Shakespeare" living in the fourteenth century, from which "the Shakespearean myth" was probably manufactured. "These impish plays and sonnets, Shakespeare might just as well be pronounced a myth, and done with it. Who next is to be snuffed out? And when will this ghoulish rubbing of personalities cease?"

REFUSED TO PRAY.

At the Lily Dale Camp-Meeting, I had the pleasure of meeting my old friend, Dr. O. J. Willard, Mayville, N. Y., and the meeting revived among other reminiscences the fact of my lecturing in this town some twenty-five or more years ago, and being introduced in the afternoon by Dr. Willard to the Baptist and Methodist preachers. Our conversation upon the progress of the age and the progress of the times was interesting and inspiring, and they promised to attend my evening meeting and open the same with prayer. It was a solemn promise, and yet they failed to put in an appearance. Think of it—preachers breaking their promises, preachers refusing to pray. It reminded me of the old hymn with these two lines:

"Great God on what a slender thread Hang everlasting things."

If those prayers had been prayed according to promise, some soul upon orthodox grounds might have been saved. The prayers of war times always came true. During our late war with Spain our chaplains prayed for their side, and the Spaniards prayed to God for victories on their side, and all their prayers did not amount to a "hill of beans." True prayer is aspiration, an uplifting and an outgoing of the soul's emotions towards the good, the beautiful and the true. It is well and wise to pray to ministering spirits and angels, and to lift our thoughts in gratitude to the infinite life and light of the universe. There are men, I am told, who never pray—and I am certain that there are pigs who, while feasting upon acorns, never look up to the oak from whence they drop. Neither thankfulness, gratitude or aspiration should be expected for dwellers in the swine kingdom of creation.

MRS. E. W. WALLIS.

This lady, recently from London, has of late given several lectures upon Spiritualism in Battle Creek, Mich. This was my residence for seven years between thirty and forty years ago. Then, under the name of the First Free Church, there was a large and flourishing society of Spiritualists, with quite a smattering of Unitarians, Universalists, Quakers, and Free-thinkers. There was also a fine progressive lyceum. The lyceum expired long ago. Spiritualists now have nominally two societies in this city, but no regular Sunday lectures. The causes are inharmonious, jealousies, indifference, lack of energy, and want of finances, and more than all the need of a thorough-working organization of noble non-jalous, zealous, self-sacrificing souls. The most of the old Spiritualists have passed on to the higher life. Their children usually attend the liberal Congregational church in this city. It is best that these facts be put on record. And yet, there were never so many Spiritualists in this Battle-Creek-City, of some 20,000, as there are to-day. But they always had a missionary-gatherer, a shepherd or a shepherdess. In other words, a regular speaker, a choir of fine singers, a lyceum, and a living, burning, enthusiasm for the upbuilding of the truth.

ANNIHILATIONISTS.

Why, oh, ruthless annihilator, do you seek to annihilate, why thoughtlessly deny, why hate the ancient past? Do we love the sunshine any less because it illumined Plato's villa, or shed its shimmering beams upon the Grecian Chitro's rose-garden? Are the crystal waters that quenched the thirst of the Persian poet, Sordani, any less cooling to-day than they were some two thousand years ago? Is it not true that truths like Nature's laws are unchangeable? They are never old—they are never new, only in our conception. Is it not wise then to retain the good and the true of the past while we reach out and upward for still higher, grander truths that brighten the present? I sorrow for those materialistic agnostics

and spiritualists who believe in six or seven unidentified spirits, and daily want a new test to keep a thousand old tests alive. Coolly surveying the materialistic field abounding in thistles and mental icebergs, I confess to a sort of dignified contempt for the pert, flip-pant and irrelevant young-American spirit that substitutes falsehood for truth—sophistry for logic—myth for personality, and assertions for arguments—a spirit that mocks all religious convictions because "old," and rudely tramples upon everything that antiquity holds sacred. Shame upon the Arab that ruthlessly smites the cylinder and the tablet records of Babylonia and ancient Assyria—shame upon the nineteenth-century lad that splits into his aged mother's face—shame upon these mushroom juveniles that scoff at their fathers and at the wise and ethical teachings of their venerable grand-sires—shame upon these university youngsters that sneeringly pull the beards of Paul and Plotinus, and the Grecian Socrates—and shame upon these coarse, uneducated, ill-bred, atheistic scoffers that delight to squirt American tobacco-juice upon the tombs of the old prophets and the still older pyramids of Egypt, and all—in the name of "Progress." Josephus and Chamael have been relegated into the myth-forest of non-existence, and now Joan of Arc and Shakespeare are hanging on the flimsy edge of annihilation, ready to be dropped into the thoughtless, speechless, hopeless, resurrectionless realm of myth—who next?

LIFE A RICH BLESSING.

Life at best is a struggle, and it is grand to struggle for the right. It develops genuine grit, and grit is a guiding star that points to victory. It is a misfortune to be born of wealthy parents or to inherit a fortune. My father, an honest, good-hearted man, captain of the militia in southern Vermont, was in my earlier life an impecunious. The old homestead was sold on a mortgage. Poverty stared the family in the face. Looking back, I consider it really fortunate that I was born, cradled and grew up in poverty. While not yet sixteen, I taught a district school, helping my parents financially. A little later I worked in hay-fields and harvest-fields for finances to attend Oxford Academy, N. Y., which recently celebrated its centennial. It was and is most blessed to work. True labor is prayer. I labored, struggled and have continued to struggle, contented ever since the fight, and I enjoy fighting—fighting with thought, and pen, and tongue, for the right, for the true and for every great social and moral reform. A street drunkard I will lift up and support and save; but a newspaper blackguard I will not notice. There are men so slanderous, so vile and unprincipled that their praises, their ill-earned honors, while selfishly relieving them of internal filth, harm none but themselves. To let them alone, entirely alone, is even then, honoring them beyond their deserts. As long as one is personally conscious of right doing, let tattling tongues wag and pens spill their ink in malicious slanders. My journey on happy as an English hawk.

In traveling the wide world around several times, I have scented more roses than thistle-blossoms, I have seen a thousand smiles for a single tear, and have heard ten thousand merry peals of laughter for a single groan. Life is a pilgrimage. The world is beautiful. It is grand to live, and life upon the whole is a summer garden of flowers with just sufficient weeds to make the contrast the more prominent. Life is a poem with just enough diversified punctuation points to improve the rhythm—life is a magnificent picture with just enough shadows in the background to make the artistic points, lines and shadings, the more perfect. Oh, it is grand to live! For life is a fadeless star—a ray from the infinite sun—a spark from the infinite fire—a drop from the infinite fountain of consciousness, love and wisdom; and, what is more, it is immortal—immortal!

J. M. PEEBLES, M. D.

Battle Creek, Mich.

AN AMERICAN SONG.

What song shall America sing,
Of our hero of the elder world,
Whose banner defied tyrant king,
Whose banner defied tyrant king,
A song for the brave and the free,
No echo of antique rhyme,
But a shout of hope for the day to be,
In the light of the coming time.
From the dark lowlands of the past,
Swelling loud o'er the victims' cries,
The hero's shout sweeps up the blast
Where wounded freedom dies.
The drum's dull beat and the trumpet's blare
From the far-off years are heard,
But the pean of kings is man's despair
And the hope of the world deferred.

"Tis the song of the free we sing;
Of the good time not yet born,
Where each man of himself is king,
Of a day whose gladness is morn,
And a fair sky overhead;
When those who are saddest shall find life sweet,
And no one shall hunger for bread.
Sing then our American song!
'Tis no boast of a triumph won
At the price of another man's wrong,
Or of foul deeds cruelly done.
We fight for the wide world's right,
To enlarge life's scope and plan,
To flood the earth over with hope and light.
To build up the kingdom of Man!
—M. J. Savage in New York Tribune.

Ornamentations external denote the degree of taste, but to the soul the good thoughts and motives are the bright, sparkling gems of eternal light. Excessive selfishness is a hateful principle, and perhaps it is better to be too generous or benevolent than too selfish or greedy. To understand the laws of spirit control is to become proof against the low and the vicious from that realm.

SLATE-WRITING.

Some Extraordinary Manifestations.

A REPLY TO AN ATTACK IN THE SCIENTIFIC AMERICAN.

To the Editor:—It seems very strange to me that the religious world, the skeptic world and the so-called scientific world, as well as all of the fanatics in all of those make such desperate efforts to keep from believing the truth, and also write and speak so many falsehoods to prevent others from investigating to learn the truth of spirit return.

I was amused as well as disgusted with the pusillanimous spirit exhibited in some articles published in the Scientific American of October 8, 15, 22 and 29, 1898. The writer of those articles either maliciously lied or was too ignorant of what he wrote to be worthy of credence. The writer, who signs his name as W. E. Robinson, in each of said articles claims to tell how independent slate-writing is produced.

First, he tells us it is produced by a "flap dropped on the slates with writing on it." Then by a "slit covering which is withdrawn." Then by "putting a large-mouthed bottle which is run over the slates, which has the message protruding from its mouth, and by heat it writes." Next by a "small piece of paper in a thimble on the finger under the slate," then by a "small piece of pencil protruding from under court-plaster on the medium's finger," and lastly by "iron filings attached to a piece of chalk put between the slates, which, when rolled around, produces scratching," which he claims is hardly recognizable as writing.

He has several other processes equally as preposterous, which I will not stop to mention. I would advise every Spiritualist that can get to the Scientific American of those numbers and read for themselves, if for no other purpose than to show the character of the stuff that is printed in the columns of this so-called scientific paper.

Now this man Robinson has evidently been visiting and studying fakery for the purpose of deceiving. He does not know enough, or is too dishonest to admit that there ever was any genuine independent spiritual slate-writing. What would Mr. Robinson think to go to a medium he did not know, and who did not know him, and he would prepare his own slates, and would hang one upon a stand, and would place his head, and put another pair under their feet, and hold another pair in the hands of himself and the medium, with the pair under both their feet, and in just one minute and a half one of each pair of slates was written on, a portrait on each, and the one on the chandelier the picture was exceptionally fine and lifelike, and was a perfect picture of my then living wife's brother. The writing was in three or four different colors, and the slates written over the entire surface. I had equally as good with Mr. Cole, now of Detroit, Michigan. The slates were entirely new, and under my control all of the time, and under my feet, and in twenty minutes the two slates were written all over, and on all sides each message with different colors and a picture of my old mother, a daughter that had passed over some years ago, and my Indian guide, "Big Thunder," and two portraits, one of my wife's former husband and one of a son that had passed on. Those messages were in red, white, black and green colors, all on a beautiful October afternoon.

I had the same experience with Dr. W. A. Mansfield. None of those mediums knew me or mine, and could not have drawn the writing or made the pictures if they had tried. Dr. Mansfield's messages were from my old father, who had been over more than thirty years, and was in all the colors of the rainbow, and in my father's own handwriting, also, one from my daughter in her own handwriting, and their names both signed in full. Dr. Mansfield had never seen me before and did not know my name until after the work was done.

Come, my religious, scientific, skeptical and fanatical friend, let us be honest. Do not blaken your own spiritual existence to defame the medium or belite the phenomena of Spiritualism. It will do you no good to kick against the pricks. It is too late to deny spiritual phenomena. Let us all join in eliminating fakery and frauds and advancing the truth of this the only intelligent road to future life. I have all sides of the phenomena of Spiritualism, as they were written, and Mr. Robinson, of this so-called scientific paper, can see them, or any one else that desires. Mr. Editor, I write this in the interest of truth and right.

J. M. KENNEDY.

Marysville, Ohio.

AUTUMN.

Autumn leaves are falling
Around us, brown and sere;
Moaning winds are calling
In tones most sad and drear.
Bright Summer's death lamenting:
Its vanished light and shade;
Our spirits discontenting—
So swift the roses fade.
In the woods there rests a stillness;
Lone and weird the silence seems;
Now and then within the dimness,
A flickering ray of sunshine gleams.
Autumn days bring forth a sadness,
Which by contrast greater seems,
After Summer days of gladness,
Spent in idleness and dreams.
But the Autumn has its charms,
Though colder grows the sun's bright rays,
Till winter clasps her in his arms,
And then farewell to Autumn days.
—MRS. E. J. BUCHANAN.

The ethically sublime side of Spiritualism is governed by the measure of success attending its grappling with the profundities of psychic nature.

STRANGE CONFESSION.

Revealing the True Inwardness of Christian Sentiment.

In the year 1890 the General Conference of the E. B. Church South, was held in St. Louis, with Bishop Keener, of Louisiana, presiding, and four hundred ministers in attendance. The devout bishop, bidding the assembly arise opened conference by giving out that old-time hymn, two lines of which run as follows:

"Proue to wander—Lord I feel it;
Proue to leave the God I love!"

And these lines were sung by the assembled delegates with great zeal and earnest pathos. This fact proved that the Lord they so tenderly loved was not a drawing card, and that they were anxious to cut his acquaintance. It must be remembered that these four hundred preachers were under stupendous and stern obligations to him whom they expressed themselves as anxious to leave. Through the sin of Adam they were all innately vile, convicts already condemned and sentenced to hell, and their Lord had interceded for them, secured a stay of their sentence, cleansed them with his atoning blood, and yet the recipients of all these favors confessed in concert that they were prone to give their "living being factor" the G. B. Imagine the feelings of the Lord when he looked askance from his great white throne down on these four hundred ordained preachers in conference.

And there saw them arise and freely declare,
That they were prone to wander—the Devil knows where,
And turn their faces from Eden above,
Forsaking the Lord they professed so to love.

We would think that such an open insult would be too much for even a long-suffering Jesus to tolerate without protest, but then Jesus—poor fellow—always was unlucky in choosing his associates. His twelve disciples enlisted in his service because he promised to make them "fishers of men" and that in his kingdom soon to be established on earth they were to "sit on twelve thrones judging the twelve tribes of Israel," but when the tide of fortune turned against their master and he was arrested for aspiring to kingship in a Roman province, not one out of the twelve maintained allegiance to him, but all proved themselves "prone to wander" and forsake him, and their indecent haste to desert and leave him to his sad and untoward fate, marks them as a set of perfidious, unprincipled scoundrels. To show their true ilk and utter disregard for all that is just and noble in the human character, Peter, the chief disciple, who had been entrusted with the keys of heaven, when accused of being one of Christ's associates, declared positively that he never knew "the man," and confirmed this cruel lie by an oath; swore to it!

The history of the Christian clergy, ancient or modern, proves them "prone to wander," and that they are also "prone" to indulge in unholly dalliance with the wayward in the paths of sin; but the above is the first instance where they in conference assembled, unanimously and publicly confessed it.

WARREN SMITH.

THOUGHT.

Did It Alone Do the Work?

I was startled on reading in The Progressive Thinker of September 24, of the new power of concentrated thought, through which the various occult societies of Chicago claim to have brought about peace with Spain. It reminded me sharply of the well-known philosophic answer of the turkey to the question, "How much faith have you in the efficacy of prayer?" "Well," said he, "that depends. If I sit in my cabin of a Saturday night and pray to the Lord to send me a chicken for Sunday, I never gets it; but if I pray and go after it, I always get one or two, and now and then a turkey."

Now, with great respect for the occultists and free-thinkers of Chicago and elsewhere, with many of whose doctrines I am in perfect accord, I still think that had not the magnificent bravery of our land forces driven the Spaniards to the wall, and the matchless service of our marines burnt and sunk their flotillas of warships, peace in spite of thought power would not yet be in sight, and some of our seaports experience the horrors of bombardment. That the power of concentrated thought is great I do not doubt, but it requires material forces to overcome material opposition. But granting to the occultists all they claim for their thought power, is it unreasonable to ask them to train their occult batteries against some one of the many sore afflictions, far greater in degree than war with Spain, under which poor humanity labors to-day? Say against the present distressing epidemic of personal and judicial murder, suicides included; against the insane greed for enormous wealth, at the expense of justice and brotherly consideration for the laboring classes especially; or against the widespread and bold-faced corruption in our political system; or against the almost universal lack of commercial integrity. In all these cases mind would encounter mind, and if the occultists' battalions are the strongest, they would gain the victory and the justice of their claim would be established.

If they will appoint a day and hour for thought service, they will be assisted by the prayers (where is the difference in this case between thought and prayer) of tens of thousands of true and sincere men and women. What a broad field for noble endeavor.

E. LINDNER.

JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlisle, a Romance," "Oceanides," a Psychic Novel, Etc.

CHAPTER IV—Continued.

"I think the world is all right, just as it is. God has provided a way in which all may become new, or renewed, through Christ; and if we are meek followers of the lowly Jesus we shall not care to leave the position in which we find ourselves."

"Ethel," said Grace, "we cannot follow Jesus if we would."

"I should like to know why not?" said Ethel.

"Will any of us sell all that we have, and give to the poor? Did not Jesus strictly command that his followers should sell all that they possessed, give the proceeds to the poor and then follow him? And did he not also say that he had not where to lay his head? Suppose none of us here had where to lay our heads? And didn't he say that one should leave father and mother and cling to him? I don't think such ideas are practical, myself. I don't understand how we all can become tramps and vagabonds."

"Another reason why Juno would not like to become a clergywoman, and study theology," said O'Donnell. It seems to me that the teachings of Jesus do not require very much study."

"You may be sure," said Grace, "if I ever join a church, it will be that I may be more popular and stand a better chance of becoming president; for, to follow Jesus, in the strict sense of the word, I, for one, never can; and I will join whatever church is in the majority. I don't think I shall trouble myself to ask, whether it is in the right or wrong. I will let the pastor do all my thinking in that direction, and accept whatever he preaches. That's his business, you know. I shall have all I can attend to as a lawyer and politician."

"What will you do," asked O'Donnell, "if you fail in becoming elected?"

"I will not fail," answered Grace, "for first of all I will get as rich as a Vanderbilt; then I shall be able to buy up nearly all the votes of the country."

"You intend, then, to become a monopolist?"

"Well, why not? That's his, you know. Why shouldn't I become a monopolist, as well as the supposed stronger sex?"

"Grace," said her brother, sternly, "you are becoming exceedingly vulgar. Try to retain a small vestige of womanhood."

"Is it any worse for me to talk monopoly, than for you and papa? I am sure I have not heard much else since I can remember. I can't think of father except in connection with stocks and bonds and big monopolies, the rise and fall of produce, when to buy and when to sell—and, don't I understand very well just how it should be done? Give almost nothing when one buys, and sell at the very highest price possible? That's just the right way, Raph. I am sure I agree; and don't you think I have some ambition as well as yourself, and wish to emulate you when you desire little else than to become a successful candidate for the presidential chair?"

Raphael cast an uneasy glance at Juno.

"Father and I are men," he said. "These things are perfectly proper for us. We are the bread-winners. But you are a woman, and such things are not within your proper sphere."

"There you are again, Raph!" she retorted. "Who is to point out to us our proper sphere, I want to know! Our lords and masters, the men, while we poor, humble slaves, meekly obey? No, sir! Women are asserting themselves. We are bound to break our bonds or die. I have attained my majority—past eighteen—and beyond the rule of any man on this earth. Father says he simply holds my fortune now in trust and I can draw all the money I wish. I will make that money fly, be sure; at the same time I intend it to fly in the right direction—to double—triple—and quadruple itself. I will be my father's daughter, most certainly. And you should be the last one to oppose me, Raphael. Doesn't father often say that you are a son after his own heart, filled with ambition, smart, sharp and shrewd where biz is concerned?"

"Grace, I beg of you not to say biz."

"Why not? You and papa never call it by any other name. Don't it sound smart and business like?"

"Not precisely, from a young lady's lips."

"Well, I can't see the difference," said Grace, with another pout of her scarlet lips.

The ladies now left the table and repaired to the drawing-room. The gentlemen, according to English custom, remained to partake of wine, for Mrs. Alstead was an English lady, and retained most of the manners and customs of her native land, although she had resided in America quite a number of years.

CHAPTER V.

Juno Expresses an Opinion.

"Now," said Grace, as the ladies found themselves alone, "why should it be considered proper for gentlemen to remain behind, drink wine and smoke cigars, while it would be very improper for us to do so? Do they need wine more than we do? But you may be sure they don't get the better of me, after all. I keep a nice little decanter filled with wine, in my room, and while they are drinking at the table I am doing the same up stairs. What's sauce for the gander is sauce for the goose; that's my motto. If wine is good for papa and Raph, it's good for me."

Juno gazed at the girl with clear, thoughtful eyes. Juno's brain never worked so vigorously as when she was brought in contact with Grace.

Mr. Scorsiss was a millionaire. His daughter Grace was considered by some as incorrigible; but many looked upon her as one of the new women. Mrs. Scorsiss was an invalid, and very nearly a nonentity; although quite dashing and beautiful when a girl; but her spirit had long since been broken, together with her health. Her husband had been to her simply a tyrant and a master; although now for many years he had scarcely looked upon her face. There were two other children, but they were still young, the girl being eight, the boy ten.

Grace had been left almost entirely to tutors, governesses, French maids, housekeepers and servants; as had the other children. Mr. Scorsiss took great pride in his children, indulging them and playing the unreasonable tyrant alternately. When they pleased him money was showered by the thousands upon them; but when they displeased him almost the necessities of life were denied them. That was his method of punishment.

Raphael had become almost a counterpart of his father, and Grace aped them both to the best of her ability.

Mr. Alstead had been a banker, almost, if not quite as wealthy as Mr. Scorsiss. He died some two years previous to the opening of our story, leaving his widow and only daughter all the wealth they desired, and well secured. We will speak of Juno's antecedents later.

O'Donnell was a young Irishman of high degree; but, just now in disgrace with his father, who threatened to

disinherit him, and the young man had taken to the stage; but, more of him anon.

The ladies found themselves alone in the drawing-room. It would be an hour yet before the guests for the evening arrived. Grace went thrumming at the piano. "I never could learn to play the piano well," said she; "but the cornet! Ah!"—and she rushed into the hall and brought in the cornet. "This is my darling!" she exclaimed, sounding a blast or two. "On this I can play. Band instruments are the only kind I care anything about, and the louder a band plays, the better I like it. I would like a band large and powerful enough to drown out every other noise in the world. O, a fine band is just exciting, you know. Now, I shall use my influence toward having women play with the best brass bands in the world, and when they do I will play the cornet."

"O, Grace—Grace!" said Ethel, "How can you talk so? I do not believe you mean half you say."

"Therein you are greatly mistaken, little puss. I mean all that I say and much more. I would like to know why men arrogate to themselves all the great things in this world, while we poor women must take the least and crawl about as their servants, slaves, or playthings? Now, for instance, I could vote as intelligently as any man. Many women can lecture as well or even better than most men; they are capable of becoming lawyers, doctors, bankers, mechanics, farmers; they can keep books and clerk it, as well; in fact, they can do almost anything as well or even better than most men; then, why shouldn't they? That is what I want to know."

"Then, Grace, you would have no distinction between the sexes?" asked Mrs. Alstead.

"Not the least in the world," replied Grace. "Give us women a chance! That is all I ask. And be sure we will take it whether the men give it to us or not. Why should we stay at home, keeping house, and rocking cradles, I should like to know, when we can so easily fit ourselves to stand shoulder to shoulder with the sterner, more obtuse sex?"

"Because," said Juno, "nature herself has made a distinction between the sexes; a marked distinction, that nothing can overcome. We are the mothers of the world. Nature has distinctly marked us as the mothers of all human beings. We cannot leave our children uncared for, unkempt, untended, wholly in the hands of hirelings, that we may stand shoulder to shoulder with man. Nature has made us smaller in stature than man. Our heads seldom reach much above their shoulders; we are more daintily fashioned; our hands and feet much smaller. The greatest distinction of all is in our natural forms. We bear with us the fountains of life. The new-born babe draws its nourishment from the very being of its mother. Ah, Grace! your own unusually full form gives the lie to your masculine ideas."

Grace's swelling bosom heaved with indignation.

"Yes," she cried, "if it were not for just such pull-backs as yourself, women would have had their rights long ago. Just to hear such ones talk is enough to make one sick. We have all the privileges now which we want. We would not go to the polls if we could. We prefer that the male portion of humanity should earn our bread; and so forth, and so forth. Pah! It is too disgusting!"

"Yes, I think that natural law points directly toward the male as being the proper bread-winner. Of course there are exceptions to all laws. A mother may be left alone, with a little family of children, and for a time may be obliged to win her own and their bread; but even under such circumstances, I think it a wrong, both to herself and her children. The world should be good enough, generous enough to provide for such an unfortunate widow and her children until her sons at least are old enough to win their own and her bread. A mother thus left alone has enough to do to perform the duties of a mother to her children and look carefully after their education."

"But, if a woman has no education, how is she able to look carefully after the education of her children?"

"I did not say that a woman should not be educated," replied Juno. "I simply meant to say, that a woman cannot overstep the bounds where natural law has placed her and take the place of a man; neither can a man take the place of a woman. Neither man nor woman can change their sex at will."

"Then you think we should always be slaves and subordinates, and have no voice in making the laws by which we must abide?"

"On the contrary," answered Juno, "I think woman should have an equal voice in making laws. Nature does not say that a mother shall not rule her household and construct wise and merciful laws which her children shall obey; and I believe that a nation should be ruled by one who is capable of being like a father, or mother, to it; thinking of nothing but the true welfare of every citizen within his or her jurisdiction. A nation should be like a very large family, wherein a father and mother should rule with equal sway. I believe that a man and woman should be at the head of every nation; not a man alone, or a woman alone; that such man and woman should be husband and wife goes without saying; that the position should not be sought through ambition, or political intrigue, or partisanship; but because through many years they have proved themselves to be wiser and better qualified to take that position than anyone else; and when once so proved, they should hold that position until old age disqualifies them, or one or the other were to die. Exceedingly wise and beneficent laws should not be subject to change; and all laws should be for the protection and benefit of all."

"For my part," said Grace, "I do not wish to share honors with anyone. When I am president of the United States, my husband, if I have one, cannot be president at the same time. No president has ever allowed his wife to be president at the same time with himself. O, no! Catch them giving their wives, or any other woman, a chance."

"Well," said Juno, "I have no wish to become president. I shall confine my ambition to becoming as wise a wife and mother as it is possible for me to be; and I will be exceedingly careful that I do not overstep the bounds where nature has placed me. I am a woman. I want all the natural rights belonging to a woman. Natural right tells me that I ought to be a wife and mother. As a wife I cannot fill my husband's place; and I am in duty bound to fulfill my duties to my children. I cannot do this and become a bread-winner at the same time. While my husband, as the natural bread-winner, wins the bread, I, as a natural woman, will look after my household and children; he cannot do this and win the bread. He cannot bear the children; he cannot suckle them; he is not fitted by nature to care for them through their infancy and tender childhood; neither is he fitted by nature to take charge of budding daughters; and all boys and young men need the mother's careful, guiding hand."

"But, suppose a woman doesn't care to marry? Aren't there hundreds and thousands of old maids?"

"A woman who doesn't care to marry must be a very unnatural creature. Something must be wrong with her. That women do not always marry, I admit; and there may be in many cases good and sufficient reasons why she should not; but that does not alter the fact of her being a

woman. Such women should appoint themselves to care for the motherless and orphaned. They could serve natural laws in no better way."

"Well, Juno, you can go on preaching until the day of doom; it won't change my mind in the least. You may take the place in life which you desire; and I will strive for the position which I wish to occupy. Each her own way, say I; and when you see me the honored president of the United States, while you are the slave of a husband and large family of children, you will envy me and wish that you had fostered a laudable ambition. Gracious! Don't men and boys think it the greatest thing on earth to become president of the United States? And wouldn't one man like to rule the whole world, if he could? and wouldn't I like to be the honored Princess of all the world, if I could? Yes, indeed. And if I live long enough in this world, I will be something great, or break."

CHAPTER VI.

Juno's Refusal.

The gentlemen now entered the room. O'Donnell had caught the last sentence, "great or break."

"Miss Scorsiss," said he, "I am broke because I would not be in, in general parlance, is called great. Most, in my country, think it great to be a lord, duke or earl; but you see I am content to be a simple actor; and being an alien I cannot become president of the United States."

"Juno would think it far better to become simply a married man, and the father of a large family of children, than the honored president of the United States; and as you are her relative, perhaps you think as she does?" said Grace.

"Juno's ideas of what a husband and father ought to be, are so exalted that I should never be able to reach, even, such a position and fill it as she thinks it ought to be filled. To be president of the United States would be nothing in comparison. Presidents are usually faulty beings, but her ideal husband must be above and beyond faults of any kind," said O'Donnell, with a light laugh.

"Heigh-ho!" he continued, with a sigh, "It is a pity that we men cannot be better than we are. I would to God that some of us might become as exalted, and worthy as she thinks all men ought to be."

"For my part," said Grace, "I don't want men to be too good—good—good—namby pamby! I should consider such men quite worthless and devoid of all ambition. I find the gentlemen of the present day quite good enough for me."

The arrival of a number of guests put an end to the conversation, and soon the concert began.

Juno took her seat at the piano. Grace led with the cornet. Raphael played the violin. Juno played wonderfully well for a young lady of her tender years. Raphael scraped the violin clumsily; but Grace—what shall we say of her? The echoing cornet resounded far and wide. Her playing was as full of spirit as a prancing, pawing war-horse smelling the battle afar off. Her eyes shone like stars. Her flaming cheeks were puffed out with wind, which she deftly and rapidly forced into the cornet; her head thrown back, her small hands, with their fingers flashing with jewels as they played rapidly at the stops; her silken, balloon sleeves rising, flapping and falling with tremulous motion, like some huge bird's wings—but she played—O, how she played, as a cornet was never played before or since; that is, those who were present never heard one played in like manner. At the finale of each number rendered there was wild applause. Not for Juno's exquisite interpretation on the piano; not for Raphael's squeaking violin; but for that resounding cornet and its wild, spirited, bewildering player.

"Out! Out!" exclaimed a young Frenchman of the party, "mademoiselle one wonderful woman!" To which remark all assented.

Grace possessed the power of bringing all men, as well as women, to her feet. The feelings which she inspired in others were a curious medley: intense admiration mingled with slight disgust; envy, and yet glad that they were not like her; respect which, after all, did not amount to esteem; asking themselves if women, really, ought to be like her? It was the one great question of the day: What ought a woman's real position to be in the world? Should she become a sort of nondescript between a man and a woman—or between a man and what had formerly been thought a woman ought to be? Oh, the question was hard to solve; and no one felt entirely satisfied with those who were struggling to become the new women, of whom Grace was a fair sample.

But the pendulum swings back and forth and either extreme is not equitable.

The concert was over at last, and the young people flocked to the dining-room, to partake of a dainty collation, and soon tongues were let loose, and conversation became general. The large dining-table had been removed and a dozen or more small tables were scattered about the room. O'Donnell conducted Grace to one of these tables. Juno and Raphael were seated at another. The young Frenchman before mentioned, had escorted Ethel to another, and soon all the tables had their complement of youth and beauty. Raphael looked rather uneasy and discontented. O'Donnell careless and free, as though he might at all times be able to shake all thoughts of a troublesome nature off at his finger tips. Ethel was a little weary and dispirited, while the young Frenchman was all attention and politeness. There lingered around Juno a calm, grand, peaceful radiance; being slightly wearied, she was a little paler than usual, which gave to her forehead a prominence not at other times so noticeable. One looking at Raphael and Juno could not help being reminded of the full moon, shining in all her silvery radiance, with a heavy black cloud near her, threatening to engulf her within its black shadow. Raphael's eyes shifted uneasily beneath Juno's clear, cool, calm glance.

"Juno," he said, "your words at dinner to-day have filled me with despair and foreboding. You are well aware that I desire to stand well in your esteem. You have long known that I seek you to be my wife. You are so very young, that I cannot expect to lead you to the altar for two or three years to come. My father, likewise, is not willing for me to marry before that length of time; but I desire your love. I desire your promise. I long to place the engagement ring on your finger; and you are cool, calm and indifferent. Yet you say it is your highest ambition to become a wife and mother; but if you allow no man to win you, how can that ever be?"

"I did not say that I could not be won," she answered. "No; but you said that unless a man were thoroughly good, you would remain single all your life. What fault have you to find with me? I love you to distraction. You are my ideal of what a true woman ought to be. I do not believe in the new woman, or any woman who tries to ape a man. I would rather take a viper to my breast than one who oversteps the bounds which nature herself has set up between the sexes. You give me not the slightest hope that I may be the one to win you; and I ask you again, what fault you have to find with me?"

"First of all," said Juno, "I do not love you."

"You are too young yet to know your own mind on that point. My ardent love for you must meet with a response in time."

"God grant that such may never be the case," said she. "You are driving me mad!" he exclaimed. "But tell me, wherein do I lack?"

"Well, you scorn the new woman; but if I ever marry, it can be to no other than the new man. The present type of man is not to my taste. There may be, I grant, a few exceptions to this general rule; and, if so, I may some time in the future meet one of them. As yet, I have not met one who can be called the new man."

"But still, you don't seem to care to become one of the new women? You are as far from that as possible?"

"I beg of you not to be so sure of that. I fear I greatly desire to see the new woman; but, like the new man, I have not yet discovered her."

"Then you think that my sister Grace, and those of her ilk, are not the new women?"

"They certainly are not the new women I should like to see."

"Well, let us return to my first question: Wherein do I fail to please you? I think I would willingly lay down my life, if by doing so I could gain your approval and consent to become my wife."

Juno's clear, pure eyes met his own, firmly.

"If I were to tell you wherein you do not please me, you would immediately take offense."

"I swear to you that I will not," he asserted.

"Very well," she said, "we will take the first count. You desire to become president of the United States, sometime in the far-off future."

"Can it be possible," he interrupted with wide-open eyes of astonishment, "that you can object to such a laudable and honorable ambition?"

"It is the peculiar ambition to which I object, more than to the fact that you might, one day, be seated at the head of your nation."

"But ought not every man to be ambitious? Without ambition a man becomes worthless."

"I said it was the peculiarity of the ambition, to which I objected."

"It is almost impossible to comprehend you," he said, petulantly.

"You desire to rise to such a position through political intrigue. You would leave nothing undone, no matter what its nature, to accomplish your purpose."

Raphael's countenance fell. "Woman's province is not in the political world," he said, rather sullenly.

"You will, no doubt, be somewhat surprised when I inform you that I think differently."

"He caught his breath in utter astonishment."

"You think differently?" he exclaimed. "I thought you were opposed to woman having the ballot. You said that your highest ideal of a woman was as a wife and mother."

"Very true; and my highest ideal of a man is as a husband and father. Unless he can become perfect as a husband and father, he is not fit to become president of the United States."

"Oh, well," said Raphael, "we will not disagree materially on that point," and he began to look more hopeful. "Now, then, we come back to my first question. I desire to become your husband, and the father of your children."

"More than you do to become president?" she asked.

He hesitated. "Why cannot one desire both?"

"I do not wish to become second in the heart of my husband. I wish to stand pre-eminent—above all other wishes or desires."

"Then you would have me cast my ambition away like a worthless rag?"

"I did not say that. I said I desired to stand first in my husband's mind; the ambition to be secondary."

"And subject to your dictation?" he said, sarcastically.

"Subject to my dictation, if so you choose to think."

"It is not a woman's place to dictate to her husband."

"You think it is his place to dictate to her?"

Raphael's eyes blazed with anger.

"I never dreamed you were so strong-minded. I verily believe you wish to become one of the new women."

"You see, at once," said she, "that we could never agree as man and wife. We quarrel about the very first requisites."

"Well, if you desire a man to crawl at your feet, like a whipped cur, and humbly ask you what he may or may not do, why, then, I don't know what to think."

"We will reverse the picture," she said. "You would expect to dictate to me. You would expect to tell me what you thought was my proper place. You would not think I had a right to cast the ballot unless, indeed, you thought that men would have something to gain thereby; and if you allowed me to vote, you would expect me to vote as you thought best, regardless of right and wrong; and unless the lords of creation will it so to be, woman may not cast the ballot. Are we not your humble slaves and whipped curs?"

Raphael ran his hand into his hair and pulled at it, with clinched teeth.

"Juno!" he thundered, startling all the others around the tables. "In God's name, stop! You're the most rampant woman's rights woman I ever met, and I thought you the ideal woman, filled with modesty and womanly instincts. Why, Grace, with all her mannishness, cannot compare with you. I know not what this world is coming to!"

"To a better state of things, I hope," said Juno.

"Where woman will rule," he sneered.

"Where women will rule, if so you are pleased to term it," she coolly replied. "Men have ruled about long enough. Turn about, I think, is fair play. We have been your obedient, humble slaves; suppose you now become ours?"

"Never!" he growled, "never!"

"Well, you now see that I was right in refusing to become your wife, or slave; for if you were the dominant party, that is the position which I should be obliged to take. You do not wish to be my slave; I do not wish to be yours. I should not stand first in your heart, or esteem; but must become subordinate to that which you would consider of more importance; your ambition."

"This world would be a waste wilderness; but for man's ambition," he said, gloomily.

"This ambition has been of it a wilderness of war, murder, rapine, bigotry, tyranny, intrigue, error and bloodshed. His ambitious love of power, and desire for homage has caused him to tread all that is beautiful and lovable beneath his feet. He has walked knee deep in blood; he has been deaf to all sighs, tears and groans of despair; it is time that unselfish love should rule the world and not personal ambition. And where shall we look for unselfish love, unless within the heart of woman?"

"Yes, and when I ask you for your love, you treat me with cold disdain."

"You asked me for conjugal, or mutual love; and as by your own showing you cannot even understand it, and certainly do not feel it yourself; why, then, should you expect me to render it to you? You certainly would not think it right for me to hold you secondary in my heart. I am very sure you would require the first place, or none. Love cannot be equal or mutual unless it is the same in both hearts. You must stand first, of all things else, in my soul. I must stand first of all other things in your heart; and all else become subject thereto to us both. You must be my king. I must be your queen. You must obey me in all things, as I must obey you, the same. You must be entirely worthy to rule over me, and I must be wholly worthy to rule over you; otherwise it is not love but merely a semblance of it. It may be admiration, passion, a desire to conquer; no matter what it may be, it is not love. I have interested you, no doubt. Your own ungoverned passion you have called by the sacred name of love. Your ambition and love of power desire to conquer me and make of me a humble instrument that may pander to your dominant wishes; but, pure, undefined and beautiful love does not abide between us."

"Enough enough!" he exclaimed passionately. "But you shall yet feel my power. You shall yet admit man's superiority. If you do not become my wife I will grind you to the dust; I will leave no means untried to humble you."

He shut his hands together until the nails cut into the flesh; his teeth fairly chattered in his rage.

"Power I will have. My ambition shall know no bounds. I will tread all things under my feet to gain that which I desire. Be my wife, and all shall be well. I will listen to you whenever your advice does not clash against that which I consider to be the especial province of a man; otherwise, you will live to rue the day you refused me."

Juno straightened herself, threw back her regal head, her eyes flashing forth the deep scorn which she felt.

"I do refuse; and, once for all time. There is no power either on earth or in heaven that could compel me to become your wife. Although you were to set all the fiends

of darkness against me, my answer would be the same. Although you were to tear me limb from limb, yet would my answer be Never! That which you call the superiority of man shall be matched for once by the superiority of a woman."

She arose from the table and returned, alone to the drawing-room, where the rest of the company soon joined her. Shortly afterward the party broke up, and all returned to their respective homes.

(To be Continued.)

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SATURDAY, NOV. 12, 1898.

USE OF BIBLES.
The world has heard a great deal about the large number of Bibles printed annually, and shipped to missionaries in India, to be distributed among the natives, whose souls Christians are extremely anxious to save from hell. The money to pay for these Bibles is raised by systematic begging, very largely from Sunday-school children, whose sympathies are aroused in behalf of the benighted heathen. The "Standard," published on the island of Ceylon, innocently tells the use made of these Bibles. We copy, as we find it in one of our secular exchanges:

"It seems that gold leaf for decorative purposes is, as a regular matter of business, packed in little books made up of the unbound packages of holy writ cut to the requisite size for the purpose and stitched together. On inquiry it is learned the practice of packing the material in this way is a well-established one and that the Bible is selected for this purpose because, as a rule, the type is more evenly set and the printing generally finer and better executed. On the other hand, I hear from other sources that the use of the Bible is looked upon as a sort of guarantee that the leaf is of the best possible quality. It appears that the book of common prayer is also employed for the same purpose."
All the gold leaf of commerce and the arts come in little books 3 1/2 inches square with 25 leaves of gold of varying thickness. From the large amount of gold leaf now in use, mostly by bookbinders, decorative painters and dentists, much of it coming from Ceylon and the East Indies, it is important the shipment of Bibles to be made into gold leaf books should be continued, so the hoped-for conversions will not be withheld their contributions otherwise the price of gold leaf may be greatly advanced.

GREAT IS HYMBUG.
Moshim, the learned author of "Ecclesiastical History," in part 2 of the 4th century, chap. 3, Sec. 2, in exposing the superstitions of that era, and the frauds practiced by the priesthood on the people, says:

"The reus being once let loose to superstition, which knows no bounds, absurd notions and idle ceremonies multiplied every day. Quantities of dust and earth brought from Palestine, and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of wicked spirits, and were sold and bought everywhere at enormous prices."
These facts of Moshim were recalled while reading an account of a late importation into Chicago of one hundred pounds of the scrapings of the earth in Jerusalem, shipped to Jas. A. Hitchcock, to be used by the Knights in their burial ceremonies. A handful of this dust is to be poured from an hour glass and sprinkled on the coffin, before covering it with common earth. The report adds: "A certificate will be given to the widow stating that upon the coffin was placed this earth from the Garden of Gethsemane."

Some thirty years ago a gentleman visited Jerusalem and gained access to the caverns underlying that city, from which it is claimed the stone were quarried for building the temple. He collected a quantity of the rock, and brought it to Chicago. The skill of the lapidary was called into service, who manufactured various emblems for the Masonic fraternity. From sales of these it is probable he was reimbursed for the expenses of his trip. With a railway from the Great Sea to Jerusalem there is no good reason why the major part of the sacred city may not be removed to America, provided there are fools enough to spend their money in that direction.

DRUNK.
The Columbus (Ohio) Dispatch of October 23, has the following:
D. B. Jimmerson, an Indian doctor, was arrested on High Street last night while drunk. It is said that he was following a white woman and tried to grab her. Three and costs.

This man Jimmerson has been posing as a physical medium, and traveling through Ohio. Whenever he visits your town, tell him to move on—he is not wanted.

THE PATRON OF LITERATURE.
"Pope Gregory IX. burned about twenty cartloads of the Talmud; and Paul IV. ordered twelve thousand copies to be destroyed." So says the Encyclopedia of Religious Knowledge, article Talmud. That is the way the church has been the patron of literature.

PREACHER'S SONS.
The inquiry is frequently heard, "Why are preacher's sons so generally vicious and leaders of the mob, very frequently engaged in crime, and often ending their days in the penitentiary, or on the gallows?" That the postulate is true is well understood, but the reason for it is not at all apparent. The general understanding is: "Because they are brought up so strictly in youth, they exercise fullest freedom when beyond parental control."

Numberless cases might be cited in confirmation of the fact that the progeny of the average pulpit falls greatly short of the normal standard so far as relates to morals. The case of the well-known bandit, robber, murderer, assassin and earnest Christian, Jesse James, will suffice for our purpose. He lived and died a member of the Baptist church, his father being a preacher of that denomination. The son had no respect for the life or property of others. It was he and his brother Frank who inaugurated the robbing of railroad trains, and right successfully they practiced their villainies.

Jesse was a good Sunday-school scholar. The Bible was a constant study with him, as is usually the case with the entire criminal class. He was taught that Jesus died for sinners, and that by his death he ransomed a sin-cursed world, saving from endless woe all who believe he was the expected Messiah; that like the penitent thief on the cross, he could swing from the gallows to glory. His mother, a pious Christian still, in a late published interview, said, as reported in the Kansas City Star:

"I am as thoroughly satisfied about Jesse's salvation as I am about my own. When I come to die I will be just as certain that I will meet my boy Jesse in heaven as that I am going there myself. Jesse was a Baptist. He joined the church during the war. He came home terribly wounded, shot twice through the lungs, and for months we nursed him while he lay near death. When he got well he went to meeting at the Baptist church and was baptized. He was a good Christian.....I am a Baptist."

Good Baptist and Christian as was Jesse James, he continued his crimes until a confederate killed him. But remember, please, that his case is only one of thousands made eminent by familiarity with the doings of the patri-arch and prominent Bible characters, nearly all of whom would be punished with death if now living and still practicing their crimes, the same as credited to them in the Bible.

AN EBBING TIDE.
A correspondent of the New York Evangelist, F. Campbell, gives a lugubrious account of the condition of the church in the rural portions of New York. He says:

"There are entire districts in the state where it is difficult to find a single family with church-going habits. Even services brought into the community within school houses are sometimes strangely disregarded; the Sabbath is desecrated by visiting, ball-playing, and unnecessary manual labor; in some farming communities idleness is getting a strong hold; a tremendous crowd turned out for the funeral of a rural skeptic, when it was understood the speaker was to be Col. Ingersoll, and was much disappointed when the Baptist preacher appeared instead; a general spiritual deadness comes to rest upon the people accompanied by a degree of ignorance which is difficult to believe."

The boyish cry of "Wolf! Wolf!" has been repeated so loud and so often by the orthodox churches the people have ceased to heed it. Hell has lost all its horrors since the people have learned the true character of the place, and a Catholic purgatory from which a licentious priesthood is able to release its victims by prayer for a pecuniary consideration, is losing its hold on the laity, not only in rural districts, but everywhere.

It is said the church has its periods of flood and ebb tides, and that the latter condition now prevails, notwithstanding the zealous efforts of the clergy to the contrary.
It was contended for a long time that the decline of the church was attributed to the cities, and was ascribed to the push of business and of politics, which left no time to look after the soul's welfare. Now it is claimed the falling away of interest in religion in country towns is caused by the shifting of population from country villages to the great cities. Such logic is paralleled by the flipping copper of a coin, tails you lose. It is a losing game to the church, both in city and country. It makes no difference whether we go into the city or country the church is in a terrible decline, and the religion of humanity is the gallop. Instead of church dogmas, and bigotry of the creeds, every effort to better the race is gladly welcomed. In no previous age has there been such earnest effort to care for the destitute, the sick, helpless and infirm as now. When the church voices this prevailing sentiment it gains help and applause; but in all its movements to place the church with its obsolete dogmas in front, it proves a signal failure.

WISE AND OTHERWISE.
If for no other reason than that of affording Brother Barrett twelve months more in which to assist Mr. Walker in the liquidation of that Jubilee deficit, it may be a very prudent act on the part of that band of wise(?) spirits to have chosen that official to succeed himself. Since it has occurred, it is a happy and very consoling thought to consider that "it had to be or it would not be," but whether wise or otherwise to have chosen that official to assist Mr. Walker for one person and attempt to popularly and properly make it represent the whole cause remains to be seen.

STILL STRIVING TO LIQUIDATE.
Now that those wise (?) spirits have seen fit to recognize the wisdom of their own wisdom in making an indebtedness to stand against the N. S. A.—its only life, something over \$1,200, and Mr. Walker's salary, \$2,000, for Jubilee services—it may be wise to retain the same executive head until the debt is paid, rather than saddle it on some innocent and disinterested man. At the present rate of liquidation it will take about forty years to liquidate the debt, and in the meantime other important interests and essentials will suffer because of the solicitation to liquidate.

"Social Upbuilding, Including Co-operation, System of the Happiness and Endowment of Humanity." By R. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

THE CONVENTION OVER.
Now that the great Convention of Spiritualists is over and the contending forces have ceased to contend for the lucrative and honorary positions in the N. S. A., it is to be hoped that some of the vital questions, some of the needs of the hour and the cause will receive more attention.

The result of the election caused joy and disappointment, smiles and tears, all of which seem necessary to the fulfillment of the highest and best in man, and out of which has evolved a change, or changes, that should prove an advance step in Spiritualism.

The Progressive Thinker may not fight on the personnel of the N. S. A., but did exhort the Spiritualists who desired to make the institution a representative body, to make a thorough renovation, and this has been pretty thoroughly done, though not quite complete. However, it is not the intent of this representative of the whole cause, to quibble over small matters. If the present reconstruction of affairs was the work of the majority and not of a clique, all well and good.

Of the many changes made we have no criticisms to offer, no fault to find. The plan of a movable convention is a good one; the abolition of a nominating committee is very commendable; the economic changes were the most essential, however, and will certainly redound to great good to the Association. Retrenchment is always in order, and where an office has no salary attached there is no incentive to scheming or making a dishonest pull for the position. We do not believe there has been such work in our ranks so far, but in view of the depleted treasury and to avoid the temptation to designing politicians, the cut to \$900 in the salary of the secretary is all right, as was that of making the office of president non-salaried.

The Progressive Thinker waged the war for re-adjustment and met with success in its agitation, when it was supposed to be equal to suicide to attack this august body, and in that success has taught the great lesson that Spiritualism is still greater than its representative; that the whole cause belongs to the whole people, and when the faithful of man lead these great organizations in error, they come a time for correction. We have no animosities towards those who disagreed with us, we have no envy for those who succeeded against our plea for a complete advice to give. Let everyone now settle down for another year and put in his her besticks for Spiritualism; to ferret out the genuine phenomena and get it before the world; to circulate the most convincing and most interesting class of literature—circulate the papers—and send the truth where the gospel cannot otherwise reach; to help support our institutions for the helpless; to sweep away class legislation; to organize and support State and local associations, and be ready to fight whenever and wherever duty calls. You have no time to go home and retire with the sulks in consequence of your defeat for some petty position; you have no time to go home and brag of your glorious victory; there is work for every worker—not much money in it, 'tis true—toward the advancement of our common cause, and that is greater than money, and yet needs money to push it along. Let us not neglect any part of this great machinery of operation, lest it be the most important of all and impede the progress of our truth. Let us lift ourselves above the stubbles and ruts of petty dissensions and jealous wranglings, and go into this common battle field to heart and hand in hand, knowing that in union there is strength, holding in fellowship the organized and unorganized, recognizing those outside of the N. S. A., as good Spiritualists, in the higher sense of the words, as those who have added their names to the roll; recognizing Spiritualism as the leader in advance thought, science and religion of humanity; the reformatory system of all reforms; something to unite us in bonds of harmony, in schools of advancement, in bonds of sacredness for truth and justice. We all have a duty in common; let us do it and all will be well.

We love our cause and are proud of its noble workers and know their phenomena and philosophy, their proof of the return of spirit friends and irresistible logic, their science room, private and platform, and their copious and rostrum eloquence will eventually win the world to Spiritualism, whether organized or unorganized. If organization rolls the wheels with more speed, let us maintain an organization; if it does not, it will die inadvertently and the great cause will go right along. Pause not to weep over disappointments, but weep as you work if you must weep; your services are worth just what you make them.

THE OPEN DOOR.
The two worlds, so-called, are inter-blended, interpenetrated. The space occupied by the present world of mortal beings is occupied also by the world of spirits. When our spirit vision is open we may see the angels or spirit beings ascending and descending and moving about among us.

It is our privilege to bring the unseen ones nearer to us in sensible relations, to have a realizing consciousness of their presence with us, and to enjoy communion with them as friend with friend in sweet social converse, day by day.

This agreeable object may be attained by supplying the proper conditions. There needs the element of sincere desire for such communion, a desire of such strength that it is willing to take the pains to use the methods to secure the result sought.

Then with patience, perseverance, with the spirit of truth within, the glow of the heavenly visitants will shine upon the waiting ones, and their presence will be made known in such way as they can best use the instruments at hand.

Herein is one of the important elements of spiritual good residing in the family circle. Sincerely and purely used, void of all gross and sordid influences, conducted with high and pure design, in which fraud and fakelism has no lot nor part, such family circles may become the gateway for pure and noble spirit intelligences to enter into our earthly homes and come into close uplifting and spiritualizing union with our mental natures.

The family circle, rightly conducted and used, will prove the open door through which angels will visit our homes with messages of love and spiritual helpfulness, to elevate and purify our thoughts, in adaptation to that higher life in the spiritual realms.

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THE EPISCOPALS' ROMANIZING.
The Church of England is in a ferment, which it is said threatens a division. The bishops are represented as Romanizing the church in all possible ways, while the laity are resisting the movement. The Literary Digest quotes from one of the publications of the Holy Cross Society the following, which might easily be mistaken for a Roman Catholic production:

"When you are sick, you go to the doctor to be cured; so when your soul is sick, do not hesitate to go to the priest, who is the doctor of your soul, and who cures it in the name of God. Those who will not confess will not be cured. Sin is a terrible evil and casts souls into hell. You must tell the priest all your sins that you remember to have committed; God absolutely requires this. If through pride or shame you were so unhappy as to hide a sin from him, you would make a bad confession; not only your sins would not be forgiven you, but you would be a hundred times more guilty than before. You had better not confess at all than make such a bad, sacrilegious confession."

The hair shirt, painful wristlets, and anklets, the five cords, each with five knots, are all used for purpose of penance the same as among the Catholics. Really the distinguishing difference between the two sects seems mainly to consist of the ritual of the English church being in English, a translation of the Latin as used in Roman churches, and the Queen is the head of the English church, while the Pope is supreme at Rome. No wonder both parties are trying to bring about a reconciliation with a view of a return to the parent church.

A writer in the New York Observer, in discussing the present condition of the Church of England, says:

"The Roman practices which have invaded the English church are creeping into some of the American

PROF. CROOKES AND THOUGHT TRANSFERENCE.
Casting aside all written theories regarding the action of thought, says the Boston Herald, Sir William Crookes, with characteristic independence, has struck out on lines distinctly his own. It is the novelty and originality of his scientific views on telepathy that have caused such a buzz of excited comment here. "To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science," says Sir William, in the beginning of his remarks. "I think I see a little further now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known."

All this has been said before. But now Sir William Crookes says it and the nation listens breathlessly and waits for more. He thinks it possible that thoughts can be transferred around the world at the will of the thinker. "It would be well to begin with telepathy," he says; "with the fundamental law, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense; that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. If telepathy take place, we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that other vibrations have powers and attributes abundantly

equal to any demand—even to the transmission of thought."
"It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap, which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coil as to suggest a further analogy. The structure of brain and nerves being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable of their extreme minuteness of acting direct on individual molecules, while their rapidly approaches that of the internal and external movements of the atoms themselves."

Coming from such a brilliant man as Sir William Crookes, it is not spoken utterances on psychic philosophy have compelled attention, and instead of the silence with which such statements would be received from a smaller man, there is an earnest request for more. Sir William has flooded with light the uncertain gloom of a forbidden region of thought and torn aside the veil that has hitherto separated scientists from a subject taboed in the gatherings of the leading men of learning.

While admitting that this new scientific subject has not yet come into the legitimate area of the modern philosopher, Sir William declares that it will be found possible to discover a path by which telegraphing without wires, or transferring thoughts from mind to mind at the will of the thinker, can be found to harmonize.

He affirms that "confirmation of telepathic phenomena is already afforded by many converging experiments," and asserts that "we must beware of rashly assuming that all variations from the normal waking or sleeping conditions are necessarily morbid." Perhaps the most daring sentence of all is his announcement that "it is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law." He cites the famous dictum of a scientist, who saw in matter, too long despised and abused, "the promise and potency of all terrestrial life." "I should prefer," says Sir William, "to reverse the apothegm and to say that in life I see the promise and potency of all forms of matter."

THANKSGIVING AND PRAISE.
President McKinley has designated November 24 as a day for thanksgiving and praise to Almighty God for the blessings of the year, the mildness of the seasons, the fruitfulness of the soil, the prosperity of the people, the valor of our countrymen, the glory of victory and hope of righteous peace.

Others will differ from us, but we cannot refrain from the inquiry: Is God so feeble that he delights in being praised, and so covetous of applause that he desires thanks for his favors? Our God is so infinitely great, good and wise that adulation and flattery cannot reach him, so beneficent and kind as to be deaf to expressions of gratitude from the time-server.

The founders of this Republic—every one of them when President, save Washington on a solitary occasion, declined to set apart a day for fasting or for prayer, urging it was inconsistent with the duties of a purely secular government. It would have been well had their successors been as faithful to the idea involved in the separation of church and state.

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

Mr E. W. Wallis Astonished.

E. W. Wallis, of England, one of the most prominent workers there, and editor of The Two Worlds, is now temporarily sojourning in this country. In a letter to his paper he says:

"I have been astonished to find how few, comparatively, of those who call themselves Spiritualists in the United States, who subscribe to or support the spiritual papers. There are three organs which are in front rank; they are all excellent on their several lines, and yet they meet with but scant assistance from the old-line Spiritualists."

The above is true in all respects. Not one Spiritualist in a hundred takes a Spiritualist paper. This is a deplorable condition indeed. No doubt many of them would subscribe for The Progressive Thinker if their especial attention were called to it. See what

WM. COWLEY, OF EDDYVILLE, IA., HAS DONE.

He writes as follows: "Your warning note was timely and good. I was aware my time was drawing to a close, and was trying to keep in touch with the 'Divine Plan,' by doing some missionary work, and I succeeded in getting three new subscribers. My only regret is I did not get more. May your endeavors be more than 'bread cast upon the waters,' and that the light may shine in every house and hamlet in America. Fraternally yours, WM. COWLEY."

The above shows that anyone who desires can usually induce several others to subscribe for a Spiritualist paper. Let everyone follow Mr. Cowley's example by sending in additional subscribers and when Mr. Wallis visits this country again he will be compelled to make a different report. It is an absolute fact that hundreds of dollars are actually given to our subscribers each year through the "Divine Plan," which we alone have inaugurated, and Mr. Cowley, feeling that the Divine Plan should not be on one side alone, sends us additional subscribers.

SOMEWHAT OCCULT.
Spiritual Things Are Spiritually Discerned.

In the last Progressive Thinker, Nov. 5, I note an article purporting to represent the experiences of a French savant. It is apparently a modified reproduction of a sensational article that was published some twelve to fifteen years ago, which I then reviewed in the Evening Telegram. Many may be misled by it. Hence I deem it proper to call it down. This claim seems to be based upon the magnifying power of a strong glass; for it is said that the "particles of dust in the air were magnified many thousands of times." If this magnifying power is the secret by which the human soul is discovered, there are some difficulties in the way which are little to be feared. The particles of dust magnifies the particles of dust many thousand times, would magnify the spaces between them in the same proportion, and such a machine would only be able to cover the space of a hair's breadth in its field of observation. A piece of clay an inch in diameter would appear like a large house, and if it were porous—as it must be—the spaces between the particles of clay might be large enough to let a boy through with a wheelbarrow. A magnifying power of such qualities could not be applied to any substance larger than a small pea at best. If it magnified the human soul in the same ratio—many thousand times—and the soul as we are taught, and as is proven by many evidences, corresponds in size to the space between the particles of dust, such a soul, thus seen, would be from twenty to a hundred thousand feet tall, and from five to twenty thousand feet wide!

And though the soul-dust might be so compact in this body that the normal eye could see no open spaces between them, yet, when thus magnified, they might appear highways by the thousand running through this magnified soul, wide enough to admit human pedestrians to walk with ease. But the insupportable difficulty would seem to be that a glass that could magnify many thousand times, could not cover, at a single observation, more than a sixteenth of a square inch of solid soul. Suppose that one-sixteenth of an inch of soul be magnified ten thousand times; we would have a piece of soul about 52 feet square! But a normal soul 6 feet high by an average of one foot wide (a rather narrow soul) would contain within its square surface 13,824 such squares! Multiply these by 32 (the size of one square) and we have 443,328 square feet of soul. If the form were only 7 feet wide (quite a broad gauge soul) it would be 102,692 high! This makes a soul seven feet wide by about twenty miles high!

Evidently this French Savant is dealing in some occult speculations, or theosophical assumptions that will not bear the rigor of cold mathematics. That spirit can protect themselves into forms that the normal eye can see, is well proven; and that spiritually unfolded faculties can see and sense the soul, which eludes our ordinary vision, is equally well established. But that any magnifying lens can be made to cheat nature of her normal ways of reaching spiritual things does not appear probable. Certainly not by magnifying a soul by ten thousand diameters. When our mental faculties are in correspondence with the higher vibrations of the spiritual universe, it is as natural to see spiritual forms and hear spiritual voices, as it is to see and hear things in this world. "Spiritual things are spiritually discerned." While our mortal vibrations are dominated by the lower scale of physical life they cannot respond to the spiritual, except as nature's modifications of soul and body relations allow slips of the close correspondence.

"THE SAME OLD STORY."
Such is the heading in a secular paper of the failure of the First National Bank of Ohio a few days ago, the cashier, who was very active in church work, simply sloped. "It is believed," says the news dispatch, "that investigation will bring his defalcation up to \$100,000." This is another exemplification of the divine command, "Make to yourself friends of the mammon of unrighteousness that when ye fail, they may receive you into everlasting habitations." One hundred thousand dollars will go a long way in that direction.

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AT OMAHA.

The Liberal Congress of Religion.

The sixth annual assembly of the Liberal Congress of Religion terminated on the 22d of October in what may be considered a success. The difficulty at Nashville, the place of the fourth assembly, was the opposition of the orthodox clergy, and it was not until Rev. Isidor Lewinthal, a Jewish rabbi of Nashville, opened his church to the Congress that they had a roof to cover their heads. Although Nashville probably contains as many liberal minds proportionately as Omaha, the Congress succeeded in calling forth a more fervent sentiment upon this last occasion than on the one at the Tennessee city. The First Congregational Church opened its doors to them, and two orthodox ministers, Rev. John McQuinn, M. E., and Rev. T. J. Mackay, Episcopal, were on the local committee to forward the interests of the movement. The denunciations represented so far as could be learned were Episcopal, Methodist, Presbyterian, Baptist, Jewish, Unitarian, Unitarian and a number of liberal societies.

There was one phase of the Congress that was clearly emphasized, namely, that the ministry represented there are adapting their

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and not endeavoring to compel the advancement of this period to cramp its broadened horizon down to the narrow calibre of the twelfth century. Dr. E. G. Hirsch, of Chicago, a learned rabbi, said in the course of an address:

"The Fejee Islander can only comprehend the things which his environment has prepared him for, and hence it is that Christ's efforts to bring the mission work of success there have proven a failure. For the same reason would Judaism fail, because the mind of the savage cannot understand the theology of his more advanced brother."

Although the orthodox element present could not lend their full sanction to all that this learned "Islander" (as Dr. Hirsch says his people call him) said, yet his able address was frequently interrupted by hearty applause from all factions.

It seemed to be rather a recognition of the right of each individual to hold an opinion of his own, that bound the members and delegates together in one common body. To hear an orthodox minister speak of Thomas Paine without some

DEPRECIATING COMMENT

might seem strange, and yet such a case is on record of the Liberal Congress at Omaha. Rev. H. H. Peabody, of Rome, N. Y., would not speak of the great "author here" as "Tom," but preferred the more proper name of "Thomas." The mention of Paine's name called out a round of applause which each expressed his opinion with less ill-feeling than one would suppose a fervent religionist could sustain when referring to a teaching opposed to his own views.

Rev. Dr. H. W. Thomas presided. The stand taken by him is that of a grand hero. He has stood calmly in the face of much narrow criticism, the advocate of principles he believes to be true. As president of the Congress, Dr. Thomas is just the man to stand at the head of a concern whose members are of all phases of belief. His presence on the outset gives one the impression of a man who has the interests of humanity at heart, rather than the propaganda of a mere belief. His courage was shown when the letter of John Henry Barrows was received, declining the office of trustee on the ground that he could not be responsible for what would be said at the Congress. Dr. Thomas calmly and in a dignified manner remarked: "Those who don't want us, we don't want them."

The spirit of prejudice is not entirely wanting, nor is that of undue fear of the consequences which might follow entering the Congress, and the "Liberal" element in some cases becomes as illiberal as the orthodox. The principal inquiry among them was, if they were expected to subscribe to the infallibility of the Bible; on the other hand, Christians feared that they would be tending to heterodox ideas if they took an active part in the movement, but after the usual preliminary canvassing the representatives came together in good spirit and throughout the proceedings preserved good feeling toward one another.

The attitude of religion toward science is steadily coming more lenient, although we could have seen at the Congress no antagonism to it one hundred years ago, in the days of Jefferson, or even in the later period of Theodore Parker. To-day we see the clergy in the Liberal Congress leaning on the strong staff of science. Rev. S. R. Calthrop, of Syracuse, N. Y., boldly declares that "religion re-writes the Bible," because, as he infers, science has opened a new door to the mind and corrected erroneous ideas which have grown out of a dearth of knowledge. He deplored that scientists should ignore science, as it is a fact in nature. "Science can, furthermore, prove that religion goes through and permeates all the things of the universe."

All things are the result of sex—the rock, the tree, the man—proceed from the same source, illustrating the great principle of Father and Mother God. "Love is the mode of motion, if science is true." Why not? Sound can be made to send out waves without the direct use of hands. Go with me into the laboratory of the scientist. He strikes a large tuning fork till it sends out a pure, clear tone. He grasps it with his hand, stopping all vibration from the fork, but the sound continues clear as before. Another fork in the room is on the same key and has responded. Again the scientist strikes, but this time a different fork and another tone is given. He grasps the sounding tones, and no response—silence. In such a manner does life act. Where two are not on the same key there can be no passing of love. If they are the same, then a response will follow."

If we are looking for "Liberal" sentiment, what more need we find in Christendom than the fact of the Congress? Listen to the thought of Rev. Robert T. Jones, of Ithaca, N. Y., a Baptist minister: "The Bible is no longer infallible." According to the Christian standard it would seem that such words would be immediately stamped as heretical. Or hear the pure ethical sentiment of Rev. Lewinthal, of Nashville, Tenn.: "Any religion that is based on love, peace, etc., are there God's reigns." The freedom of reason expressed reminds us that religion is living less in the letter of creeds and more in the spirit of truth. Throughout the sessions the idea of creeds was deprecated or silence held on the subject. Those who deemed the ground dangerous kept away from it; still others, free to speak, demonstrated the infinite character of the superiority of the Liberal Congress of Religion has to raise money. Accordingly the members appointed a committee to get \$50,000 to back up the in-

terests of the movement, and \$3,500 more to pay current expenses.

The question of a name for the Congress was brought before the members at the last session, and it was proposed to strike out the word "Liberal" and make it read "A Congress of Religious Unity," but the much simpler one of "Congress of Religion" met with the most favor, and was referred to the Board of Trustees for further deliberation, so that those connected with the Congress, but absent, could express themselves through correspondence. The reasons through correspondence were that it might be implied that some were not liberal, especially those of the orthodox tendency, whereas it was contended that some of the orthodox ministry are as liberal, and in some ways even more so, than those sailing under the name of "Liberal," such as the Unitarians, Universalists, etc. All religions are one, so it was argued, and it need not be labeled to designate it as liberal; so the question was referred to the Executive Board.

The Congress adjourned, the meeting place to be settled upon later by the Board. The prospects seem to be that it will assemble in the East the coming year, and the outlook is bright for great expansion and a liberalizing influence on the religious world in the face of much discouraging expression this great movement has gone ahead. In the language of Dr. H. W. Thomas: "This Congress is born to live; it draws its life from the Infinite and cannot die." PAUL S. GILLETTE, South Omaha, Neb.

BEHIND A TREE.

"One More Need," Discovers by "A Delegate."

To the Editor:—In the last issue of your good paper I find an article with the above head lines, from one who is evidently afraid to honestly append his name to the same, since he cowardly shields himself behind the signature of "A Delegate." The article referred to, is one of criticism of the recent action of the trustees of the N. S. A. in filling a vacancy upon the board. I do not find fault with the expressed opinion of an honest critic, but when I find the animus of the critic to be a willful intention to prejudice the public against a well-organized and useful institution, as the N. S. A. has proved itself to be, and to create an erroneous impression concerning the efforts and aims of the present board, I feel justified in taking exception to both critic and criticism, especially when they are not open enough to show the world who and what they are.

In referring to the action of the newly elected board of trustees of the N. S. A. in appointing Mr. C. I. Evans, of Washington, to fill the vacancy occasioned by the unwillingness of Mr. Barnard to accept "A Delegate," I observe: "This opens a chance for an important discussion." Very well, I will avail myself of the chance thus opened, and inform the public, that while Mr. Barnard did not absolutely decline to serve on the board, he told me that he is a very busy man, he had not time to form himself as fully upon the objects and work of the N. S. A. as he felt he should have done, to be qualified to vote intelligently for the charter, but that he had requested me to inform the board, and to have another man from this city appointed in his place, who was more conversant with the Association than himself. In following the instruction of Mr. Barnard, whom I know to be a thorough business man, a Spiritualist and a gentleman, and whom I myself had placed in nomination for the nominating room at the convention, I engaged Mr. Evans to be substituted for that gentleman, Mr. Barnard, and the selection thus made was unanimously confirmed.

"A Delegate" goes on to say: "The idea has been prevalent that under the charter, Washington must have three resident members of the board. Mr. Moulton at the 1887 convention explained that the first year three were necessary in order to have three resident agitators for the charter, but such is not now a legal necessity. The accepted precedent is to appoint only one member of the board from each state. Why not also from the District of Columbia? The states are as much parts of the United States as is the District."

I refer my readers to The Progressive Thinker of Nov. 5, for continuation of this paragraph from "A Delegate."

Now then, Mr. Editor, will you kindly allow me to explain the N. S. A. neither claims nor desires the public to believe that it is legally necessary for three members of the board to be residents of Washington. But, sir, from a business standpoint and on general principles it is very essential that such members should reside in this city. Why? Because it frequently happens that the executive committee should meet to decide or pass upon important matters for the N. S. A. Sometimes this meeting must be held at very short notice. The executive committee is formed of five members of the board. Three members of this committee make a quorum. It would not be practicable, nor indeed possible, to bring one or two members from the states to meet with the executive committee on an hour's notice, nor would it be wise to expend the money necessary to get members from the states to the District of Columbia at every session of the executive committee. Three members from that committee must be present at each meeting in order to have any business transacted, hence it is proper that three of the board should be residents of Washington, and understanding this, the President has always appointed the resident members upon that committee.

"A Delegate" should inform himself upon these matters before he attempts to instruct the public; if he does know concerning these points then he is reprehensible in seeking to mislead his readers by wishing them to infer that the N. S. A. claims or insinuates that it is legally necessary for three members of the board to be residents of Washington.

In paragraph two of this interesting letter in question, "A Delegate" asks: "Why should any one be elected an officer who has not been consulted?" and further on he remarks: "Three members of the Board just elected were absent from the convention." Allow me to reply that, the three persons referred to were placed in nomination by individuals on the nominating committee who were delegates from their respective districts, and who seemed to know the parties they nominated for their fitness for the position. For instance, a lady from Chicago nominated Mr. Rice from that city, probably following the instructions of her constituents in doing so. It was not possible for the convention to elect either Mr. Rice or Mr. Evans, and when it came to the election, that gentleman was unanimously elected. I would like to know what fault "A Delegate" has to find with that. On the open floor he had the right to challenge the nomination, or to name some other candidate if he wished; but whether he availed himself of that privilege or not, the candidates elected to the N. S. A. were fairly and honorably elected by

the convention. If any one of these individuals see fit to decline to serve it is the business of the board to fill the vacancy according to the best judgment for the general good of the N. S. A.

Let it be further understood that the treasurer and secretary should both be in Washington for the execution of business which must bring them into daily conference together, for unless this were so, the entire business of the Association would frequently come to a standstill for an unnecessary length of time.

"A Delegate" winds up by announcing that all lovers of the N. S. A. desire and endorse that the next convention in Chicago the nominations will be made from the floor. But he continues, thus showing his covert bitterness against the members who are residents of the District of Columbia: "Due caution should be exercised to have the members properly distributed, and Washington need not be represented at all, if the convention have in view the fact that it is legally necessary for the headquarters of the N. S. A. to be maintained in Washington, we fall to see how it will be possible or feasible to ignore the claims of the District of Columbia to representation, or to fail to place one or more of its resident Spiritualists upon the board."

But I have repressed upon your space and courtesy sufficiently, Mr. Editor. I do not like the work of dealing with anyone who hides himself behind a tree or who wields an anonymous pen. There is something wrong about such a coward, and one feels himself almost belittled in handling him. Were it not that "A Delegate"—that writer man or woman—has attempted to mislead and prejudice the public upon important matters, I would not have noticed the article bearing that signature; but under the circumstances, I feel that in justice to the N. S. A. and its board of officers, I must ask this thing.

Very respectfully,
THEODORE J. MAYER,
Treasurer of the N. S. A.

BUSY WORKERS.

Mr. and Mrs. E. W. Sprague in Ohio.

We have been very busy since the camps closed. We served the Lansing, Mich., society four Sundays, visiting near-by towns for week evenings, holding meetings in Pottersville, Bellevue, Hastings, Danville and Charlotte. At all these places much interest and enthusiasm were manifested.

From Lansing we went to Fenton, Mich., where we held the first public meeting ever held in that place. We remained a week, organized a Spiritualist society and chartered them with the Michigan State Association.

From Fenton we went to Canton, O., where we held three meetings, arousing much enthusiasm. Mrs. Sprague's platform tests were exceptionally good here. Our next engagement was at Minerva, Ohio. Your readers will remember an account which was published in your paper about one year ago, relative to Mrs. Tiffany, the trumpet medium, of Minerva. The Rev. Mr. Harshman, Methodist, of that place becoming alarmed at the loss of so many of his congregation, who were being converted to Spiritualism through the mediumship of Mrs. Tiffany, went to her quiet home and requested her to leave her band, deliberately ordered her to leave town, giving her one week to make her exit. Mrs. T. asked him to give his authority for this act of devotion to the Christian (?) cause. He replied: "My authority is the Anti-Spiritualist Society of the United States."

Mrs. Tiffany turned the would-be inquisitor out, telling him that she would not leave the town; that she would be making threats. We are told he and his followers went to the gentleman who owned the house in which the Tiffany family lived, and told him that they must turn them out of the house; that the neighbors were complaining about them, and that they were a public nuisance, etc. Their landlord visited the neighbors, and received the assurance that they had never lived by better than they had now, liked them very much; that they had no word of fault to find whatever. The landlord then told this sickly doctor of a very sickly divinity, that he should not turn away these people as long as they paid their rent, for they were good citizens, and good neighbors, and paid their rent promptly, which was more than some of the so-called fanatics had done.

It seems to me, Mr. Editor, that the impudence of this insinuation—"minister of God" could hardly be outdone by any home robber or burglar. The only offense committed by these noble workers in our cause was the teaching and demonstrating the beautiful truths of Spiritualism and the converting of several leading supporters of the church to the knowledge of a life beyond the grave.

Mrs. T. has converted many people in and about Minerva, enough so that they have organized and chartered a society there. Mosts and Mattie Hull were called there and gave a course of lectures which did great good for the cause, and they engaged us and we went there and held four meetings, three in the opera house, and one public session in the Tiffany home. Mr. Yangling, the owner of the opera house, one of Mrs. Tiffany's converts, is now the use of the opera house free.

Our audiences increased with each meeting and we had the satisfaction of showing up this inquisitorial movement of the church, to a full house, and also of telling them something of the meaning of Modern Spiritualism. We gave them something of the philosophy, and of the demonstration of the truths of this blessed religion, and left a better impression of Spiritualism with those who had not investigated it, and whose knowledge of it was only from hearsay.

Rev. Mr. Harshman is in Minerva no more. After this manifestation of the "Christian spirit" he did not "draw," so was called to other and more orthodox fields.

Mrs. T. is still giving sittings and holding sessions at the old stand, and our cause is the topic of conversation, and the subject of investigation in this little town.

We came here to Alliance for two Sundays, and have been engaged for two more. We go to Cleveland for the last two Sundays of November, and to Philadelphia, Pa., for January. We have December still open for engagement. Our address is Alliance, Ohio. After November 15, and until December 1, address 122 Greymont street, Cleveland, Ohio.

E. W. SPRAGUE.

TRANSLATIONS.

Parisian Medical Chit-Chat.

THE GRAVE OF LAENNEC—THE BEAUTIFUL OUTLOOK FROM HIS BURIAL PLACE—LAENNEC WOULD NOT ACCEPT AN OFFICIAL FUNERAL—WHERE AND HOW THE IMMORTAL DISCOVERER OF AUSCULTATION

To the Editor:—The following from SLEEPS.

The Paris correspondent of the Cincinnati Lancet-Clinic, one of the leading medical journals of this country, is worthy of reputation in your valuable paper, in my opinion. That said, our correspondent is a Spiritualist no one will doubt after reading his beautiful report of his visit to the grave of Laennec, the discoverer of auscultation, and whose memory physicians everywhere revere. H. V. SWERINGEN.

The other morning we climbed the rugged crags that lead from Douranne to the town of Ploree. In passing by the cemetery situated half-way up the hill, the immortal Laennec looked out over the sea, we suddenly reentered the dead and crossed over the grounds where repose generation after generation of sailors.

It is rarely the sand crackles under the feet of any save the very humble in this cemetery, so we wandered at will among the simple tombstones, whose only luxury consisted in a profusion of the highest colored flowers imaginable, that formed many a brilliant pattern, giving one the illusion that they had received the care of some skilled florist. Yet they grew wild in this country—beautiful, too—so that one experiences no sense of sadness in such a flower-adorned garden. The sea air is so pure, and the breeze brings the penetrating perfume of all manner of blossoms, commingled with the bracing effect of the glorious salt air, in looking over these tombs and reading the various quaint and pious epitaphs—simple, too, as those whose humble memory is thus recalled on graven stone—we wonder of what use are these tablets. Why remember the former existence of those now at rest, far away from the toils and cares of this life?

Among all these beautiful flowers that adorn Mother Earth, our attention is suddenly attracted by a massive and severe construction, covered by green moss intermingled with a hundred various hues of flowers. It is a solid piece of massive granite from Kersanton, harder than iron, a stone that will forever defy the ravages of time. Upon this tomb appears a long inscription, and we read:

Here reposes the body
Rene Theophile Hyacinthe Laennec,
Physician to Her Highness the
Duchess de Berry!
Lecturer and Professor Royal of Medicine to the College of France.

Professor of Clinical Medicine to the Faculty of Paris and the Royal Academy of Medicine.
Knight of the Legion of Honor.
Born at Quimper, February 17, 1781.
Died at Kersanton, August 13, 1826.
Pray for him!

This is where Laennec sleeps, then; in this sequestered tomb, forgotten and lost, one that but few ever deign to honor with a visit, except some foreign medical tourists, whose memory of the great, the good and true is longer than our own. Under this monument lies the remains of the immortal discoverer of auscultation, the man whose forehead will be crowned with the rays of eternal glory, for never will human flame burn more brightly, shine more brilliantly as time goes on, than for this man of genius in medical science. He rose above the sad vestiges of a thousand theories to great facts; he was all-powerful and still reigns, and although his body rests in this obscure place, his memory is kept sacred the world over, honored by the names of medical worship. The errors of yesterday came the truths of to-day in the doctrine of Laennec, and those same doctrines, after the lapse of three-quarters of a century, still shine resplendent with his youth, as solid as the granite of his tomb, and years will not alter them.

The discoverer of auscultation was only one flowerlet in his crown of radiance.

Although cut down in the full maturity of his talents by a pitiless disease, that consumed him for many and many a long and painful month, he had the honor of teaching his doctrines, and drew out of medical chaos our first positive knowledge relative to the diseases of the heart and lungs. He was the first to systematize their study, the one of the most positive rules with so much scientific value that even at the present day they are of great value, without any need of revision. His creating genius attacked all the problems of existence, and there is not a branch of medicine that has not been adorned and made better by the touch of his magic pen; the light of his soul shines everywhere.

As for the powerful evocation of the saying: "How charming to disengage oneself from the narrowness of a far-off past, and gaze on the earth as it is, the profile of which is outlined on the bronze medallion—that soft and tender physiognomy, so full of pensiveness, the face of a man who feels the irrevocable loss of self. Yet he returned to rural scenes not in the delusive hope of obtaining a cure, but only to go down to his tomb with his last glance of love, where he had been born and where he was soon to die."

How he loved his natal place in the beautiful country of Armor, in the land of ancient traditions, and his generous heart clung to his sweet home. He loved his native province like every true son of Brittany; he loved its poetry and its magnificent landscape, "walking and gazing with his eyes in adoration, gazing out over the bay," with its ever-changing color of waves under varied skies, making magical reflections, an enchanting spectacle from which he could not withdraw his eyes a single moment, for he knew, only too well, that he would soon leave earth behind him.

If Laennec gave himself up to such sad contemplations of nature, he also knew the duties of his station created in the country that held his heart's affections. Some aged men in France still remember as children how good this great doctor was to the poor, and how kind and simple he was in all his manners toward the people; they also relate how pious he was.

You can now understand why Laennec preferred a simple and obscure burial to the State funeral which he was entitled, and obsequies to which he had been given his remains had he remained in Paris. Laennec disdained all honors of the tomb; he wished to sleep his last sleep with the simple-hearted and honest people among whom he was born, whose death surprises without their utterance of one word of regret, without a sigh of regret at the beauty of the sacrifice, without a feeling of the mystery—good sea-faring folk who only crave baptism and the right of life,

to the last sacraments that open up the portals of the other world.

We felt under the impression, during the short instant of day-dreaming in this delightful corner of Brittany, that the spirit of the immortal Laennec might be present. Who knows to the contrary? And we wondered whether his spiritual gaze still lingered over the magnificent panorama viewed from his tomb. Below the village, with its chiming church bells that so dearly loved to hear, and below that again the sparkling bay spread out in all its splendor, with its surrounding hills robed in the verdure of green fir trees, and the snow-white villas scattered here and there; while farther off, in the horizon, the edges of the sand dunes and the chalk cliffs, fading away into lines of blue. Over the bay, amid the lax movement of the wavelets, a flood of golden light streamed across the translucent waters; mirror-like facets of bright foam-like jewel drops here and there and the gentle surf breaks upon the beach; a true orgie of will 'o' the wisps, these spraylets of foam, that moved so gracefully when viewed in the vague distance, rising and falling, appearing and disappearing, in that joyful way that you can't forget what the sea is saying. Yet the eye does not remain dazzled by all the glorious display of lights, for it goes out farther and farther, looking toward the horizon—a most captivating view—to where the blue of a pale azure sky seems to whisper of heaven.

Across this perspective, as by impalpable gaze, the rays of the setting sun float in disposition of glory, commingling a thousand tinted dyes, idly bordering with purple and gold, and the mantle of ideal poetry comes to every soul whose eyes rest on such a dream of Paradise. A mirage, so mysterious, where the blues and mauves commingle in lines of artistic beauty, and the violets and grays blend with each other, and, fading, give the illusion of vapors decorated by fairy hands.

Oh! this exquisite little cemetery in which Laennec reposes. He chose a good place for burial, truly, and the thousand echoes that come to his grave, the chiming, the soft kisses of the waves to the beach, the roar of waters rumbling on the outer ledges, must be delightful if the dead ever hear.

To face the sunset, and in the beautiful calm evening, when the myriads of stars twinkle brightly, lighting up the coast line dimly, and when the cold clear moon rises above the far-off eastern cliffs and all the bay sparkles 'neath its gleams like a silvery mirror. No sound is heard there but the chirping voice of the crickets and the sleepy and monotonous drump of the waves against the distant chalk cliffs. The sailors of Brittany, coming in by the hundreds, assure you that at such moments they hear behind the cemetery walls low merry laughter and the conversation of many voices, that is prolonged late into the night, that only ceases at the first pale gleams of dawn.

We stood there and imagined the great shade of Laennec, rising from his granite tomb, and listening with delight to the old sailors' songs burning their adventures on ocean's far and near, those tales that had so delighted his early childhood. Ah! the harmony, with the exquisite sensibility and the charming mysticism that surrounds all those dear ones who sleep that last sleep.

We were plunged into this reverie when, turning, we saw running towards us, our daughter, a pretty little blonde aged three years. She has all the country and air of a woman. She held in her hands a bouquet of chrysanthemums. We called her and she laid the floral tribute on the sombre monument of Laennec. She acquiesced in a most lady-like manner, although with a slight shade of regret, for she had gathered the flowers for herself. Then she arranged them in a very serious fashion over the inscription on the tomb.

At that moment we thought we saw the great man smile, smile from the bottom of his grave, a mysterious smile, a smile of majestic serenity and recognition for the deed, for do human souls always float in infinite space, and do the faces of our dead always remain with the immobility of marble? Ah, no! we know better than this. We have seen and communed with friends who are said to be dead.

Wanted—A Song-Book.

A great amount of argument has appeared in the columns of The Progressive Thinker, and I now ask you, for my little say. We certainly have the talent—that is proven in "Longley's Echoes," which it seems to me cannot be excelled for choir purposes; but we do need something suitable for congregational and general singing; not only suitable in words and music, but in price, for while a large number have bought, an enormous number have not. Some time ago I wrote to The Progressive Thinker, Banner of Light and Light of Truth, asking for a list of suitable song books for congregational singing, and all of them could recommend but three. "Inspiration's Voice," by H. W. Booser. We need not talk of "Old Black Joe," "John Brown," or "Dreary I Dwell in Marble Halls," etc., being full of music and animation; no one doubts it, but put what words you may to them, they are yet platitudes and stage songs. It is not "platitude" to the public when we say we must sing words and music which will at least demand respect, if it doesn't meet the approbation of the public.

"The Spiritualists' Hymnal No. 2," by B. M. Lawrence, which has 79 pages, sold at, on very poor paper, many songs without music, and yet 25 cents for each copy.

"The Spiritual Wreath," by S. W. Tucker, with 64 pages of quite pretty music and beautiful words, on quite good paper, but paper-bound, and price 20 cents. Now can't our extensive talent do more than this? Can't we have a song book of several hundred pages of selected music already in existence, or original tunes some of our many inspired poems, published at a nominal price? Then we can hand it to our congregations with pride and as a representative work of our cause.

JOHN W. RING.

Sopranos and Soloists.

To the Editor:—I desire to ask through your widely-circulated paper the above vocalists, with a supreme interest in the truth of Spiritualism, and who wish to bring those now in darkness into its light by their individual effort through the agency of music, to write me personally. By a correspondence thus opened, I wish to present a method for the utilization of this divine art which has not been employed, one that will be profitable to all, and prevent that without which the cause has been naturally suggested. This notice, fact that I am already in such correspondence with singers, and I desire to reach others. This method belongs to those who sing—the interest of the general public being in the results of their efforts.

H. W. BOOSER,
Grand Rapids, Mich.

CURED HER RUPTURE.

Happy Restoration From a Dangerous Malady.

The Rice Method Is a Wonderful and Certain Cure.

Although 62 years of age and ruptured many years, Mrs. E. Draw, of Ipswich, So. Dak., would not give up the struggle to be cured of her affliction. After repeated failure she tried the well known treatment



MRS. E. DRAW, Ipswich, So. Dak.
Invented by Dr. W. S. Rice of 315 D. Main St., Adams, N. Y., and was perfectly restored to permanent physical strength and the rupture completely healed. When we consider the number of people who have been ruptured nearly all their lives, who have suffered through weary years of uncertainty, failure, distress, constant fear of sudden death and all the pain, misery, discomfort and loss of time and pleasure, it is a wonderful thing to know that there really is a cure for the malady. Write to Dr. Rice for his free book that fully explains all about his plan of treatment. Write to him. Do not put off the inclination, but go right at it and learn about this new and wonderful cure for rupture. It is a home cure, safe, painless, without operation or detention from work and everyone should read Dr. Rice's book and mail it to say you know how to cure it. Such an act of kindness will be remembered by those who suffer with the great affliction of rupture.

RATHER DOUBTFUL.

But We Permit Him to Have His Say.

Moses Hull's representation of "the word of God" leads us to a further consideration of the principle in regard to it, which he laid down. The word of God he regards as inspirations and spiritual messages to mediums. The questions arise, did the apostles and prophets, whose writings compose the Bible, tell us the truth?

Have the teachers of ecclesiasticism, from the time of Jesus until now, told us the truth in their expositions of the alleged inspired revelations which the Bible contains?

Are the alleged inspired mediums of the present day telling us the truth? Is there no way for us to know the truth without having to take what the mediums are pleased to give us?

After escaping from the clutches of the priest, are the intelligent thinkers of this age going to be entranced by the yoke of mediumistic bondage?

Is the alleged inspired word of a medium here and there going to stand as authority instead of truth, the same as the words of the priest have done for so many years?

Has not the time come for the intelligent to know the truth just the same as the one who declares it?

Are we still to be tossed about like children by every mediumistic wind that blows?

Just as long as we accept the superstition that truth must come from another world, just so long shall we be in bondage to those who profess to be the only mediums of communication.

The world can never be convinced of truth by proxy.

Every one must see and know for himself.

The question has been asked, how shall we get rid of the fraud and vice which is practised in the name of Spiritualism?

I answer, by repudiating the whole ex-cathedra mediumistic principle, and by starting out anew upon a basis of truth which will be open to all.

The thoughtful teacher will be de-

pressed by this method, because the scholar will see that the teacher proves all things and holds fast to that which is good.

I respectfully take the ground that all which has been claimed to have come from another world by any of the world's teachers from the time of man's appearance on this earth until now, never came from anywhere but this world, and I am ready to array the truth of this world against any alleged truth said by mediums to have come from a spirit-world, and to show the man's relation to the universe is quite the reverse to that which we have been taught and are still being taught. Mr. Hull's idea of inspiration is partially correct, but it will be shown that while men spoke as they were moved, or controlled, they did not have visions of things, but that which was best adapted to the needs of humanity, according to their moral and intellectual conditions.

JOHN MADDOCK.

"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.

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

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

KEEP IN STEP.

HISTORY OF ATHARAE.
LIFE IN THE STONE AGE. THE
history of Atharael, Chief Priest of a Band of Atharans. This pamphlet, containing 16 pages, was written through the mediumship of U. S. HIGGINS, and is intensely interesting. Price 10 CENTS. For sale at this office.

THERE IS NO DEATH.
By Florence Maryraz. An interesting account of the author's spiritual experiences. Paper, 60c; cloth, \$1.

FORCE AND MATTER.
By Ludwig Buchner. A celebrated book. Cloth, 50c.

MIND READING AND BEYOND.
By Wm. A. Hoxey. 200 pages, with illustrations.

IMPORTANT!

DR. C. E. WATKINS,
FAMOUS CHRONIST,
OF BOSTON, MASS.

Quick Cures!
Small Doses!

Send age, name in full, and two-cent stamps and leading symptoms, and we will send you

A Diagnosis of Your Case Free,

and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are distressed with your present treatment. Do not ask OUR opinion of this doctor or that one, as we are not to be compared with an opinion, nor have we any connection with that doctor. We are a new and original system of treatment, and we are not to be compared with any other. The day of a doctor's prescription is past; the day of a doctor's cure is past; the day of a doctor's cure is past. We believe in the certainty of medicine and in specific medication, but specific medication requires

SPECIFIC DIAGNOSIS.

He who understands the action of drugs, and who is able to find the power of correctly diagnosing, is the successful physician to-day.

Specific Medicine!

No Drastic Drugs!

A Book on "Chronic Disease"

Send for 2-cent Stamp.

G. E. WATKINS, M. D.,
406 Mass. Ave., Boston, Mass.

CANCERS CURED.

We desire to say that we have treated a great many cancer cases during the past year, and with the exception of one case, all have been cured, and this one left our treatment and placed herself under the care of another. We desire to inform all those who are suffering from cancer that we would like to have them write us. We use no knife, and the operation is considered almost painless. We have a hospital, or rather, another sanitarium in Boston, where we have the best of trained nurses. To kill and remove a cancer usually takes from two weeks to five weeks' time only. We also treat at our Boston sanitarium, tumors of all kinds, such as encysted tumors of the labia and fibrous tumors of the ovaries, indolent ulcers, etc. We would be pleased to have those suffering with such disease to write us for further information.

DR. C. E. WATKINS,
406 Mass. Avenue, Boston, Mass.

Dr. Babbitt's College of Fine Forces.

At the close of Dr. Babbitt's new book, which includes Parts 3 and 4 of Human Culture and Cure, is an account of the manner in which Chronopathy or the Light and Color Cure is spreading over India. Jyala Prasada, after testing different systems of cure, secured one of Dr. Babbitt's works, and immediately commenced practicing on its plan. "After practicing this science for eleven years," he says, "I am now in a position to state that this treatment is to supersede all others. It is at once the cheapest, mildest and most effective of all treatments of diseases now in vogue." Prasada has written a small work illustrating the subject, which has rapidly passed through several editions and been translated into eight languages and dialects. In this work it is stated that thousands of lives have been saved from the bubonic plague by the use of this treatment. It is also stated that Chronopathy, also that hydrophobia, insanity, leprosy, congestion of the brain, apoplexy, dyspepsia, constipation, every case of dysentery, and a great number of diseases of the eye, ears, mouth, kidneys, lungs, etc., have been cured in the same way. Judging by these facts, and more or less spread of the system in England, France, Germany, New Zealand, and Australia, as well as in the different parts of this country, it looks as if it was destined to become an international method of human upbuilding and cure.

But Dr. Babbitt does not depend upon Chronopathy alone, but aims to include the whole field of natural and spiritual forces. He considers physio-mentalism as the proper name for a broad system of cure, including physical and material forces on one hand, and all refined mental and psychic forces on the other, such departments of cure as electricity, massage, hydro-therapy, osteopathy, movement processes, mental science, etc., being only partial methods if taken alone. Those wishing to receive his diploma conferring the degree of D. M., can study and acquire it at their homes. Send stamp for catalogue to E. D. Babbitt, M. D., L. L. D., Dean, 253 So. Broadway, Los Angeles, Cal.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

We, as members of the Mahoning Valley Association of Spiritualists, do tender our heartfelt sympathy to the bereft wife and family of Elijah Hawley, a pioneer Spiritualist, who passed to the higher life from his home in Paris, Portage county, Ohio, September 17, in the 84th year of his age. In him we have lost a dear friend and brother from our society of which he was a true and energetic member, and we as a body of Spiritualists, feel that our loss is his gain.

MRS. EMMA THOMAS, Sec'y.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

RUNNING COMMENT.

Various Matters of Interest Elucidated.

To the Editor:—Several things in The Progressive Thinker for October 8, tempt me to treat you to a running commentary, which you can use or extract, or discard, as seems best to you. The paper on "The Roman Church," translated by Mr. Green, first attracts my attention. If the writer had read "Two Babylons," published in Edinburgh many years ago, he would have found his concepts very fully elaborated. The Rev. Mr. Hyslop was the author. It was an effort to trace the Roman Christian rites and usages to the previous Asian and Assyrian worship.

I am sorry that your translator did not write his names more plainly. He must have been trying to copy me. I am not unduly obliged, I will suggest some corrections. "Timothy of Laertes" should be Timothy of Loricis. I spell names like Gladstone and Max Muller.

I have never found the statement of Plato in regard to the three hypotheses. Delthy, but think it substantially correct. In the Timaeus Plato describes a world, the Demiurgeos or Architect of the universe, and the junior gods who assist in creation. Thus he says: "To discover the Creator and Father of this universe, as well as his work, is difficult, and when discovered it is impossible to reveal him to mankind at large."

It is certain, however, that the Neo-Platonists of Alexandria and the Chaldean Oracles recognize a Monas or Absolute One inconceivable and sempiternal, also a Dyas or Twin, "a second whom the race of mortals call the first."

There is the Trias or third, the soul of the universe or universal soul. I find no personified Word or Logos in Platonic writings, and am of opinion that the concept is Basilidian or Gnostic, and that it was engrafted on the Christian cultus from that stock.

The confessional is thoroughly handled in Mr. Hyslop's "Two Babylons." It is a feature of the Eleusinia, the Samothracian rites, and others. I am disposed to think that the examination of the soul by the Forty-two Assessors, was really the confession in the Egyptian Amentu worship. A man was required to be clean from crime—to "have clean hands and a pure heart."

In the Bacchic, Osirian and Minor Eleusinia initiations or Perfection Rites, a hog was sacrificed. The animal that slew Adonis was thus commemorated. He was first washed, but would quickly return to his wallow, showing that it was a superficial cleansing and not a thorough purifying.

If we carefully "between the lines" the story of Elijah and the prophets of Bani, and of Jesus with the demoniac and the herd of swine, we may perceive a veiled allusion to the Old Mistic Rites. The worshippers were purified in a grove, garden, park or secret apart for the purpose, "before one—the alad agates or 'only one' in the midst" (Isaiah LXV:17). This "one" or Aham was the hierophant or chief prophet in the Adonis-worship. Elijah called himself the "only one," and the "mourning for the Only One" is repeatedly mentioned by the prophets. He was primarily "the Adonis or Lord that was slain and annually mourned by women at the Annual Rites (Ezekiel vii:14). Mary the magdol-woman was doubtless such a woman; not a harlot, but one sacred—a kadesh.

Worshipers would lodge among the tombs (Isaiah LXV:17) in hope of obtaining revelations from spirits and demons. That they should be crazed, as though they were beset by a legion of devils, seems to have had only seven that she contracted at the magdol or turrest-spring. Evidently there was a sekos or Cave of Initiation not very distant. Gallies were full of caves; and now-days, every day, a madman is sent to a lunatic asylum, whether birth-place at Bethlehem, sepulcher at Jerusalem or what not, is marked as a grotto.

One more point about the scene with the man among the tombs. There was a herd of many swine feeding. Each worshiper brought a pig. It was in lieu of a child. But Lukianos or Lucian says that children also were brought. A favorite method of initiation was by driving over a precipice where a dipole was near a stream or body of water, even to the shrine of the Witch of "Endor" or fountain and circle.

As it is no object in these stories to conceal from the community what the epoptes or seers can read, I think that much as I may seem to have jumbled things up, I have really indicated a clear, definite, and under-meaning which all secret religions have understood, "none of the wise men understand, but the wise shall understand."

There exist many cogent reasons for supposing that the earlier Christianity or rather Christianism, was a secret rite like the Mithraic. Probably the Roman priesthood is a secret body. If any one doubts it, let him equip with phernalia, and attempt to make his way into a church without where a dipole was near a stream or body of water, even to the shrine of the Witch of "Endor" or fountain and circle.

I do not find any place where Plato described Purgatory, except in the Hades set forth in the Phaedo. In the Apologue of Er (Republic II), also, it is said that the unjust will be punished, and that some are so polluted that they will not come forth, and enter upon a robes of existence. Most of these were tyrants and oppressors. Some of these were thrust down a river, being dragged to a road outside, being torn with thorns as they went; and there they had to tell all who passed by why they were punished. The region of punishment was called Tartarus, also Achelon—probably the Aquarone of your writer spelled in another dialect.

I know of a bit of the Dialogues called in Greek Phaidon. In Spanish it may be spelled Fedon, not improperly. In regard to the war and the acquiring of the Philippine Islands, I am not very clear. I was opposed to the war and believe that it was wholly unnecessary. A little more time and Cuba would have been got. Sagasta was only studying how to do it. He had home questions and home politics to consider.

Of Spain and the Spaniards I have little to say in admiration. I seem yet to hear the shrieks of torture in the Spanish Inquisition, and the screams of death agony on the pyres of the hideous murders of Saragossa, Bruno, the Baptists of Germany, and like crimes in England. Our own people hanged "witches" in Massachusetts, and burned them in New York, New Jersey, and more Southern states. But Spain has not got beyond it. Her government in the Philippines was a hideous exhibition of a bizarre old hierarchy.

Now, we have the war, whatever we think of the past, we have brought face to face with present facts. To return the Philippines to Spanish rule would be cowardly and atrocious. To pass them to some other European power, would be the very excess of folly and bad statesmanship. We could not get over it in a century. May be the Japanese might make a

good use of them. They need more territory and are more homogeneous than the millions of Filipinos. And I think they would not act meanly to them or toward us. It is worth a thought. We may perhaps take them ourselves. Better so than let them go back. But I fear that American religion, reinforced as it is certain to be by American whiskey, would be likely to work their extermination. I am humanitarian enough, altruist enough, to desire either that this war and our American influence shall be a blessing to this unfortunate and oppressed people, or else that we shall place them in as good and even better situation than we found them.

ALEXANDER WILDER.
Newark, N. J.

INTEREST TO SPIRITUALISTS

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above advertisement. I may convince them of the truth of spirit return.

L. H. FRIEDMAN.

Dr. Louis H. Friedman, the Australian Healer, who is now in Chicago, is doing a great work in curing the afflicted in a wonderful manner. His address is 3152 Forest Avenue. He gives public exhibitions every Sunday afternoon and evening in the Masonic Home Temple, Forest Avenue and 31st street.

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

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

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., L. L. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

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

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

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"From Soul to Soul." By Emma Rodg. Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, whereunto to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Edith Brauley's Vision." Vivid description of a Jesuit spirit convulsion, together with interesting corroborative testimony. Price 10 cents. For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"The Prophets of Israel." By Prof. C. E. Cornill, of the University of Konigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has done and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2. postpaid.

"The Dead Man's Message." An occult romance by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science, have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigations and studies. Cloth \$1. For sale at this office.

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

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

"Mediumship and Its Development, and How to Develop to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth 50 cents; paper, 25 cents.

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

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

Sunday Spiritualist Meetings in Chicago.

People's Church. Services Sunday at 8 p. m., in Handel Building, room 518. All interested friends and Spiritualists invited. Mrs. M. E. Kratz, pastor.

West Side Spiritual Society meets at No. 48 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 631 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindley.

Spiritual Advancement Society, 274 Warren Avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasendever lectures and gives spirit messages.

The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m.

The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 406 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The First Society of Rosicrucians, J. O. F. Grumbine, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m.

Church of the Ministering Angels, 500 South Ashland Avenue, corner 13th street. Services every Sunday evening at 7:30. Mrs. M. Summers, pastor.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California street, every Sunday afternoon at 3 o'clock, and 3:30 in the evening. Good speakers and mediums will be present.

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

The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Band of Harmony, auxiliary to the Church of the Soul, meets at Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring lunches; supper at six o'clock. Tea and coffee served.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1629 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

The Second Church of the Soul meets at Van Buren Opera House, corner of Madison street and California Avenue, Sundays at 3 and 7:30 p. m. Good speakers, assisted by Mrs. Andrews, Mrs. Goble, Mr. Wilks and Mr. Shaffer, test mediums.

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

NOTICE TO THE SICK.

Dr. Watkins will on October 15, move to his new Boston office, 406 Massachusetts Avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins' offices. Kindly remember the street and number, 406 Massachusetts Avenue. Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass.

TESTIMONIAL.
B. F. Poole, Clinton, Iowa.—Dear Sir: The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartily recommend them. Having suffered for eight years, and during that time tried many physicians and various medicines, I have derived better results from your treatment than all the others combined. I am most grateful.

Frenchburg, Ky.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail. Clinton, Iowa. B. F. POOLE.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it. 43rt

CANCERS CAN BE CURED.

Dr. C. E. Watkins.—Dear Sir:—I wish to thank you for sending me to your cancer clinic for the cancer I treat. I am greatly relieved and rejoiced. I am the age of 68 to have my cancer of 20 years' growth killed and entirely removed from the right breast in two weeks' time. The cancer home is airy, sunny, cozy, comfortable and homelike and the food, nursing and treatment so suited to each case, that one feels contented and happy there.

Accompanied by a clinic are especially fitted for training and experience for their respective duties, careful and considerate of the welfare and comfort of your patients, and honorable in business matters, and I can cordially recommend sending cancer sufferers to the clinic, and I think the grateful patient should sound your merited praise far and wide. Your grateful patient,

ELIZA B. N.Y.E.

Barre Plaine, Mass. 408

BEAR IN MIND.

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