



## 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. LOOMIS.**

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 beasts eat meat, to me is 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 it was evidently ordained that as the human intellect should be evolved, man should oppose mind, force strike at force, the whole to be as the spirit in the hopper, a necessary grind to refine and 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 error was written in Mr. Jones' sermon than that man's (human) 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 throes 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 calf boots, must needs expect "confusion" to be true, as stated that the shortest 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 master of himself. Dr. Kellogg is said to have been cured of meat-eating by seeing the connection between the 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. Of all things, must it be supposed that man, still a creature among creatures, can at his best preserve among creatures the 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, interfere 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 selfhood be devoured or obscured. It is a faulty parallel, and a meager credit to man, to suppose that he must subsist on flesh

same. 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 flesh 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, dozens of 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—ripened 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, refined and incorporated 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 tillable soil on earth can produce one hundred times more sustenance than the human family needs, therefore the stomach chemicalization of the beast above alluded to need not enter into human necessity. Already we have a cooking fat made from coconut 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 or vegetable is contained in the soil. 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 diction. Because only two of the hundred tons come to maturity, must we argue that almost all of every animal and babe 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 to-day, and that the animal species are growing steadily 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 almost all of every man 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 anesap and impracticable. The people of India have encouraged asceticism and they must take the consequences. Right here is where we and the whole world must recognize the coming leveling of caste, and the establishment of the universal brotherhood. That all evolutionary tendencies to universality are already apparent, and the nation which depends upon lineage and family blood for its rulers will not survive as 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 truths, 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? Callous 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 a marvelous 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 three 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 has Edgar 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 hay fields have been turned into vast acres of corn. The useful vegetation, the human family 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 convenience.

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 better, sleep better, have better health, while appetites for strong drink, so prevalent with excessive meat-eaters, is unknown among them. Mr. Jones admits that cruelty 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 wretched, howling, snorting, snuffing 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. In the great gift of the eye the devotion of a human saint, and in the face of the motherly cow a trace of sublimated 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 the solution of the problem wholly to the individual—let 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 man a vegetarian, 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 to 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 precepts and finely-worded 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 eat this creature; its wonderful organisms must be for my sustenance, and the God-given life-essence be driven out that my hunger shall be appeased"—an act of violence, mind you, back of which must be 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 food 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 vitality and mental aptitude. 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 only refer to the above to show that what I have written is not merely theory, but the result 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 rights 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 of my stomach and moral sensibilities undivided, 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 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 the flesh diet. Writely, then, the habit is a gross one. Wiliness 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 trained 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 at 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 illy 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 the 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 objects; complete 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 inner peace, and 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 the truth 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 peace, you will find therein the unanswerable 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 dome of your own soul. Out of the soundless silence it 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 you service. ELLA DAIR.

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 imaginations, 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 sounder of the more enlightened) misguided, 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 of force, power, that antedates all cause and result, 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 unlikened chaos, from an absolute nothing, and filled an unlikened vacuum with a tangible material by the might of some unseen power. To these rush days of the present age, intelligence is 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 never was, and never can be a result obtained 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 assign the cause. It would be egotistical fronting, and an insult to all common sense and reason, to present the idea that there existed a great first producing cause, within the bounds of nowhere, or within the borders of endless space, with sufficient power to call into existence a boundless universe from an eternal chaos, with a single stroke of fiat will or power, and yet there are many uneducated and unenlightened minds and limited intelligence in regard to the law of cause and effect, would presume to take such a stand, or make such an assertion.

It is idle foolishness to present the idea that something can result from nothing—or that nothing can be the prime generator of something; and yet there are many uneducated, and yet 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.

This result and the cause correspond—what 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 teacher, 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 public view 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 debut in 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 slight 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 simple 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 suddenly down to visit now, and the 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 critics in Chicago, before her misfortune, the pieces played were "The Slumber Song," "Gipsy Rondo" and "Bohemian Air," by Herz; "Tarentelle," by Pit-zowski; "Sonatina," by Clementi; "Bohemian Dances," by Ondrick; "Grand Fantasia," by Wagners, 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 bold and reassuring word lisped 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 her lessons in every particular. The baby Milada sits up in bed, 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 keys, and burst into tears. 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 for it. Of course we know 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 won success in life, Of those who failed and 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, whose 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. BIRKHOFF, HEALER.

Arrested by Order of State Board of Health.

To the Editor:—The intelligence of every progressive thinker is again insulted by the autocratic State Board of Health in the arrest of Dr. Birkhoff, 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 had carefully the board's order of testimony in the papers, where 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. Birkhoff they were restored to health and were as well as ever. All those testimonials in the papers, where 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. Birkhoff they were restored to health and were as well as ever. 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SATURDAY, JUNE 25, 1898.  
WAS THE NORMAL CONDITION OF CHRISTIANITY.

The historian will remember that the Roman empire was ever engaged in gigantic wars. There were but few very short periods when she had not a contest on hand. She crushed the Carthaginians after nearly a hundred years of bloody and desolating strife; she destroyed the Grecian power in Egypt, and set up her own; she overran Syria; subordinated to her arms all the magnificent conquests of Alexander in Asia; made the Grecians tributaries; held all Europe in her thrall; and after long years of violence and bloodshed defeated her great rival, the Partian empire. Then Rome dictated laws to the whole civilized world.

The bloody game in which all Europe was involved, and in which the reformer inaugurated by Luther, has not wholly closed to this time. There are constant outcroppings of the same old strife, which he who sees clearly traces to the ancient spirit of Roman conquest, transplanted to Christianity and entailed on the present generation.

A RELIGIOUS DEMAGOGUE  
A demagogue is defined as one who acquires influence with the populace by pandering to their prejudices. Said Macaulay: "In every age the vilest specimens of human nature are to be found among demagogues." The good Paul stands forth as a self-confessed demagogue of the first water, though the church has crowned him a saint. In I. Corinthians 9:20, 23, he says, quoting from the Revised New Testament:

"To the Jews I became a Jew that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some."

Talk about politicians pandering to popular prejudice to gain office! Within the whole domain of vulgar deceit and duplicity to gain an end, we challenge the world to designate a more marked example than this of the great Apostle, a lesson to all engaged in the same profession, and very faithfully observed. Such a man could well write, Romans 3:7:

"If the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner."

A learned Christian scholar who had neither the fear of the church nor a frowning God wrote very truthfully in reviewing Paul's Epistles:

"If the student picks out from the Epistles, and arranges together all the significant alleged autobiographical statements of Paul, he can but derive from them the impression that, if there really was such a person, he was the most inconsistent and incomprehensible man that ever wrote. If he adds to this study the legends in the Acts, the bewilderment will increase, and the problem must be abandoned as utterly defying solution."

And yet, to the critical scholar who will direct his investigation in that direction, these "inconsistent and incomprehensible" Epistles, which Paul designates "my gospel," Rom. 2:16, and "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8, are the base of all the subsequent gospels, and the foundation of the Christian faith.

"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.

IN RE THE JUBILEE.

As Viewed by the Banner of Light.

We are in receipt of many inquiries concerning the Rochester Jubilee and the cause of such a large deficit in finances. It is also asked why the National Spiritualists' Association does not step in to meet the deficiency, as the Jubilee was held under its auspices. For the benefit of an interested public we will explain the matter in full, hoping thereby to induce our Spiritualist friends throughout the country to come forward at once with their free-will offerings to meet the present emergency.

The Jubilee was planned two years ago, and the General Manager thereof received his commission as such in November 1896. It took no little time and labor to secure the addresses of even a few of the Spiritualists of the United States, yet the General Manager set about the work with a stout heart, feeling sure that the Spiritualists of the country would recognize the great importance of the Jubilee, and promptly as one man to make it a grand success. It required money to pay postage upon the letters of inquiry he sent out; it required money to defray the expenses of the Jubilee, upon the letters he answered; it required money to pay for the printing of circulars to advertise the Jubilee; it required money to defray the expense of freight and express charges, as well as the hundred and one other items that had to be met.

There are seventy thousand post-offices in the United States alone. If the General Manager had sent one letter only to each office, the postage bill would have been fourteen hundred dollars. It is not at all likely that he did write to every office in the land, but we know that he has been obliged to write to some offices dozens of times each. It is reasonable to suppose that the bill for postage alone during the past two years is above two thousand dollars. Of course this includes postage on circulars, letters and merchandise. We see nothing at all exorbitant in this estimate; the Jubilee was designed to be an event worthy of Spiritualism in its highest sense, therefore it was only right that every Spiritualist should be asked to take an interest in it.

The rent of hall at Rochester is no small item, and required quite an outlay. The several departments of the Jubilee had to be advertised, as well as the event itself. People could not understand the newspaper statements concerning the several features of the Jubilee, hence sent many letters of inquiry. It was easier and cheaper to answer these by means of explanatory circulars than by word of mouth. Hence we were obliged to have a large supply of literature on hand. To secure the printed matter required, the General Manager pledged his private credit, and only by that means could he meet the demands made upon him. It is only just to him to say that he did the same thing with regard to postage.

The rent of hall at Rochester is another item. The General Manager has been censured for engaging more than one hall, and for paying for them after they were engaged. Let us be just in regard to this matter also. From the assurances received by letter, the General Manager was led to believe that ten thousand people would visit the Jubilee. He made an allowance of one hall for each of the numerous churches, and he actually had present, and engaged his halls accordingly for five thousand people. The Lyceum Theatre, Fitzhugh Hall, Assembly Hall, and Chamber of Commerce would accommodate about that number. He therefore contracted for the two former positively, and arranged for the latter conditionally. This, it seems to us, was a practical, business-like thing to do. When the Jubilee opened it is probable that not more than one thousand people were present from outside of the city. Then it was found that Fitzhugh Hall alone would have been sufficient to accommodate the people. But a contract is a contract, and it binds Spiritualists as well as other people when it is once signed. Had five thousand people been present, the Lyceum Theatre and all other halls named would have been required. As it is, hall rent was an expense of at least fifteen hundred dollars. We submit that, in view of the promises received by the General Manager, he acted with wisdom and forethought in the matter of hall rent.

The next item of expense concerns the speakers and musicians attending the event. They, one and all, gave their services, but requested with reason, that their travelling expenses and hotel bills should be met by the Jubilee management. This was only fair, and was promptly agreed to. This expense involved at least fifteen hundred dollars. We submit that it was a necessary expense, and respectfully ask the critics of the Jubilee to consider the number of speakers who would have been without the platform talent? In connection with this topic, the services of the musicians must also be considered. Their work was of the very best, and they earned all they received, but the few hundred dollars paid them must be added to the total expenses of the Jubilee.

The General Manager had to have help to carry out the great work he undertook. His devoted sister gave up her business, and entered heart and soul into the movement with him. Stenographers were indispensable, and had to be paid. These workers all had to have food and clothing, hence money was needed for living expenses. Our friends will note the next point in the responses to the call for financial aid were so few and small, the General Manager, out of his love for the cause, and firm faith in the Spiritualists of the nation, hired the necessary funds, pledging his personal and real property as security, in order to make the Jubilee a success. We claim that this is devotion of high order, and to accept the cause of him and his sister would be the basest ingratitude on the part of every Spiritualist in America. We do not believe our American Spiritualists will permit this gross injustice to be done, now that they know the facts.

Why does not the National Spiritualists' Association make up the deficit? The General Manager advised with the national body to carry on the Jubilee at no expense to it, and agreed to turn over the entire surplus, if any accrued, to its treasury. "This is unbusiness-like," we hear some one say. Possibly it is, but it is also positive proof of the General Manager's devotion to Spiritualism, and his firm faith in his fellow Spiritualists. He dared to risk his all for the cause, and he met with the unexpected at the end. But beyond the matter of contract, the National Spiritualists' Association has not the means to meet the present deficit, hence the necessity of calling for a popular subscription to cover the same. The most conservative estimate that can be made is that the deficit between four and five thousand dollars. The items of expense are labor, rent, talent, postage, music, special departments, and printing. The total cost is between eight and nine thousand dollars, while the total receipts are not over four thousand dollars.

We do not claim that no mistakes were made. (Continued on page 6.)

MORE ABOUT THAT FAILURE.

What a Flattering Picture to Present to the Spiritualists for Their Sanction and Kindly Erasure.

It seems almost like a piece of impudence for a few so-called leaders to lead Spiritualism into a financial hole as deep as the one into which we have been so needlessly plunged by the Jubilee; an undertaking that was never sanctioned by the general Spiritualistic public, in fact regarding the prudence and opportuneness of which their constituency were never consulted, and then set up a cry for help to pull them out.

We take the position that, under the business depression, the general financial strain, and the prospects of war with Spain, all tending to unfit the minds of the people for spiritual things, it was no time to undertake so enormous a celebration as was planned for the Jubilee, and yet had we said so in the first place we would have been accused of working against the interests of Spiritualism; would have been roasted from the rostrum and excoriated by every tongue whose enthusiasm far exceeded its owner's judgment, throughout the land.

Spiritualism is a priceless gem, only to be obtained through tedious, tiresome, discouraging research, with endless obstacles as hindrances to its progress and highest unfoldment, and we must learn that it needs no aristocracy to give it tone, to popularize it, to hold it at its proper elevation; it needs no airs and vainglory to make it grow into the hearts of the world and choke out the prejudice of the age. It only needs a clear, logical representation, a truthful, genuine demonstration, and when there is a fund on hand for the purpose there will come a time to feast and spread our wings and crow.

We have had sparkling gems of inspiration from on high; we have heard much of the beautiful beyond, the sweet by-and-by; we have had positive demonstration of the continuity of life and proof of its similarity to this life, but we have lacked business tact.

Our chosen and unchosen leaders, in their zeal to do something grand, to spread our glorious truth, have lacked a wheel, in some machinery called a governor, in others a balance wheel, and have so often plunged us into debt and financial discredit that it really keeps us busy apologizing to the world and paying for a "dead horse," and we are truly tired of it. If we cannot combine executive ability with oratory; if we cannot correlate fact and judgment with our holy inspiration what need have we for a concentrative organization?

Our guides, our spirit friends, are doing their work of spreading the gospel better than we are providing them a respectable base of operation. They are seeking the silent avenues of soul, of spirit, in the church and out, for the dissemination of their wisdom and truth while we are parleying over some declaration to the world that we hold the title in fee to the land of spirit, discovered by those sweet and innocent children in 1848; while we are busy over-reaching and thanking some one for the privilege; while we are evoking something for the harmony manifest and for the inspiration at the expense of some over-enthusiastic member of our cause.

What a flattering (?) picture this is, and how apropos this intellectual cry of "fraud" in connection with the phenomena. There are phenomena and there are frauds; there is philosophy and there is bigotry and imprudence. So far as the N. S. A. is concerned, and those who have hoped to gain a permanent salary through its maintenance, if there are such, it is to the interest of one that the other has the hearty support of united Spiritualism; but this can only be had by meriting the confidence of united Spiritualists, and confidence is the sequel to success in every avenue of life. But success does not mean to auspicious some great event, contract for its execution and after a failure shift the responsibility on the unfortunate contractor in order to make a more effective and personal appeal to the sympathies of the people to help pay for the glory already experienced, or imagined.

THE TYRANNY OF CATHOLICISM.

A London correspondent of the Associated Press, says the insurrection in the Philippine Islands was really an uprising against the church. "It was conducted by a secret society organized to oppose the priests, a sort of freemasonry, which has spread throughout the island. The religious orders have been accustomed to squeeze the natives, and have accumulated much valuable property."

Between the plunderings of the people by the church, and by government officials, little was left. The same state of facts exists in all the Spanish provinces. May we not hope when the present war is ended all the countries subordinated to American valor may enjoy religious freedom, exempt from church rule and priestly dictation?

Opportunity, sooner or later, comes to all who work and wish.—Lord Stanley.

LESSON OF THE JUBILEE.

The Obligation that Rests Upon Spiritualists in Consequence of Its Inopportune and Failure.

No one is more devoted to the grand and glorious cause of Spiritualism, from whatever standpoint it may be viewed, than ourself. While we have been inclined to regard it as a science and philosophy instead of a religion, we will not at this present time raise that point. Our devotion to Spiritualism has been conducted along independent lines, being conscientiously opposed to pleading the baby act, to begging or asking alms, or to accepting a financial gift. We inaugurated The Progressive Thinker on a self-reliant basis, asking no one for any special financial favors, and spurning with kindly contempt any gift that might be offered. Of all things on this earth, we fully realized that the publication of a Spiritualist paper, combining cheapness and excellence, was an untold undertaking; a perplexing business problem that had never been fully solved; an uncertain quantity in business affairs that the mathematician had not been called upon to consider, and with this outlook we determined to lead no one to financial ruin—if such must be the fate—but ourself. With those reflections we placed \$3,000 in the bank to afford a superstructure or backing for our own well-settled opinion and judgment, resolving that if we failed no one should suffer but ourself alone. Everybody knows the result—not one dollar sunk, but a gradual increase of the \$3,000 from the start!—and The Progressive Thinker a grand success—a miracle in journalism!

Now, what is true of the individual, also holds good with the corporation, whether in religion, mercantile affairs, or in science and philosophy. If the principal agents or representatives of the people, inaugurate failures, you must measure them thereby—particularly so when they inaugurate an untimely movement, in which you had no voice, and which, if you had not approved, would have brought down upon you the anathemas of the promoters.

One thing in connection with the Jubilee is absolutely certain—either Spiritualists were too slow and intensely apathetic to respond to the wishes of its promoters, or the latter overestimated to an inordinate extent their influence and capacity in a work of this kind. You must assume one or the other positions of the dilemma.

Now that the failure has come with all its hideous deformities, it is certainly in order to analyze, to criticize, to weigh carefully and systematically, and to thoroughly consider as to what is the duty of Spiritualists generally. To put it mildly, Spiritualists have a "dead horse" on their hands, and no amount of talking, no amount of plaintive explanations, or tremulous excuses can hide it from sight, or obliterate it from view.

We had just such a calamity as the failure of the Jubilee happen in Chicago—a camp-meeting inaugurated at an inopportune moment, leaving a deficit of \$5,000. That debt still remains as a pathetic object lesson to all careful, scrutinizing observers, and it will never be paid by the great mass of Chicago Spiritualists. Those who first inaugurated this camp were inexperienced, were unbusiness-like, were over-enthusiastic and scheming dreamers, and when some noble men and women stepped in later on (particularly Mr. and Mrs. Warner) and tried to avert the impending ruin, they were too late to accomplish any lasting good.

The National Association, composed of those who are highly gifted intellectually and spiritually, should have foreseen that the Jubilee was equally as inopportune as the Chicago camp-meeting, and should have governed their actions accordingly, and thus averted the colossal failure. As the Chicago Spiritualists would not pay one cent towards liquidating the indebtedness of the camp-meeting here, which they had no voice in inaugurating or conducting, will they feel like lifting a like load from the agent of the National in the loss that occurred at the Jubilee?

If Mr. Walker, led and influenced by blind, inexperienced zeal, consented to assume all liabilities that might accrue from the Jubilee, and remained unpaid, it was a voluntary act on his part, and he must suffer the consequences just in the reverse proportion that he would have received the merited approbation if success had been achieved.

We cannot conceive why the National, with its brilliant array of talent, should make such a terrible blunder, resulting in such a dire disaster, and then piteously call upon Spiritualists everywhere to come promptly forward and pay the expense of its folly. The National was not instituted for the purpose of inaugurating a grand spectacular Jubilee, with an exhibition of intellectual pyrotechnics, at an expense ranging from \$25 to \$100 to those who attended from points outside of Rochester. Spiritualists are not in the habit of indulging in such a luxury—if it may be so considered, and when the matter is viewed from the right standpoint, with the curtain rung down, and receipts counted, the great mass of Spiritualists will regard the present National as weighed in the balance and found wanting in common business-like perception and sagacity.

"But this deficit or debt will beggar Mr. Walker," say some. Perhaps it may. But haven't we scores of mediums already beggared, homeless and suffering, and is any one any better than they are? Under these sad circumstances, known to all the world, it was in extremely bad taste to get up an expensive Jubilee; it was, indeed, cruelty.

We have no patience with those who conceived this Jubilee, at such an inopportune moment, and who are flying industriously around trying to avert the impending calamity which may befall the one on whom they unwisely thrust the colossal burden, not one having the keen business-like or spiritual perception to realize the nature of the impending disaster which is now overhanging our beloved cause like a dark cloud, and which should result in a general house-cleaning when the National Convention convenes next fall.

KEEP HOPE.  
Dear heart! fond heart! dry now that weeping eye;  
Keep it set ever till death.  
On the curlew air,  
Where those dark, who disappear  
In the drear path called life,  
Wait in love to welcome above,  
Loved ones released from strife,  
And who around oftentimes are found  
When we most need their aid,  
And whose forms we descry, with the clairvoyant eye,  
In a beauty no time can fade.  
Some glad day, over the way  
That leads to the land of love,  
You and I, joyful shall fly,  
Guided by those above.  
Guided and cheered through the portals we feared,  
And, shudderingly, once called "death."  
But found by the wave, just beyond the grave,  
We again with our lost had met,  
Never to part, no more to smart  
"Neath the scythe of the reaper grim,  
But to rejoice, with exultant voice,  
And love's light in the orb once dim.  
VERE V. HUNT.

Sixteen Dollars for Art Magic.

I paid, about six months ago, sixteen dollars for an original copy of Art Magic, which now sells for a mere trifle by you. It is an extraordinary book and is worth its weight in gold.

J. C. F. GRUMBINE,  
Lecturer and Author.

If you are a Spiritualist, Freethinker or Theosophist, or devoted to the study of Occultism, you should have Art Magic. The Progressive Thinker one year and Art Magic, \$1.20. The Progressive Thinker one year and Art Magic and Ghost Land, \$1.70.

REPLY TO CORRESPONDENTS.

Adverse criticism was expected to the series of articles published in these editorial columns, commencing with the issue of March 12, under the title of Parallel Religions, and thereafter under various headings, omitting two numbers, until May 14, giving the derivation of the name Jesus, and the origin of Christianity. The writer well knew the claim of Christian scholars, that Jesus was a derivative of the Hebrew, rendered in our English Bibles Joshua. This was done with the understanding that Christianity is an ingraft on Judaism; but it has been maintained in these papers that it is an outgrowth from the ancient Paganism of Rome, slightly changed save in name.

It might have been urged with great force, that the Protestant reformers throughout their long contest with Catholicism, insisted that Christianity had become corrupted by contact with Paganism, and had absorbed a multitude of its errors. We only differ from those reformers in contending that the Catholics are merely successors of Roman Paganism; that they had given a false history of their origin, and were so successful as to mislead Luther, Melancthon and their associates.

Christian scholars and Jewish have all drunk from a common polluted fountain. Each has been ambitious to trace graft and root back to the very beginning. Each wanted his to appear as the primal religion, so they have mutually assisted each other.

They who believe an angel sent by God appeared to a virgin, and told her she was the most honored of women; that she should give birth to a son of whom he was the father, and that "Thou shalt call his name Jesus," and that "the Lord God shall give unto him the throne of his father David," and shall reign forever—see Luke 1:31, 32, 33—are not prepared to look to any other source for the origin of the name. Eusebius gave the derivation of the name from the Greek Iasis, healing. So did Cyril of Jerusalem. Even Christian scholars of modern times do not agree as to the origin of the name. Ostander, the German Protestant reformer, 1498, 1552, instead of tracing the name to Joshua, credits it to the Hebrew Shem-ham-pho-rash. The truth is: It is only conjecture that traces the name to Hebrew. Christian writers, whoever they were, or where living, having located their hero in Jerusalem, they sought next to derive his name from Hebrew; but it should be remembered a name given a child attends him through life, unless changed for cause, to prevent his being traced, so as to escape detection, and possibly punishment. If a Hebrew mother named her son Joshua, it was Joshua in every country, save as adapted to the new tongue, as by the addition of the Latin terminal US to the Greek JES. Jes, as heretofore stated, was one of the many Greek names of Dionysus, also Bacchus. He was a sun-god, identical with the Persian Mithras, the Egyptian Osiris, and many think with Krishna of the Brahmins. Thus much for critic No. 1.

An Inquirer wants to know if any distinguished Christian scholar of recent times concedes that Paul's epistles antedate the Gospels, as was stated in our article, April 30, entitled "Allowed to Assume the Name Christian," which see, and that all the material points in which the Gospel writers—as well most of the apocryphal—agree, were previously stated by Paul, from which all could have copied.

Inquirer who open to the article "Jesus Christ," Encyclo. Britannica, vol. xiii, p. 631, 1st column, written by Archbishop F. W. Farrar, D. D., F. R. S., author of the Life of Christ, and until his late death the head of the Church of England. Who could be higher or better authority? He mentioned Paul's epistles to the Galatians, Romans and Corinthians, and says: "These may be truly regarded as a fifth Gospel," and "is earlier than that of any Gospel." Near the head of the second column, he says:

"If we had the epistles of St. Paul alone, we could find a contemporary testimony to almost every single fact of primary importance in the life of Christ—his birth of the seed of David, his poverty, his Messiahship, his moral teaching, his proclamation of the kingdom of God, his calling of the Apostles, his supernatural power, his divine claims, his betrayal, his founding of the Last Supper, his passion, crucifixion, burial, resurrection, and repeated appearances. If we add the testimony of the other epistles, we have further testimony to almost every fact of importance in the Gospels, as we have also in the catholic epistles and in the Revelation of St. John."

Some writers have found what seem to them good evidence that Paul wrote 64 years before the beginning of the Christian era, and others maintain with equal earnestness, that he was a priest of Serapis; but without regard to date, whether before the Christian era, or near 1,500 years later, as has been ably

contended, that "earlier gospel" which ecclesiastical writers claim was the base of the gospels, is the production of the "hooked nose" Paul. Hear him: "The gospel which was preached of me is not of man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12. "Though we, or an angel preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. In Romans 11:16, Paul calls these teachings "my gospel."

Paul gained his knowledge of his facts, not from observation, nor from any mortal witness, but through what he is pleased to call a vision, during what modern science interprets a sun-stroke. But right before us as we write is our New Testament, accidentally opened, and the eye falls upon a marked passage to attract attention, Romans 11:7:

"If the truth of God hath more abounded through my lie unto his glory why yet am I also judged a sinner?"

That is a conundrum we shall not try to answer; but we do insist that Paul was the inventor of the story about Jesus, and that the Gospels, and all other accounts of that character, were derived from him, and were efforts to make real a character whose origin was in Paul's fertile brain.

THEY ARE ALL MORIBUND.

The editor of the religious department of the New York Sun has made the sage discovery, and has declared it is his deliberate conviction, that "The Presbyterian Church is disintegrating and going to destruction."

Bless his venerable heart, does he not know that all the churches, by whatever name, are moribund—death-struck, and are hastening to extinction? Even the Roman church, having its rise near seven hundred years before the present era, and the legitimate parent of all other churches, is passing into a rapid decline. These churches, the production of a designing priesthood, resting on the ignorance of the masses, flourish best where education is at a low ebb, as in Italy and Spain. The Deweys, the Schleys, the Sampsons, the Milces and the Lees, with their co-laborers, will soon open the way so a flood of intellectual light will fall on the latter benighted country, and awake the people from the stupor of ages. Some nations can only be aroused from their lethargy by a clash at arms, bursting bombs, cities in flame, and reversion to social chaos, and Spain is clearly of that number.

GIVE THE DEVIL HIS DUE.

Why is not something being done in these last days for the glory of the Devil? According to Milton he invented gunpowder. The printing press was the product of his genius, if the statements of the old-time clergy can be credited. Fried books were the product of the black art. The revelations of astronomy were of the Devil. The theater was a device of the almighty fiend to lead souls to perdition. All the arts and sciences one by one as they have come into use for the amelioration of humanity, were frowned upon by the priestly class. Even anesthetics for the relief of distress in surgical operations was a scheme to rob God of his due.

Has not his Sacred Majesty, in view of these facts, been man's benefactor, and is he not justly entitled to credit for his worthy deeds? Then let us give the Devil his due, as we would any other fellow who serves us faithfully.

THE JUBILEE.

Everyone Criticises It—No One Commends It.

I looked for President Barrett's statement in the matter of the Jubilee deficiency with a good deal of interest and was not a little surprised at the insufficiency of the same.

According to his account the manager wrote between two and three hundred letters daily during two years.

I think it is due to the subscribers that a detailed statement of receipts and expenditures be furnished by the appointing committee.

It is to be regretted that so feeble an apology was sent out by the president, as it tends to weaken confidence in his business capacity.

It seems folly to justify a grave error simply on account of an unbalanced enthusiasm and an empty pledge to assume all liability!

Several friends have asked why Dr. A. J. Davis' letter was not published, and why the manager took the occasion to inform the convocation, the seer of the 19th century had his faults!

SUBSCRIBER.

Saratoga, N. Y.

SUGGESTIVE THERAPEUTICS.

A magazine every healer or physician should read. Published monthly by the Psychic Publishing Company, Times Herald Building, Chicago, Ill. Terms, \$1 per year.

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# REMARKABLE DISCOVERY

## MEASURES THE MIND.

Prof. Gates' New Invention  
Touches Psychometry.

"Inspiration made to order" probably best characterizes the method which Prof. E. M. Gates, of Washington, proposes to apply in his scientific researches in his laboratory at Chevy Chase. If you are at all puzzled as to the meaning of the phrase hear Dr. Gates speak for himself:

"I am going to apply to invention and business," he said to me, "the same inventive processes I have hitherto applied to scientific investigation—that is, when I take up an invention in any particular art or line, the first thing I do is to build up structures in my brain with reference to that subject."

So far so good. To make his meaning more clear the Doctor went on to say that he had found that inventors and investigators measured by him have as a rule only about five to eight per cent of the "sensational memories" which the objects and phenomena observed in their work can give them with reference to their particular science. When he himself begins an invention he will first get access to all of the known apparatus, objects, phenomena and experiments in that particular line. Then he will busy himself for some days in acquiring, as he says, "every distinct sensation" which each such subject can give him—every condition of touch, pressure, warmth, cold, muscular feeling, smell, taste, color or sound.

By this process of mental training, by aid of the instruments used and the phenomena observed, and "not," as he says, "from text books and hypotheses," he expects to acquire what he calls correct sensation memories, images, concepts, ideas and thoughts. The next step will be to accumulate the sum of human knowledge on the subject, find out what has already been done and thus learn what is yet to be done.

"I do not set out to invent this or that particular thing," he said, "but to discover whatever concepts and ideas may arise by the inventive process, and if any of these results are available in the arts they are at once made the subject of special study."

### HE MEASURES THE MIND.

Dr. Gates has a list of six hundred human subjects who come to him regularly to have their minds measured by a strange process which he has devised for himself. Including these he has measured eleven thousand people, the greater part of them at random. Thirty or forty parents have agreed to bring their babies once a year to him to have their development. In this way he has studied men of all classes and nationalities, including Hindus, Persians and Indians. He has also made detailed measurements of animals. All of these records will some time be compared, and thus he hopes to learn how different pursuits, climates, etc., affect the mind.

When Joseph Jefferson was last in Washington he spent several days at the Doctor's house and submitted to a lengthy physiological examination. During this time the great actor-impersonator finished some landscape scenes, which are hung in the parlor of the Gates residence. The psychologist was amazed at the rapidity with which Jefferson handled his brush, at the same time blending his colors into purely ideal scenes. Speaker Reed is another famous man who has lately been studied at the laboratory. When asked to describe exactly how the studies were made, Dr. Gates said:

"I select a certain definite part of the body, say the space between two joints of the little finger, and I find the least weight which the sense of touch can feel thereon, the least degree of temperature which the person can detect, the least difference in two pressures, the least distance apart which two points must be so close as to feel as one point. I also measure the difference in the rapidity with which two things, shades or hues of a color. I measure the rapidity of his imagination capacity, intensity of his emotion, amount of electric waves he can give off, and so on. That is, I measure certain measurable mental functions month after month, or year after year, so as to discover what kind of measurements belong to certain classes of people."

"I have found, for instance, that persons of genius and mental capacity have much more acute measurements than mediocre persons. I have also found that vocation makes difference in measurements, as also do different diseases. But, as I said, the measurements are made from time to time. I found some persons who suddenly fell off in their former acuteness of sensibility. Thus one could feel one-half of a milligramme of weight upon the skin of his little finger and could see a half per cent difference between two tints of red, but one time when he came to be measured he could not feel a half milligramme. He could feel no sensation until I used the weight of four milligrammes. Instead of seeing a half per cent difference between two tints of red he could see only three per cent. In similar manner I have found others whose measurements suddenly fell off from their former acuteness of speed, and in all such instances, within two or three months after the fall, or a year thereafter, they would become sick with a chronic disease."

### TO DETECT DISEASE.

"That is, long before a person himself knows he is sick, long before he has the slightest symptoms of a long-coming disease, long before any known methods would reveal it, these psychologic measurements indicate its approach. It is my intention to follow out this line of research, so as to discover, if possible, what diseases are indicated by these different psychologic defects, and also to see how far methods can be applied toward the removal of these psychologically detected diseases before the first symptoms become manifest."

"We may predict that it will soon be given a precautionary custom to get psychologically measured every year so as to detect the approach of a disease long before we feel the first symptoms."

In his laboratory Dr. Gates said it required six hours to make a complete psychological measurement of a man. His equipment for such work consisted of fifty-two delicate instruments. Since his new laboratory has been finished the same can be accomplished in but one hour and a half, though over twice as many instruments will be used. This speed of measurement will be the result of electrically automatic devices for turning wheels, revolving cylinders and color disks, feeding blank paper to recording cylinders, working air pumps and condensers for creating artificial differences in climate, supplying currents to non-flickering electric lights of high power and to X-ray machines. During my visit he unpacked and showed to me a number of delicate devices for measuring exactly the amount

of electricity given off by each human body. A machine shop over a hundred feet in length is being built, and in this will be made many of the new instruments which will be needed in the work—instruments which no one else but the inventor will be able to make.—New York Herald.

## CALIFORNIA.

### Its Advantages and Its Disadvantages.

To the Editor:—Since my letter appeared in your paper enthusiastically extolling the East in contrast to the West, and the dry condition of California at this time of the year, I have been called to account by some of my critical friends for my praise of the State, and with the courtesy of your paper, I will answer them, one and all. No one who has made California his home and who has seen the grandeur and beauty of that country, its equable climate, topography, the fertility of the soil, the adaptability to all kinds of fruits, can but acknowledge its superiority over the East, that it is a veritable Garden of Eden, and only awaits the hand of time to perfect its growing possibilities. The soil even produces a weed that takes the place of hemlock bark for tanning purposes. There also grows the mulberry tree, upon which the silkworm weaves its beautiful thread. Orchard farming is carried on with unequalled success; while to speak of its grape and orange crops is to state something that everyone knows. The lemon and olive industries are among the most successful of Southern California's attempts to verify the prophecy that everything under the sun can be raised from its fertile soil, even to raising the banana plant.

Southern California is so situated and so blessed by the gifts of nature that with the little aid of man it could be made the spot of which the poet writes, the dreamer dreams and the philosopher realizes his grandest anticipations and ideals. What can man wish for more than such a land continuously blessed by a gentle sun and surrounded by the luxuries that nature produces, with perennial bloom of ravishing sweetness, and the brooding smile of perpetual summer?

But all countries have their drawbacks and difficulties to contend with, and California is no exception to the rule. The great trouble that confronts the future growth of this State and the prosperity and health of our people is that the millions of our country to-day are stocked and bonded for three times their actual value. This is a very grave condition and it makes it more serious when those bonds are held by foreigners. It is reported that England holds five billions worth of gold-bearing bonds on the railroads of this country. When will our country shake off this incubus and come out of the shadow of monopoly and imperialism, and American principles rule and dominate the land? BISHOP A. BEALS.

Buffalo, N. Y.

### THE VOICE OF TRUTH.

If all would hear and heed the wordless voice—  
The silent voice of truth's eternal tone—  
All minds would be at peace, all hearts at rest,  
No one would toil, unaided and alone,  
Along the weary way. Some helping hand  
Would be outstretched to aid the struggling soul;  
Some one with true, unselfish love  
Would stand  
To point the way unto the higher goal.

If all the gentle whisperings of love,  
All longings for the good and true in life,  
Were quickened by the light of realms  
Above, the soul would free itself from human strife,  
And fill earth's valleys with the sacred song  
Of living truth. The eager heart would leap  
With newborn hope, and life would flow along  
Toward the mystic sea—the silence deep.

If all could feel the ecstasy and thrill  
Of joy—the peace divine that those who know  
Have known,  
Who lived in tune with God's eternal Will—  
All grief and fear would cease. No plaintive moan  
From hearts disconsolate for something sought  
In vain—or something lost—would then arise,  
For all would be inspired to earnest thought,  
And all would seek the wisdom of the wise.

As come the voices of the spring—the sound  
Of winds, the swelling seas, the kindling fire  
Of Nature's pulse—life's forces play around  
The soul, and give new strength to each desire  
For upward growth. Truth whispers  
From within,  
Its voice gives wings to faith, reveals the way  
For reason's flight, whose slow ascent  
Will win  
The goal at last—the soul's eternal day.  
URIEL BUCHANAN.

### MARVELOUSLY CORRECT.

The Methodist Protestant, a Baltimore journal, made the interesting announcement, in the course of a late editorial, that:

"The rank and file of the ministry will compare favorably with any other class of citizens, and when their moral character is brought into the comparison, there is no class of men that can show such a record as theirs."

Now that is just what we have insisted on for years, and for proof that our position is correct we refer the reader to the "Sequel to the Hull-Cover Debate" published some time ago, which we mail, single copies, three cents; five or more copies, two cents each; one hundred or more copies, for clergymen to distribute among their congregations, at the rate of \$1.50 per hundred. Same rate to laymen, to send to the preachers.

"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.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conjurer, together with interesting corroborative testimony. Price 16 cents. For sale at this office.

"After the Sex Struck." By George N. Miller. Price 25 cents.

## LET THERE BE LIGHT.

Superior Spiritual Forces of Humanity.

"There's a light that shines o'er my pathway,  
A glory in my soul;  
A glow of hope that bears me on—  
On to the heavenly goal."

The powerful, all-conquering forces evolving from the interior life of humanity are opening up a new world of boundless possibilities, and attaining to a condition of at-oneness with elevated beings, and become the recipient of their inspirations, which flow in like a still, small voice, penetrating the soul and lifting it to closer relations with the divine fountains of love and wisdom, which are ever open to aspiring minds.—Albert Morton's "Psychic Studies."

To the sincere seeker after spiritual unfoldment there come seasons of experience that are sacred beyond the power of tongue or pen to tell. It may be at the twilight hour of evening, when in silent reverie or musing, spirit forms come and go, leaving messages in word or look, that are soul uplift to the realm of peace and spirituality. It may be at the noontide hour of rest, or while in the midst of the busy, bustling through, a calm, sweet influence comes down, fills the mind and lifts the thoughts upward into the beautiful regions of spiritual thought and an ideal to be realized in experience some time in God's great future that awaits humanity.

It is a season of interior silence, a spiritual listening, and the receiving of thoughts flowing from spirit sources—thoughts that thrill and fill the mind and give spiritual uplift and enlargement of vision.

To the busy one there may perchance come, during the toils of the day, a minute, a few minutes, a half-hour, perhaps, of cessation from toil, that can be taken, when one can sit down or lie down in attitude of relaxation and rest, mental and physical. These may be made seasons of rich spiritual profit. They may be spiritual oases in an otherwise sterile desert of care and trouble about many things—gardens of bloom, whose fragrance shall perfume the soul, the outlying wastes extending to healing and saving influence into and over the humdrum and material elements of daily life—a perfume of spirituality that shall enter into all the work and toil and care of the day. The minute may be a benison felt through all the day.

While it is true that this closet of silence may be cut out of spirit even in the midst of surrounding turmoil, or at odd moments during one's daily avocation, it will be found advantageous to take the hour of early morning, before arising, if need be, or the twilight hours of evening, for then there is a stillness in Nature that is peculiarly quieting and harmonious with the attitude of interior quietness that should prevail, for best results.

Having entered our closet, let our thoughts ascend in aspiration for help, for light, for instruction in the things of the spirit.

We need not cease to think, but when a thought is given us, let us study it, weigh it, follow it, as the surest step to further leadings.

It is a very common notion that to receive highest inspiration one must be entirely "passive." My own experience is that while consciously enjoying the highest flow of inspiration my mind is most thoroughly active and positive. It is then I am, instead of being passive, most intensely positive in mental attitude and action. The thoughts received stir my mind into highest activity; the combination of mind seems to lift both to higher flights and more alert and active positiveness of attitude. So far as I can judge, my only passiveness consists in an attitude of willingness and desire to receive.

I may add, by way of further illustration, that, at times, on these occasions, so far from being merely passive, my mind enters into lively criticism and argument with the thought, the thought presented by the inspiring spirit or spirits; and sometimes I remain convinced that I am in the right.

Spirits are not infallible, and all (save Catholics who sometimes come on a missionary errand) tell me to use my own best judgment concerning whatever thoughts may be presented to my mind.

It is my opinion that one should always maintain conscious control of his own mind; his own individuality is a sacred thing that should never be turned over to the control of others, spirits or mortals. Neither spirit nor mortal has a moral right to seize upon my individuality and use me unconsciously, and should always be so well in possession of one's own mind as to be able to use our own judgment concerning what may be said and done through our own organism.

In these sacred moments the mind should let go all distracting things, cast aside all thoughts of things that partake of fret or worry, resentment and animosity; that there may be lateral quietude and placidity of spirit.

Thus "enter into thy closet," and having closed the door against outward perturbing thoughts and sounds, "commune with thine own heart" and with the good angels who wait to meet and help.

There is an interior stillness, a closet of the soul, into which one may enter at any time and anywhere, at home or elsewhere, alone or amidst the busy, noisy throng—and enjoy sweet converse with the angels of light and goodness.

Like the martyr Stephen, even in extremity of physical distress, one can look up and see heavenly opened.

It is scarcely possible that one can always be on the "Delectable Mount," where, surrounded with perfect rest and beauty, one could almost say:

My willing soul would stay  
In such a frame as this,  
And sit and sing itself away  
To everlasting bliss."

Though one may, as it were, look across the valley, and in longing, soulful anticipation sing:

There I shall bathe my weary soul  
In sea of endless rest,  
And not a wave of trouble roll  
Across my peaceful breast!"

we are not yet "over there," and it seems that, though our heads may be crowned with the halo of spiritual sunshine, our feet still are plodding along the dusty highways and oftentimes thorny paths and darksome valleys of earth-life, and many a painful laceration and bruise and discomfort will remind us that we are not yet free from the ills and weakness of mortality.

The necessities of the physical being require attention, and their call is the call of moral obligation. Besides, there is work to do in the world's great vineyard, of mental and spiritual culture.

So, no matter how high or how far our spiritual flight, we must come back to our allotted labor—and fulfill our earthly vocation—not wholly casting away, however the perfume of the gar-

## STUDIES IN SPIRITUAL THOUGHT.

Lessons and Leadings in the Culture of Spirit Communion and Inspiration.

"The higher phases of mediumship are educational and uplifting, and never conflict with individual growth; they are potent agencies in the cultivation of spirituality, whereby the medium can rise above the grossness of sensuous environments, and attain to a condition of at-oneness with elevated beings, and become the recipient of their inspirations, which flow in like a still, small voice, penetrating the soul and lifting it to closer relations with the divine fountains of love and wisdom, which are ever open to aspiring minds.—Albert Morton's "Psychic Studies."

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So, no matter how high or how far our spiritual flight, we must come back to our allotted labor—and fulfill our earthly vocation—not wholly casting away, however the perfume of the gar-

dens of spiritual life and beauty which we may have been permitted and assisted to enter and enjoy.

The influence of these seasons of spiritual endeavor, of special spiritual aspiration and enjoyment, of communion with and inspiration from the good and helpful spirit intelligences we may call to us by sending out our thought and desire, will leave an impress on our daily thought and life; more and more as we form the habit and become wedded to its practice and enjoyment. The experience of each one may enable him or her to truly feel to say: "I have food to eat, that the world knows not of."

If you were to see and converse with a bright-garbed angel, for even one minute, in the morning, would not the influence of that brief visit remain with you during all the day, and color your thoughts and tone your actions—not only for one day but for all your subsequent life?

The presence of and converse with the unseen ones, though not so palpable, may yet be consciously realized, and exercise a potent influence, uplifting and molding one's mind and spiritual nature.

The whole realm of spirit intelligence and wisdom is open and accessible above us; it depends upon ourselves whether we shall ask and receive from the pure and the good even unto the highest, the ineffable Divine Source of light.

JAS. C. UNDERHILL.  
Hammond, Ind.

## THOUGHTS

### On Topics of Interest to All Thinkers.

I have claimed that the greater one's aspirations, the larger the soul's growth. If you would have truths, fearlessly call for these; constantly have the soul reaching for and attracting. Words can be very empty, therefore, aspirations do not gain by wordy things to long drawn out petitioning prayers. The invocation of the soul does in length just in degree of public life, having little or no good for its purpose. To be soul-reaching is to be self-out-reaching; not to plead for some one or thing to reach down to you and bestow blessings. Instead of calling attention to your words, send your attention to seek facts. Don't stand before an audience to be heard of them, in prayer, but let your aspirations lead you onward. Minds from the higher life care not for reverence, but enter the presence, and become companions of those whose minds attract them. "Is little minds who care for reverence; conceit that prizes fawning. The gods and ignorant spirits enjoy your prayers to them; the angels, or the wise minds to spirit realms, will choose your company, if you prove yourself companionable. They are fearless and they seek the fearless among mortals. They are brave to do for truth's sake, and they select for their mediums those they know to be also brave advocates of truth."

The spiritual being who holds to the Christian dogma, gladly returns to tell the Christian-minded medium the little he may know. He enjoys hearing you implore the dear unseen to come in your midst; he likes to sing with you the olden songs he loved. Yes, dearly does he love to be looked up to with adoration. But the truly wise, the real angel of unfoldment needs only to know by what the mind reveals, of your willingness to glean more knowledge.

The angel mind sees the narrowness and fear that is clouding earth minds. He does not come to these to have them do his bidding, for his bidding is to do away errors. Unless it is one who loves the individual, because of ideas of earth, and who would himself (the angel) having unfolded through knowledge, these do not select their mediums from the class who have fears.

When a medium remains a Christian—and to whatever degree this extends—he or she has not fearlessly determined to take hold on truth—nor have their gueses. When a medium is dishonest, guile, without principle are attracted. When a medium records within his or her soul a determination to be fearless in all things, guides who have not feared to know all truths are at once attracted. And the more of soul aspiration they discover in a medium, the more do the soul-unfolded draw near and desire to guide, to instruct through such instruments.

Banish fear and worship, if you wish to go onward rapidly in wisdom's ways, by being taught truths by the angels. All are not angels who have passed from earth. Angels wish naught of man but man's own unfoldment that fits him for the companionship of angels. Angels do not dwell to bear these statements in mind.

ALLIE LINDSAY LYNCH.

### PATRIOTIC SENTIMENTS.

Bishop Fallows, in an address at Central Music Hall, a few evenings ago, said he had just returned from a visit to Canada; that he had an interview with Lord Aberdeen, at Ottawa, and he knew that Canadians of every class were as deeply interested in the war as were we. He said the international sentiment between the English speaking nations was no more wonderful, or more deep seated, than that which had taken place between the North and South, giving young Sartoris a place on the staff of General Fitzhugh Lee. He characterized those who opposed the war, in the language of Samuel Adams, as "peeling, pusillanimous cowards and traitors." Said he, "I feel like singing: 'Mine eyes have seen the glory of the Lord,' when I see these days of unity with men on both sides the northern line can touch elbows against a common foe."

### WHERE?

Where are Messrs. Covert, Becker & Co.? Where is their promised journal? Where is that powerful organization which was to sweep Spiritualism from the earth? And where is the vast wealth pouring in upon the managers, and piling up in bank vaults, which was to sustain this gigantic movement? And Echo, loud and clear, repeats the several inquiries with a boisterous "Where?" We wait with nervous anxiety an early reply.

Nature, through all her works, in great degree, borrows a blessing from variety.—Churchill.



## 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 3, and continues to September 4.

**Devils' Lake Camp, Mich.**  
Dr. W. O. Knowles writes that the Devils 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. BESSON, Albion, Iowa.

**Mesick Camp, Mich.**  
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. 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 Camp, 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 wonder," is a young man of extraordinary gifts, and is a powerful and convincing judge of Dr. J. A. 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 so let the active co-operation of every Spiritualist throughout the Northwest to this cause. 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 Spiritualists' 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. Clamant to help us in our camp. 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.

**St. 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 during 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.

**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.



## (Continued from page 4.)

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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.**

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 would 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 hold 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. Yet we have Spencer asserting that the former is a delusion and both Ward and Spencer asserting 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—often 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 not only listen to such a statement, but would also give up all their 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 "beliefs," we find in every case that which science has had an opportunity of inquiring into the material 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 wrong," 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 that by other one mightily beliefs are all false to the core.

But science, mental and physical, has a way of not only coming 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" in the workings of nature. Science teaches that natural processes 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. Science teaches that what is called "force" is as far as real existence goes, no more than a mere term. People believe that an individual has a separate existence of his own. Science teaches he has not, but is a mere cell or molecule in nature.

To go into these deep processes of life which science has traced with microscope and reason is a work for the biological laboratory. But it may be said generally that popular beliefs on this and kindred subjects, no matter what form these beliefs take, are all false—science teaches that. People believe that "mind" or "soul" is distinct from the body. Science teaches that it is not. People believe that their "will" decides what a nation shall do in certain circumstances. Science flatly contradicts this. It would be quite easy to show very good—the best—scientific authority for the assertion that all political beliefs are false. And as to religious beliefs—even the most indefinite and refined—science says is do not exist—the implication being that any particular religious belief must be classed with all other beliefs. What scientific man is there, for instance, who would take it upon himself to seriously assert that the religious beliefs of the Mohammedans or the Buddhists or the Brahmins or the Zulus or the Papuans or the North American Indians are as far as real existence goes, no more than a mere term. People believe that what man would fall down and worship a Chinese joss or a Hindu idol? He will tell you he does not know whether these religions are false or true, but he has no belief one way or the other. He would express the same opinion if asked whether Ahirman or Ormuzd ever existed or not. He does not know, but—

Science teaches that all popular delusions have a basis, in fact, as in outward seeming, in tradition, in attempts of ignorant men, in some or many of the movements of society within its environment while it seeks to make itself and maintain itself and make itself easy and comfortable. And it is a remarkable fact that the two supreme delusions most fiercely denounced by people in general—when these delusions pertain to other nations—are those which are held most sacred by their own believers. These are religious and political delusions, and so to him that attacks either.

Why are the people deluded? The answer is simple. They are ignorant. The average man could not describe the process of digestion. He does not know the difference between a bat and a bird or between a horse and a donkey. He knows nothing about his own mind or why he works like a slave for money. He does not know why a mother loves her child. He does not know why a man has to die or why a man must be a cock comb, or why he has to go to his own face. He does not know that the sky looks round and solid because the retina of his eye is semi-globular. He does not know why sea water looks green and yet is not green, or why the sea is salty. He does not know why he has "free teeth" or why there are 305 days in a year. This list might be continued indefinitely. Is it any wonder that the science men say that all popular beliefs are delusions?

CHARLES D. WINTHROP.

## GIVE UP THE LORD.

They Prefer Heathen Gods.

JAPANESE TRUSTEES OF A CHRISTIAN COLLEGE AT KIOTO RAISE UP A WHIRLWIND—MISSION BOARD IS MAD—LEARNERS THAT THE BENEFICIARY OF PIOUS AMERICANS HAS ABANDONED TEACHING CHRISTIAN RELIGION—TO GAIN PRIVILEGE FROM THE MIKADO.

Founded under the auspices of the American Board of Commissioners for Foreign Missions as a distinctly Christian institution, and supported for nearly twenty-five years by American gifts on that basis, Doshisha College, Kioto, Japan, has so far departed from the constitution under which it was established that the board has demanded the immediate return to it of \$175,000 gifts in gold, besides the transfer of houses and lands turned over to the Doshisha company's trustees to be held in 1893.

As the board claims that the letter containing its demands will be ignored, a suit against the Doshisha company for the recovery of the property, with probable international complications, is expected.

Dr. Joseph Neesima, a distinguished native of Japan, educated in this country, founded Doshisha College with the assistance of the American Board of Commissioners for Foreign Missions in 1875. It became a powerful factor in Christian work, and was always in the van of the onward movement in Japan. For years it received annual grants of money from the board, although not distinctly a missionary school, and up to a comparatively recent date retained the principles of a Christian university.

According to the constitution of the Doshisha Company, it was "established to promote moral and intellectual education in the Christian religion." Christianity is the foundation of its company," and the articles, as laid down in the constitution, are unchangeable.

All went well until Dr. Neesima's death in 1890. Even in 1893 the board and friends of the college had such confidence in its management that because of questions regarding the status of houses and lands outside the treaty ports in Japan held for foreigners by Japanese, the board transferred to the trustees of the Doshisha the right and title of property held in trust for the board in several other places, with the understanding that the board was to have the use of it for thirty years, after which it was to become a part of the endowment of the Doshisha.

Rumors that Christian principles were being forgotten by the trustees reached the American board in 1895, and a deputation was sent to Kioto to investigate. The report brought back was not altogether reassuring, but it was hoped matters might be straightened out without further trouble.

Having learned, however, that in February last the Doshisha so changed the fundamental principles of the constitution as to eliminate the Christian name and Christian instruction from the academic school, the American board considers that the trust has been violated.

N. H. Harris, donor of \$75,000 for the founding of the Harris School of Science, made the prudent committee of the board the trustees of the school, to see that they were not diverted from their original purpose, on behalf of his heirs and assigns.

Because of alleged violations of the prudent committee has written to the Doshisha trustees demanding the return of \$100,000 gold furnished by the board under trust for the purchase of the site for the Doshisha, for the erection and equipment of buildings, for library and apparatus and erection of houses in Kioto, and for the purchase of land and houses for its missionaries in Kioto. The retransfer to the American board of the property turned over to the trustees in 1893 is also demanded and the \$75,000 gold donated by the late Mr. Harris "to found a school of science in connection with the Doshisha, to constitute a part of the Christian seminary."

One object of the trustees, the American board believe, in thus violating the fundamental principles of the Doshisha is to obtain for this private school the advantages of government recognition, including exemption from conscription for its students. An essential requisite for this privilege is that the moral education of the school in question be based on the imperial educational rescript.

By cancelling the vital articles in the original constitution, the Doshisha trustees, it is contended, violated the fundamental principles of the institution, and, in the words of President Yokoi, "Kirsuto Kyo no Kamban" (Take the Christian sign down).

The "Heathen" Gods will be found fully as wise as those claimed by Christian Churches.

NEW YORK.

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## BOOK REVIEWS.

Healing, Causes and Effects. By W. P. Phelps, M. D., author of "Three Sevens," "A Witch of the 19th Century," "Isotonic 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. Phelps has long been an interested student of the Esoteric side of Nature, and his book is a masterpiece of especially the finer 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 line of fare, comprising chapters on Physical Force vs. Spiritual Force; Auric and Magnetic Forces; Man's Astral, Unseen Forces; Unseen Helps; Polarized Atoms; Self-Posed; 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 perspicaciously treated very important and instructive topics that 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 college. 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 book that medical men of the "regular" schools are very largely under the influence of materialistic views. The character of their training and experimentation is probably responsible for it. Anatomical operations, cutting with knives and digging and tearing with pliers 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 an 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 merely subordinated 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—the 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 the astral body, we could see the light of the soul in a glass tube, and this 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 will be seen in this excerpt:

"It is better alive, for man to move up and on to the higher plane. There he can perceive the theories of all vibrations, movements and unfolding, from the lower to the higher. Thus by transmutation of the lowest, by the increase of vitality, by the new vigor and strength that must come, and is intended to come from the lower planes, the transmutation of all these into realms of the higher, obtains for us the best results. Redoubling 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 ego. Surrounded by material conditions, he can draw all that is brutal and gross, yet strong and vehement, and making for himself that which is best he can be. The science of spiritual medication or healing is worthy of earnest and deep study, and Dr. Phelps has here made a fine, unique and valuable contribution to its elucidation.

Price, paper covers, 60 cents. For sale by the author, W. P. Phelps, M. D., 4006 Grand Boulevard, Chicago, Ill.

The Heterodox Marriage of a New Woman. By Mary Lee 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 ideas and notions 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 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 and preserving these rights, implying the right of suffrage and all that pertains 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 of churchly and priestly teachings from the time of the Jewish patriarchs and priesthood, down through Paul and his successors to the present day—classing women as "unclean," as not fit to be teachers, as beneath man—a sort of second-grade of human beings, created, like the beasts of the earth and the cattle of the fields, for man's use and pleasure!

Rae 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 object to its 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.

## PASSED 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 since 1845 a citizen of Wisconsin. In 1857 he was elected an inspirational speaker of the most exalted type, for two years giving his talent to an audience seven miles from his farm 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 blessing 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 rendered by the Rev. Mr. Tripp, assisted by the writer, closing with the beautiful services of the G. A. R., at the grave.

AMANDA A. CATES.

Haverhill, Mass.

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## 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 time seven years, instead of three, that they were in constant exercise throughout all the societies, after which some of a decline, although never an entire discontinuance.

The work was spontaneous, no sitting for "development," nor particular hours for "seances," 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 for 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 manifest.

The materializations were never witnessed among us, only through outside mediums many years later. Nor did we ever have a table-tapping 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 Tyngsboro, Mass., in 1837, and they continued until 1844 without intermission, then a 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 earliest times, the Shakers have been 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 repaired, leaving behind her own native England and working with zeal and untiring labor, until her mission was fully and faithfully accomplished.

JULIA H. JOHNSON.

Los Angeles, Cal.

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Very respectfully,

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B. F. POOLE, Clinton, Iowa.

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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 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.

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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, Very respectfully, Miss Lizzie Shanks, Ft. Benton, Montana.

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Dr. Peebles & Burroughs, Battle Creek, Mich. Dear Doctors:—It has been some time since I wrote you. I have improved wonderfully in the past few weeks. I think you must kindly for what you are doing for me. With best wishes, I remain, your patient, Mrs. R. C. Hurron, Amesbury, Wash.

May 27, 1898. Dr. Peebles & Burroughs, Battle Creek, Mich. Dear Doctors:—The treatment came to hand Thursday evening, and at once commenced to use it as directed. By Sunday morning I saw a great change in my condition. It was so much better in every way that I cannot find words to express it. I must say it is wonderful. Respectfully yours, Mrs. S. S. Barton, 208 Hampton St., Easton, Pa.

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